

THE LIBERATOR

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ILLINOIS: Robert H. Stephenson, Greenville; Andrew Garrison, St. John, N. B.

ENGLAND: Joseph Phillips, Aldermanbury, London.

self ability, spurred at his 'strong terms'; as he denounces my honest English; and insisted upon an apology for the offence which he had given to this polite and amiable people.

I suspect that the Agents for the American Colonization Society will also think that an apology for truth in the Boston Telegraph, prognosticates that the continuation of my discussion will be more replete with downright honesty, fact, and the commencement.

Our retrospect extends only to the fourth of July 1776; and it is not until the 1st of January 1808, that every colored person was unconditionally emancipated.

This is the evasive absurdity. Slave-Drivers allege—we did not introduce the first slaves from Congo; and therefore, even if the original human flesh traders were guilty, we are innocent.

I dismiss from consideration, now, all those 'wild and guilty fancies' which the Agents of the Slaveholders disseminate; that a human being can be bought and sold, and that the immortal is transferable property—thus kidnapping loses its atrocity after the lapse of years, or by being executed in the Western hemisphere—that the father who steals an adult African man has done his son what he kidnaps an American child, is not a nefarious felon—and that the States, which either never legalized slavery, or which abolished it within their respective jurisdictions prior to the Revolution, are equal participants in the actual guilt of modern slave-torturing with those States, which have enacted laws not only against emancipation, but also against the small, yet possible inclusion of the negro into religion and wretchedness in which the Southern colored citizens are enchained.

AMERICAN SLAVERY IS ALWAYS ENDING, AND EVER BEGINNING! It terminates when the victim is killed; when he dies in infancy, when the domestic depot claims the new-born child as property, and steals it from his parents. Every existing slaveholder has originated that which is his curse, and his ruin.

The old proverb truly proclaims—'where there is a will, there is a way!' In refutation of this shocking lie, to reason, liberty, morals, and religion—I assert the following truths. No man can be born a thief, any more than he can enter the world a slave. No citizen is obliged either to inherit, or to keep, or to buy or sell them! Slave Drivers voluntarily and gladly assume the felonious mastery of their wretched victims. If slaveholders desired to be freed from the curse of slavery, they would instantly emancipate their fellow-citizens, whom they retain in the direst bondage. One of the most extraordinary facts in the history of American slavery is this; that men of discernment, in spite of irrefragable evidence to the contrary, can be induced to credit such respecting falsehoods. I dare Mr. Dan-

forth, and all his negro-stealing employers, whose faithful Drudge, I lament that he proves himself to be, to confront me in Boston, Providence, New-Haven, or New-York, in public debate, upon the following proposition: 'Every American Slaveholder is the originator of Slavery.' Every Kidnapper, whose turpitude is more infamous and criminal, than that of the human Flea-Biters who ever girdled on the coast of Africa.

I am ready to demonstrate the truth of this text; but neither Mr. Danforth, nor any other fool engaged in the unworthy project, will have the hardihood to stand up in either of these cities, and become the mailed champion of the unmerciful Philistines, against an unnamed friend of the camp of Israel.

The writer in the African Repository also contends against the friends of instantaneous abolition, that 'masters have rights as well as slaves'; and these are the two great rights which are claimed. The right to the service of the colored person; and in the right that his labor is taken away, the right to be paid for the suppositions value of the human muscles as a source of future contributions. Now I reprobate, without the fear of contradiction, the latter of these rights is not less false than it is knavish.

The first slave was feloniously acquired, no man can be a slave but by kidnapping; and hence, all the laws which sanction the crime, only certify the duration, enormity and extent of the transgression, and the multiplicity of the sinners. It is not until Georgia has not one jot more title to the services and wages of a colored citizen, than he can allege for the work and pay of a Mechanic or a Farmer in the same State.

But the oppressor also insists, in a case the victim of his ungodliness is released from his thraldom, he ought to be paid the full value for his property. This is not in one particular more manifest and equitable, than for a crew of pirates to claim, for desisting from their course of universal pillage, as much pecuniary compensation, as they might calculate would be equivalent to their plunder by freeshooting for thirty years. All the claims and arguments of the negro-drivers for remuneration, in case they emancipate their slaves, are just as reasonable, serious, and honest.

