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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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THE LIBERATOR

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THE LIBERATOR.

Slavery is a mass, a system of enormities, which incontrovertibly bid defiance to every regulation which ingenuity can devise, or power effect, but a total extinction.—WILLIAM PITT.

For the Liberator.

'REVIEW ON AFRICAN COLONIZATION'—NO. 4.

MR. EDITOR—In my former numbers, I have quoted several passages from the Review on African Colonization in the Christian Spectator, which I trust will be amply sufficient to exhibit to the public the views of the writer, and of the friends of the Liberator generally, with respect to slavery in the United States. When I see such opinions broached before the public, and defended in respectable publications, the thought rushes to my mind with force, that forty years have witnessed a great change in public sentiment, on this subject. Thirty or forty years ago, cotton could not be raised in the southern States as a profitable crop. At that time a man was not able, with diligence, to pick two pounds of cotton from the seed, in the course of a day. But by the invention of the saw-gin, five hundred pounds of cotton can easily be cleaned in a single day, by one individual, with a horse to aid him. In consequence of this invention, slave labor has become more than twice as valuable at the south, as it formerly was; and the whole country in which cotton is raised, is of more than double the value that it was forty years ago. This is the reason why the opinions of men have altered on the subject of slavery among us. It is because the pocket is so materially affected, that the southern planter has derived new light concerning the guilt of holding slaves. At the close of the Revolutionary war he thought slavery a curse, and even Mr. Jefferson predicted that the anger of the Almighty would fall upon that country which upheld slavery. But since that time, a flood of light has burst upon the mind; raising cotton by means of slavery has enriched the planters, and slavery now is a very small evil, if evil it can be called. Let cotton get down to five cents a pound, and another revolution in public opinion will take place, and men will become humane, and advocates for universal emancipation. That the period is at no great distance, when the great staple of the slaveholding States will experience this depression in price, is highly probable, if we may believe the intelligence often communicated, of the great efforts making in Egypt, Brazil, and other countries, to cultivate this article in sufficient quantities to supply the European

market. It is much to be desired, that this or some other cause, should so operate as to induce a universal belief that it is the duty of all men, who profess to be governed by Christian principle, to relinquish and abhor slavery. Our fathers in New-England, forty years ago, did abhor it. A writer of that period, after mentioning with indignation the subject of slavery in the West India Islands, proceeds in the following animated strain:

'Ask not why Earthquakes rock that fateful land; First waste the city; ocean welters the strand; Why the fierce whirlwind with electric away, Springs from the storm, and fastens on his prey, Shakes heaven, rends earth, upheaves the cumulous wave,

And with destruction's besom fills the grave: Why dark disease toans afflict her nightly round, Knocks at each door and wakes the gasping sound. Ask, shuddering ask, why earth embosomed, sleep, The unbroken fountains of the angry deep; Why bound and furnished, by the globe's strong frame,

In sullen quiet, waits the final flame; Why surge not o'er yon Isles its spouting fires, Till all the living world in dust expires? Crimes sound their rain's mournful cause aloud, And all heaven, sighing, rings with cries of brothers' blood.'

[The Flourishing Village.]

It is apparent to every intelligent man, it has long been seen by such man, that something effectual must be done to deliver our country from the dark stain which has so long rested upon it, from the existence of slavery. Two millions of individuals are now in a state of bondage in the southern portion of the United States. In a few years, their numbers will be doubled. Was it ever heard of, that such immense numbers were kept in thralldom for a long course of years? When we consider that the physical force, the strength of bone and muscle, is now, or very soon will be, in that part of our country inhabited by the slaves, in the possession and under the control of the slaves themselves; when we recollect, likewise, that their bodies are much better adapted to the climate of the States they inhabit, than those of the white population; and when we remember that great occasions call into action great talents, which, except for the peculiar occasion, would have always remained latent; and, above all, when we remember that a righteous and just God rules not only in heaven, but likewise among the children of men; we have reason to fear, we have reason to believe, that the time cannot be distant, when this great nation of the descendants of Africa, will shake off the yoke, and free themselves from bondage. This event every rational man will expect, unless their masters are beforehand with them, and give them personal liberty. Is there any wisdom in shutting our eyes to the certainty of this event? Will the catastrophe be less sanguinary or distressing, because we obstinately refuse to look it in the face? The question then, what shall be done, is a question of immense moment: Allow me to answer it.