Nevertheless, this important demand is advanced, discussed, and defended, with a pertinacity which would be marvellous, if it were possible to imagine any thing in connection with slavery more astonishing, than its actual present existence in the United States. The only mania which a slaveholder possesses in relation to his colored dependant, are recorded in Exodus six: 4, and Isaiah xli: 16, 17. 'Repent; put away the evil of your doings; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow; and turn away your faces from your idols; then shall the masters have fulfilled these rights, we will listen to their catalogue of additional chartered immunities.

But what are the rights of the slave? To FREE—AND if he cannot receive indemnity for the past, and enjoy security for the future. Negro-stealers, like their Egyptian prototype, Pharaoh, have been crying 'to-morrow-morrow!' Two generations nearly have passed away; 'a little one has become a thousand, and a small one a strong nation'; and the liberation of two millions of free-born colored citizens of the United States, as well as the king kidnappers can execute their despotic crimes, is at an immeasurably greater distance, than it was at the adoption of the Declaration of Independence. The solemn compact, 'to hold and make merchandise of our brethren,' is held to be obligatory!—The Republic is convulsed to its centre, because the slave drivers strive to render a northern State, an energetic ingenuity and toil equally inefficient and valueless, as a slave's coerced and unprofitable labor;—and the Freedom of the Press and the rights of our citizens are nullified, while murder is officially authorized, and the State is offered for the assassination of the friends of liberty, solely to propitiate men-stealers, and to prove the integrity and beneficence of negro-believers, who profess to be Christians!

The slaves have rights! They are entitled to their freedom and pay. The latter they cannot receive. If the slaves obtained their liberation, the whole race of negro-drivers, with few exceptions, would be proud, indolence and sensuality;—worse Divine race should make them 'new creatures in Christ Jesus.' The slaves have rights—and they have God!—the slaves of the North are prostrate, in spite of infidel Carolinians and Georgian Persecutors, that ere long they will enjoy them, 'without money and without price.' One of the most nefarious crimes attached to American slavery is this; that it is sanctioned by professed Christians;—and it is this destructive but attracting virtue, its

enormities are partially concealed. Yet, to talk of Christianity as predominating in the slaves States of this Republic, is to utter tangible nonsense! There are a few scattered Christians dwelling between the Ohio and the Potomac and the gulf of Mexico—but to pretend that preaching men-stealers and slave-torturing professors are followers of Jesus and Paul the aged, is just as near to the truth, as the narrative which Manumission gives of his crossing the Atlantic on a bridge. In one respect the acts are analogous:—Munich's lowering the ocean on horseback is equally preposterous, as that which kidnapping is Africa's Christianity in Washington.

I cannot close these remarks, without a short notice of three letters headed, 'The Colonization System,' by Mr. Danforth. The principles which are therein advanced, are misrepresentations which they make no disguise of to their author; and the impositions which he is practising upon the citizens are scandalous to himself, and to the cause which he advocates.

The first letter, although merely introductory, unfolded 'Judah with his cloven foot,' the beginning. The great body of the citizens, &c. is replete with duplicity. Mr. Danforth 'fools the feeble,' who have the care of the sick, the feeble, the aged, the worn-out among the slaves?—This may be very jarring to persons who know no more of a slave plantation than the visionary picture which a Southern Nabob delineates when he makes his Northern tour—but I will answer him, and Mr. Danforth himself has not the effrontery to stand up before me and contest its correctness—'who have the care of the sick, the feeble, the aged, the worn-out among the slaves?' Their answer is, 'The Creator, and their exertions in misery.'

But will Mr. Danforth answer my inquiries which are first in order? Who scourges the till they are feeble? who starves them when they are aged? who wears them out with toil and stripes and misery?—If Mr. Danforth will reply to my questions, he will have to do with his own conscience, and I have to do with his conscience. His answer will dismiss him instantly from doing even their most contemptible work.

Mr. Danforth is disseminating his poison through the papers, and it is a scandal to ourselves, that the great body of the citizens, who are aged? who wears them out with toil and stripes and misery?—If Mr. Danforth will reply to my questions, he will have to do with his own conscience, and I have to do with his conscience. His answer will dismiss him instantly from doing even their most contemptible work.

His third letter mingles the Temperance cause with his 'serious delusions,' thereby to 'glid and sugar them,' that they may be attractive and palatable. He sneers at the abolition societies; and especially at those who 'with more than iron braes, are tagging to put on their slavery.' These pitiful sarcasms, he doubtless thinks, very pungent and exemplary—but it only verifies, that his blood is depraved, and his heart is as hard as iron. However, if he has 'more brains than blood,' he will have the suff. of each to meet me in a grave, open and fearless discussion of my plain thesis, and his agent—occurs, certain charges, which, as far as I am concerned, question, the editor of the 'Liberator' is authorized to fix the place and time for.

ONE WHO HAS RIGHTS. [From the Brandon Telegraph.] REPLY TO C. W. Ma. ERROR.—It was not until one week after it was issued, that I received the Telegraph containing C. W.'s late civil article, which circumstance, with divers hindrances since it came to hand, may account for the lateness of this reply.

As to answering O. S. M. he says—'Several things prevent my doing it.'—I do not say that his health prevents the use of his pen, but he seems to have important engagements of paramount moment to defend the American Colonization Society—of which I understand he is agent—against certain charges, which, according to your statement, sir, on the 75th page of the Telegraph, are doing that Society rather a serious injury, so long as they remain unrefuted.

held every sixth person of this great Christian Republic innocently deprived of 'liberty, and the pursuit of Happiness'—groaning under a bondage as cruel as death, and as relentless as the grave—when, too, I think I behold a nefarious plot to perpetuate that bondage;—and when, in addition to all this, I behold my countrymen listening to the song of a Syrian that diverts their attention from the groans of the oppressed; and hurls them to drowse and sleep while mountains of divine wrath are heaping over our guilty heads, the spirit of the gospel requires, that I cry aloud and spare not. If I have done more than this, I have done more than the spirit of the gospel requires.

But here, before proceeding to the ridiculous and scandalous part of his story, you are requested to turn to the fourth and fifth verses of the 34th chapter of Solomon's Proverbs. His prudence in refraining from what would cause his 'temper to suffer' is truly commendable; for it is certainly well to guard the weak places; and a man of his gigantic stature would make a bad figure getting angry with 'game' too small 'to shoot at!'

In his 3d paragraph he calls for 'larger game.' About six feet in stockings, and no disposition to dodge—no tergiversation! A poor archer that could not hit such a mark! It is possible, however, that the elasticity of his bow might not suffer, if he had his temper. Hold your temper—the bow needs but half bending for small game!

His placing himself over me in the attitude of a Southern slave driver, while he talks about 'lashing my moral obliquity,' and his calling for 'larger game,' savors much of the 'spirit' manifested by a certain other lashing champion of olden times, and his 'temper' is following. Now I would humbly suggest to C. W. that he look to his contumacious boldness in his 3d paragraph, and then count the lines and see how far back he was complaining of my want of respect for his temper. His spirit, just turn to Romans, 2d chapter, and read the 21, 22, and 23d verses. It is possible that while penning this part, his 'temper' might be a little. In this connection, allow me to notice one or two of his nice general features. In his short communication he has mentioned Mr. Garrison's name some six times—he has once said 'Wm. L. Garrison'—in every other instance it stands—'Garrison'—Garrison's—not so much as Mr. Now observe the manner of his mentioning another gentleman's name—'Rev. J. N. Danforth, GENERAL AGENT of the AMERICAN COLONIZATION SOCIETY.' Query.—Is there anything in this, discordant with the 'spirit of the gospel?' But again—he begins upon my very gravely, and he begins upon my next belches out his Billingsgate—and towards the close talks about praying—the practical language of which is: 'No matter what one says, if he begins and leaves off, he is to be pitied, and he is to be pitied. But, sir, put gospel on to one end, and praying on to the other, if scurrilous contumely be in the middle, it will out. You cannot make a sheep of a wolf, that heeps and bleats with the softest fleece. Muff the viper, head and tail, yet he is a viper still.'

He seems to think he could 'expose my error' if his temper is kept under. Though such an impediment renders him entirely excusable, I must ask him to put his finger on one.—Come on!