There are two things, in my view, indispensable, and they require immediate and universal adoption throughout the slave States. One is, emancipating every man and woman between twenty-one and fifty years of age, and all the younger when they arrive at twenty-one; and the other is, communicating instruction in useful knowledge, and in the knowledge of the various kinds of useful business, in the same manner as our citizens instruct their own children.

1st. With respect to emancipating the men and women, I trust the injustice of keeping them in bondage has already been proved. I am aware it is said by objectors, that they cannot support themselves. How can this be true, when they now not only do this, but likewise support their masters and their families? But the experience of thirty years by the inhabitants of St. Domingo, is a full and satisfactory answer to this objection. Let the trial be fairly made, and we shall see the most satisfactory result. I add only, it is from motives of humanity, it is from love and good-will to their slaves, that this objection is made? Those who are over fifty years of age, have worn out their strength in their master's service; it is right, therefore, that they should be supported, when the infirmities of age are creeping upon them. With respect to the children, or those

under twenty-one years of age, let them be treated in the same manner that white children are treated; and their services will amply pay for their support, and all the instruction that is given them. Is there any farmer in our country who is the poorer for having a large family of children? Do not the boys and girls earn all that they consume? Indeed, do they not enrich their parents; at least, more than compensate all charges up to the period of twenty-one years? Why should, not black children do as much, if treated in the same manner? They do as much, and more. There is no loss then to the master, if he liberates them at twenty-one years of age. But much more labor will be performed by a hundred men, black or white, who labor voluntarily, and therefore cheerfully, than can be forced out of the same men in a state of servitude, with all the terrors of a cowkin.

2. Let the colored children be instructed with the same care with which we train up our own families.

1. Let them be brought up with a knowledge of useful business. Probably eight or nine tenths of the whole population of the United States are supported by agriculture. This has been the employment of the great bulk of mankind in all ages and countries. It is from the earth, by means of cultivation, that we obtain our sustenance. This employment is honest and honorable; and whenever it comes to be considered so by the people of any country, we may from that time date its downward progress as to morals and property. The Farmers of our country are at no loss how to communicate to their sons the knowledge which their experience and observation have taught them; so that when the young men arrive at twenty-one years of age, they are perfectly competent to manage farms for themselves. Why, in the name of common sense, should not the sons of colored persons, educated in the same manner, and under authority of the same character for mildness and confidence, produce the same results? I am aware that the distribution of mankind into families is a most wise and excellent provision of Divine Providence, and that where children are not trained under parental government, they are to a great extent lawless. But the southern planter when governed by the mild precepts of the gospel, and establishing humane and wise regulations in managing his large family of blacks, may communicate all the plain agricultural instruction which is requisite, and bring his young men and women under all the restraints of that mild government which is styled parental. Educated in this manner, the young men and women will be as competent to support themselves by their labor, when they become of age, as our children are.

As it is absolutely necessary, in order to disseminate the comforts of social life, that the mechanic arts should be understood and practised, let the black boys be put out as apprentices to the different useful trades, in the same manner that our children are. They can be formed and moulded into every useful shape which the wants of civilized society demand. On what principle is it, that they cannot be taught the trades of a carpenter, or blacksmith, or shoemaker, or weaver, or any other useful employment, as thoroughly and perfectly as the sons of white parents? We know from our experience that they can. We see that the experiment has been successfully made in many cases. I feel full confidence in saying, that all the useful customary arts may be learned by young men, who have a dark skin, as perfectly as by those whose skins are red or white. Many valuable sailors from this class constantly sail in our ships. Many ingenious mechanics are found in our large cities, and in the West India islands; and many have learned to become skillful farmers. Let as much care be taken to give them useful instruction in business, and let those weights which have so long crowded them into the dust be removed, and you will see them rise into reputation and respectability.

2. They must receive moral and religious instruction. Poor, and miserable, and without reputation, would our sons and daughters speedily become, without the careful teaching of sound morals, and the religion of the gospel; and whatever the

color of their skins may be, their character would be black, and black only. The truth is, that where children of any color are neglected, where they are not brought up in the fear of the Lord, there is a capital defect in their education, and in after life they are by no means as useful citizens as they might have been. In order to accomplish this great object of instructing the black children in christian morals and religion, the same means should be employed which long experience has taught us are best adapted to produce the desired effect. Let the Gospel of the Lord Jesus Christ be preached to them faithfully, where it can be done, in churches of their own. Let Sabbath Schools be universally established, and the highways and bridges searched, in order to bring in the children. Let those children who are diligent be encouraged and rewarded, and the refractory frowned into obedience. Let ecclesiastical churches be established, and the conferences and prayer meeting assembled. Let those who are competent be brought forward to assist, and engage with good-will and earnestness in conducting these assemblies. Let a bible be put into the hands of every individual, which he shall consider his own. In this way they will soon respect themselves, and then those around, who are acquainted with them, will respect them likewise.