He says—'O. S. M. has done nothing but read the statements of Wm. L. Garrison.' Suppose it were so—truth is truth, and it shall stand before the world recorded, unless he can sustain it. If he can, he may do it. I strongly suspect that he knows very little about Mr. Garrison's writings, more than he has lately learned from a brother sub-agent of the Society. The following are my reasons for my strong suspicions.

I. I was credibly informed some two or three months ago, that C. W. had consulted a Clergyman of a neighboring village as to the expediency of answering me; and that he was advised to undertake it. It seems he had not at that time found out the size of the game.

II. The agent alluded to, has been through this region gabbling statements concerning O. S. M.'s 'master,' &c. which C. W. seems to be learning. To me, these render it extremely probable that his shamless language was the result of a conference with that agent. To be sure, I will now show that C. W. has either stated what he knew to be false, or that he is unacquainted with Mr. Garrison's writings, and consequently has made statements concerning him, which he knew nothing about. Mr. Garrison has copied C. W.'s article now under consideration, into the Liberator for February 9th. Concerning the article he speaks in the following terms—

'We insert the foregoing article from the Brandon Telegraph, as a specimen of the courtesy, candor, and manliness of the writer. The Colonization Society in Vermont—Rev. Charles Walker. His depreciation of the mastery and irrefragable facts of O. S. M. is truly ridiculous. These essays are—grounded upon logical mind, great moral courage, much originality, and a truly apostolic spirit. 'C. W.' need not look for larger game.' Well may he say, 'I do not attempt to answer O. S. M.' his temper might suffer.



—not in consequence of the "wanderings, errors, and moral obligations," of his antagonist, but of his own— He charges "O. S. M." with a charge by which he is to be tried. Facts are facts, and are always used to confirm them. In his mode of handling his subject, he has borrowed from no one. But such a charge by "C. W." is very grave and fair, especially as his own essays in the Colonization Society are more than three-barrels in weight. The editor of the Liberator has been seen by a thousand eyes. The eulogy upon Mr. Danforth and his ways is certainly genuine.

Mr. Garrison is certainly enjoying a favorable circumstance for knowing and being able to sustain what he has here asserted concerning C. W.'s charge, that I have done nothing but retail Mr. Garrison's statements. It is possible that C. W. is a member of the Board of Trustees of the Professor of Sacred Literature in Western Reserve College, also the Rev. Charles B. Snow, President, and Elizabeth Wright, Jr., Professor of Mathematics and Natural Philosophy in the same College, who have lately abandoned the Colonization Society, and are writing against it, with "having done nothing but retail the statements of Mr. Garrison." But it is no use trying to make an assertion, yet quite another thing to sustain it.

Ten thousand thanks to Mr. Garrison, that he has hurled thunderbolts of truth, until he has broken the spell of popular prejudice, and has restored upon our minds an irresistible incus— but more thanks to God for raising up the man, endowing him with moral courage, and strengthening him for the unequal contest— but when I copy his address, he is answering C. W. I marked out a track of my own.

One word in regard to "master," &c. &c. When I shall have been a member of the office of referring reports to my master for the defence of my sinking case, as C. W. has to his master, Rev. Mr. Danforth, then will it sound better for one who has done the same thing, to grate upon the ears of C. W.

He thinks his master "older" than mine, or myself.

Suffer me to whisper in his ear one of the thoughts of Mr. Wm. Pitt—not Mr. Garrison's thoughts!

The atrocious crime of being a young man, who the honorable gentleman has, with such spirit and decency, charged upon you, is a crime which you do not seem to be aware of. I am sure you are one of those follies we are ignorant with my youth, and that of that number who are in error in spite of experience.

I must say that I am pleased to see Mr. Danforth's arguments in favor of the Society appearing in the Liberator. The utility and benevolence of that Society, it will be expected that the General Agent can. Let Goliath come! There shall not want a David to meet him, trusting in the God of truth—conqueror truth!

As to the "great false doctrine" which he mentions, I only ask the reader who is undecided, to suspend decision till after hearing both sides.

To conclude, I can assure the reader, that it has been equally painful to my feelings to publicly charge a man with stating the thing that is untrue, as to reply to such shameful contumacy as is contained in his address; but it was imperative, and I trust, just to myself—justice to C. W. and justice to the friends of truth. O. S. M.