3. They must be taught to read, and to write, and to understand the simple rules of arithmetic. What would the inhabitants of Great Britain, or of the United States, have been at the present time, if the people had not been instructed in reading, writing and arithmetic, during the last century? We should now be ignorant and degraded; we should be semi-barbarians; and our comforts, our refinements, our free institutions, and our wise and equal laws, would have existed only in the dreams of some calculating patriot. We ourselves should have been slaves. If this had been our lot, and some benevolent friend of man, commiserating our grovelling and degraded state, had caused schools to be established, and the people to be universally taught to read and to write, and to understand the powers of numbers, how great a benefactor should we have considered that individual who had achieved so great a reformation! Our minds would have become enlarged and refined, our state of society vastly improved, our happiness increased to a degree that could not be estimated, and our affections both towards our fellow men and our Maker greatly purified. If these happy results would have been effected in our own case, why should not similar effects be seen in our colored population, in the application of the same means? They are now to a great extent degraded; they are ignorant; they are despised; they are in servitude. Let them become industrious citizens, and they will be respected; let them be instructed in learning, and they will think and become respectable; let them feel as if the wise and good were their friends, and they will no longer grovel in the dust; let their chains be broken, let the prison doors be opened, and the captives set at liberty, and they will walk forth erect, with the firm step of freemen.

But to effect all this, schools must be opened, for without schools instruction never will be communicated. The casual establishment of schools will accomplish but little; the towns must be districted, and a school house erected in each section; the appointment of the instructor, and the course of instruction regulated by a board of visitors; and all this must be done by the sanction of law. Everything relating to instruction in schools, requires system and method, and legal enactments; otherwise, nothing will be done to good effect. If any person wishes to see the different results, in the education of children, where schools are established and regulated by the laws of the land, and where no such laws exist, look at the state of the children and youth in any of the New-England States, and then survey the desolations in the West. In the one, it is rare to find a young person of twenty years of age who cannot write and read with propriety, while in the other, many can be found in almost every village who cannot read a sentence.

It has often been said, that it is hazardous for the

blacks to be taught to read and to write, for they will then learn that they are in bondage and degraded; and the objection is carried so far, as to prohibit instruction even in the knowledge of the Scriptures. It is surprising that an objection of this kind should not carry on the face of it, a suspicion to the mind of the objector himself that all is not right. What has God given a revelation of his will to mankind, and commanded them to search the Scriptures, and yet the command cannot be obeyed with safety? Has he given a command which endangers the peace and happiness of men? It may be true, that when men violate the great law of the Gospel, *thou shalt love thy neighbor as thyself*, they lay themselves open to the anger of God. Let slavery be done away; give the captive his liberty, and then instruct him in the Scriptures, and see if it endangers the peace of society. But I contend that slaves themselves, can be trusted with vastly greater confidence; they will be less likely to rebel and mutiny when taught to read the Bible, than when kept in ignorance. In the one case, they will imbibe christian principles, and be governed by them; while in the other, they will submit to mere force; and I need not say that they will burst the bands of the latter, when the first fair opportunity presents.

Has a judicial blindness taken possession of the minds of the slaveholders? Will they not open their eyes to behold their danger, before it is too late? Let them remember, that there is much truth in the old proverb, *that when God determines to destroy a nation, he first takes away their reason*. At the same time, it is not too late to commence the reformation. It may be ten years from this day. Oh, that they were wise, that they understood these things. I would say to every individual who owns a slave in the United States, be just, be merciful, do unto others as ye would that they should do unto you.

PHILELEUTHEROS.

A SPIRITED REBUKE.

In a contest as well with pens as swords, the citizens of Hayti will never turn their backs.—Ed.

To the Editor of the Liberator.

Sir—You will much oblige a Haytian by inserting the following communication, being a reply to an editorial piece in "The Times" of Petersburg, Va. bearing date 19th July past.

To the Editor of the Petersburg Times, (Va.)