[From the New-York Moral Daily Advertiser.]

MR. FINLEY.

THE COLONIZATION MEETING took place on Wednesday evening, at Masonic Hall, according to appointment.

President Day was called to the Chair, and Timothy Hedges, Esq. appointed Secretary. The meeting was addressed by Messrs. I. S. Finley, Rev. Dr. Rice, and Rev. Mr. Breckinridge.

The principal part of the time was occupied by Mr. Finley, who advocated the claims of the Colonization Society, in the manner he had previously done at the Brick Church, on Sabbath evening last. He was very interesting and particular. We always hear Mr. Finley with pleasure, because he appears heartily engaged in his subject, gives many important facts, expresses some excellent sentiments, and speaks in a plain, simple, and unassuming style, without any affectation of inflated oratory. To much that he said, we yielded our hearty assent, and joined sincerely in the plaudits that were given to him. We do not regret that in professedly defending the Colonization Society and plan, from the objections that are now gaining currency, he failed to meet fairly the prominent points, in the manner he has just done. It is our wish to seem to require. That he satisfied the greater part of his auditors, is highly probable. But that those who had particularly noticed recent events and inquiries, and who were in search of some solutions and explanations which were not given, is entirely certain. We say this, without making any hasty decisions, on the main question, ourselves, or desiring others to do so. We still retain our former opinions, and have long held, though—we confess it—we are more and more puzzled with the course of the Society and its advocates.

One singular incident of the above meeting, requires some notice, at our hands.

In the midst of his address, Mr. Finley, in announcing the pleasing news that there were no grog-shops in Liberia, turned to the Liberator, and said, "I will thank the editor of a certain temperance journal, opposed to colonization, to note that."

Knowing that we published the only paper in the city thus designed to be a string man, the Finley thus turned towards us, we rose, after Mr. Finley had finished, and begged leave to ask the gentleman for an explanation. The Chairman thought the explanation, in the manner he had just given, was sufficient. He then asked the gentleman had assisted us in public, and we visited the explanation made before the same audience. The Chair persisted, and we submitted. Mr. Finley however rose, and expressed his astonishment that we should have supported ourselves assailed, as he had "made no allusion to that gentleman." The meeting then proceeded to business, and we asked Mr. Finley, aside, to whom he had alluded. He confessed he did mean our paper, but contended that he had not assailed us. We told him his public explanation had given the erroneous impression to some, that we were assailed, and he felt convinced that he could have meant none other, and asked us

more explicit statement. He said he would refer to it. After the other gentlemen had spoken, Mr. F. again addressed the meeting, for some time longer, and the audience began to retire. We spoke to Mr. F. and reminded him of his promise. He then asked the audience to remain, (about half of them being then in the house.) Mr. F. then said that he had failed to over-awe, but had succeeded in assailing us. He had intended no offence. He was glad to find that we were not opposed to colonization, and farther, that we considered such a charge a slander. He gladly made this statement.

We then ascended the stand, and craved the patience of the audience to a few words, which were (as nearly as we can recall them) as follows:

"We were surprised, we said, that the gentleman had taken pains to hold us up before that respectable audience as the opposers of a scheme, the philosophy of which we had no objection to depicting, and equally so that he had now, in explanation, taken the liberty to class us with those who would consider the suspicion of such an objection a slur; when the plain facts are, that although we formerly supported the cause of colonization, and had been brought to a stand by recent events and inquiries, and were waiting for information, or for facts, before we could decide whether they were or were not in its favor. It was well known that serious charges had been brought against us, and we had examined and examined the evidence on which they were founded, had changed our opinions. Among these, were the gentlemen of the Colonization Society, who had been in the United States, and had opened our columns to them on both sides, and had been patient in waiting to see the issue. This was known to Mr. Finley, with whom we had conversed several times, and we had no objection to making any other public manner, answer a few plain questions we were ready to put to him, he might help, we only wished to know, whether he was a citizen of this city, to decide whether we were, or were not, in favor of the Colonization Society. The question we had had in our mind, was, whether he was or was not."

To this proposition, Mr. Finley made no answer, and the meeting dispersed.

The explanation which we alluded to will be submitted by us, in a condensed form, soon. We shall be pleased to have them answered.

We understand that some of Mr. Finley's friends were heard to say, that our editor, who was present at the meeting, had been in a private conversation with the public, and was unaccountable towards him. It was not so intended, and we would not have been so unaccountable. Mr. F. first called on us, he very pleasantly said he had noticed by our paper that we had "got on the fence" in respect to colonization, and had come from Washington city, and had been in the city for some time, and to leave the city to-morrow. We did so, and supposed the information given us was designed for our readers, otherwise the labor of Mr. F. would have been wasted. He would have been in the city for some time, as well as to us, could he have succeeded in getting us "off the fence." But it has been no fault of ours. We have spared no pains to reply, and rightly improve the information he has published in your paper, for itself. The editorial notice just mentioned was read by Mr. Finley in our office, without any criticism except in one particular, which has now escaped our memory, but which we understand Mr. F. to allude to. We are glad to see that it did not affect the hearing of the article. If we are wrong, Mr. F. will correct us.

Our pleasure at the announcement of the news, that Mr. Finley was "no grog-shop," was a little dampened soon after, with the sight of a number of the Liberator Herald, which the speaker held in his hand at the moment, in which first chaply brought to light the only copy of the Liberator Herald, in which the prices of brandy, gin, N. E. rum, and W. I. rum, were duly noted. We know that they were intended to be "grog-shops," but we understand by that term the places where strong drink is sold, in any quantity, and the more the worse. We also understand that 1400 barrels of rum, &c. were imported into the city, and that none of this was used in the colony, we congratulate the inhabitants, but cannot very highly appreciate its use in christening the people of color, who are the only ones called upon to support the Colonization Society (though Mr. Russwurm writes that nothing can be done in a way of commercial intercourse, without rum.) Mr. Finley did not say anything to us, we think, to note these facts, nor did he mention them.

But if it were true that no strong drink exists or is used in Liberia, and that the Society were to be the cause of the contrary, the course, the statement of the pleasing fact would be no answer with which to silence objections raised on other grounds, nor should we have thought that Mr. F. would have introduced it in that manner. Our doubts, questions, and scruples in regard to the Colonization Society, he well knew, had respect to the bearing of its principles and measures on the great subject of color, and not to the abolition of slavery in relation to those rights.

One word more, and we have done for the present. For what reason and for what purpose did Mr. Finley hold us up as the opposers of a scheme, which we have never assailed? What had we done or said from which he inferred our hostility?

We had advocated, it is true, the establishment of a college for colored people, a measure which Mr. F. says he does not approve. We had also censured the refusal of the Sabbath School Convention to inquire into the condition of the Sabbath schools of the colored people in the non-slaveholding states; and Mr. Finley, unless some of the abolition brethren, says we were correct. We did say that the Colonization Society ought not to assist the legislature of Virginia in departing the free blacks out of their country, nor neglect giving assurances that they will not. Mr. Finley tells us what we knew before—that the Society cannot coerce any. But he has not asked us whether the Society has any right to use force, or whether the State may coerce even were the same members sitting in the legislature and in the Society? (We trust Mr. F. would deprecate such a result.) We had said that the Government of the Colonization Society, and irreconcilable differences of opinion between the executive and the legislative power, and this issue is yet to be seen.—N. York

Friends of colonization have said the same, and labored to refute them. We had opened our columns to a discussion of the controversy, and invited our opponents of colonization, giving a fair opportunity to our readers to hear both sides. We had said that expatriation from their native land ought not to be made sine qua non of our proposition, Mr. Finley in conversation with us, had given his alternate dissent and assent.—We were attending to his reasoning for "expatriation." If any one of all these things have convinced Mr. Finley that we were opposed to colonization, as the scheme exists in his mind, then we are willing that, with this explanation, he should announce the fact.

[From the New-York Commercial Advertiser.]

LIBERIA.

A few leading outlines of the latest intelligence from Western Africa, by the return of Capt. Adams, were published in this paper on Saturday.

The Herald of 6th October contains a well merited rebuke of the aspersions of Mr. Garrison, who publishes an incendiary paper at Boston, upon the colony and colonists; and expresses great surprise at "the malignity of the colored people of the U. S. States in respect to the Colonization Society," which was published in the Liberator. The editor ridicules the assertion in that paper that a citizen of Liberia would be punished by the officers of the Colonial Government for speaking freely concerning the affairs of the Colony; and pertinently remarks that the mobbing palaver really lies across the Atlantic! The article concludes by observing that—

"As Mr. Garrison prides himself upon being the greatest friend of the man of color in the United States, and who is to bring about equality and amalgamation, and put a quietus upon the further operations of the American Colonization Society, and to visit the affairs of our colony, and look into the state of affairs himself. Should he die on this tour of love, the world at large will place his name on the same venerable pinnacle with that of Clarkson, Wilberforce, and others, who were the friends of our colony, and the poor Africans, shed tears over his grave, that he lived not to return home and publish a true statement of our colony."

The same paper contains a letter from F. Devereux, contractor, and points out the misstatements of Mr. Garrison respecting the colony, and establishing the facts which he had stated on his examination to a Committee of the House of Representatives in this country. The Liberator had denied the truth of Mr. Devereux's allegations, that there were 1500 men, 1830, above five hundred effective men belonging to Liberia. To this the latter replies—

"I do assure you, sir, at this time, our forces exceeded that amount for since I have seen your paper, I have written to the Liberator, and have received the accounts from the captains of the different corps of this colony, and found at that time, our forces amounted to six hundred and three effective men; and I am sure that you are the only man who has told an untruth, Mr. Garrison, the writer of the letter, or myself."

In connection with the circumstance above alluded to, we subjoin from the Herald of November the following—

"Quarterly Review of the Military Forces of Liberia.—On Saturday the 16th inst. the quarterly review and inspection of the military forces of this colony took place in Broad-street. The line was formed at 6 o'clock A. M. by the 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 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JUVENILE DEPARTMENT.

[From the Abolitionist.]

SAVAGE AND BARBAROUS CUSTOMS OF DIFFERENT NATIONS.

Henry. Father, what were the gentlemen saying to you so interesting, and I hoped he would come in, that we might hear him.

Father. That gentleman has been a great traveller, and was telling of some very shocking and cruel customs which he had seen among barbarous nations in different parts of the world.

Henry. Will you tell us something about them, Father?

Father. I told me he had once been among a people who had been in the habit of killing a great many of their little children, as soon as they were born.

Henry. Oh! Father, how wicked!

Father. Who killed them, Father?

Henry. The fathers and mothers either killed them themselves, or employed others to do it. Mr. A. the gentleman who was with me, told me that he had killed seven of his own children. These poor ignorant people had some notions, which made them think it was right to kill them.

Father. But good people, like missionaries, have been sent to them, to teach them to be good, and have translated the bible, or part of it, into their language, and taught them to read it; and since that, they have almost all refused to kill their children.

Henry. Oh, how glad I am!

Father. What country was it, Father?

Father. It was at the Society Islands, in the South Pacific ocean. You can find it on any map of the world. It is a very little island. Mr. A. afterwards went to another place, where the people were very savage and cruel; but the most shocking thing among them was that, that sometimes some human beings, men, women, and children.

Henry. Oh, Father, how dreadful! I did not know any people did so.

Father. My geography says that the New Zealanders are a very savage and cruel people. This was at New Zealand, Father?

Father. Yes, it was.

Henry. Did they kill people on purpose to eat them?

Father. Yes—it was generally those whom they had taken prisoners in war, that they killed and ate. A little boy who was in a ship that was wrecked in New Zealand, was taken by the New Zealanders, were going to kill him, asked his Father if it would hurt him to be eaten after he was killed.

Henry. It would not hurt him, would it?

Father. No. But happily the poor child was not killed, nor any of the people in the vessel.

having set a house on fire. She said she had not done it, but was not believed; and she was shut up in a room, and told she must not go out without any food, till she had made up her mind. After she had been a good while and sick.

Henry. Poor little girl! Father, if I had an afraid I should be so naughty, if I did I had done the thing, even if I had not, they might give me something to eat.

Father. At last she confessed that she had set the house on fire.

Henry. Then I hope they forgave her.

Father. My dear children, the rest of the story is almost too horrible to tell you. The poor woman, she said again that she did not set the house on fire, and had only said she did because she was so hungry. But she was not believed, and the people