Having but lately left Port-au-Prince for this city, [Philadelphia], on my arrival I stopped into a Reading Room, and to my surprise saw a piece in your paper of the 19th July, entitled *A Speck of War*. On a perusal of it, I found it to be your opinion of the expected war and existing affairs now pending between France and Hayti. Could you, who are an Editor, suppose for a moment that a Haytian war is but a speck? I should think you knew the physical force of Hayti more than to insert in your Journal, that the 'sable Islanders' are but tempting their fate. Do you expect that the Haytian nation would suffer France, or any other nation in the world, to enforce them to a ratification of treaties which is incompatible with their national honor? Or do you think that any one will pretend to dictate terms to them? No. They are men and a nation; and they are determined to defend their hard earned country, and preserve that freedom and glory which have been handed to them by their forefathers. Be it known to the world, and to their fame, that they are the only nation of modern times, that has gained its independence without foreign help. At the time of their revolution, what nation could they have leagued with? None. Every powerful nation that could afford help, held the Africans as slaves; therefore they would have been scorned at: so that they formed no alliances, contracted no loans, employed no foreign generals to lead their armies on to victory, sent no ambassadors abroad to beg for acknowledgments of their independence—but they, in Congress assembled on the 1st day of January, 1804, declared themselves independent. For the space of twenty-one years, they buffeted the intrigues and plots which were laid to ensnare them to the final overthrow of their government, until 1825, when Charles X. was obliged to acknowledge to the world their Independence as a Nation.

You assert, that it would cost no more men and ships to subdue Hayti, than it did to conquer Algiers. It shows what you know of war. Do you suppose that 'Regenerated France' would send another La-Clerc with an army of 30 or 40,000 men, to suffer all the miseries of a West India climate, without the least hope or idea of a conquest? No. I would advise you to make a Voyage of Discovery for your better information of Hayti. France is in a state of daily weakness: therefore the king has good sense enough to keep all he can at home, both men and money. It may be very easy for you to picture out the conquest of Hayti, and the expending 30 millions to carry on the war. Unquestionably before the expiration of six months, the dynasty of Orleans would be precipitated to the earth to make room for another, and the army (such as might be alive) summoned back to France again.

As for your assertion, that the President ordered the French subjects to remove, it is groundless. The French Consul gave out orders on the 12th June, that all persons claiming the protection of France, should leave on the 25th inst. By the Proclamation of the President, he allowed the stay of all those who intended to leave, until the 15th July; and to those who intended to stop, due protection, for which the national honor was pledged.

You ask, 'what nation will object to a reconquest of Hayti by France?' I can assure you that should any nation object, the Americans would be the first to fight, though the Southern Confederacy should first themselves into a fever.

Finally. The French nation would not pretend to fit out a force for Hayti, for Nature declares that old St Domingo (Hayti) is never to be conquered again by any nation; for the inhabitants are determined to live free or die. And France must determine her proposals for a treaty, or accept the challenge for a war. 'As for ourselves,' you say, 'we would prefer Frenchmen for our neighbors.' I grant you that—being afraid that should the wrong which you are daily committing, cause the people of color to seek redress, you would be able to ask assistance of France; whereas now you are afraid of Hayti.

Your southern confederacy will not be molested by the Haytians; for you have myriads of slaves now, who will one day or other show you the world the iniquitous traffic in which you have been engaged. Then will your land of liberty quake, and then you may want your neighbors to raise a true fabric of freedom to all men.

H. C. P. of Port-au-Prince.

Philadelphia, July 30, 1831.

A CHANGE OF VIEWS.

To the Editor of the Liberator.

Sir—Ever since I came to the years of understanding, slavery has met with my decided disapprobation;—not only when held up in its proper light, with all its native ugliness, and the legitimate and diabolical results which must consequently accrue from such a horrid and inhuman traffic, but when portrayed by the tyrant who would fain keep the injured slave in abject servitude and bondage, and who, in the face and eyes of reason, truth and religion, would attempt to justify himself in this abominable and degrading practice.

For a few years past, I have been a decided advocate of the Colonization Society. Some two, or three years ago, there was a gentleman from the city of Washington, who endeavored to exhibit to the people of this place the horrors of slavery, by stating facts which had come under his own observation; and facts, too, which were enough to make a man's blood chill in his veins. The only antidote which he recommended to meliorate the condition of the suffering victims, was to form auxiliaries to the American Colonization Society; and by so doing, we should in a few years achieve the great and important enterprise which we had in view, viz. the emancipation and transportation to the Colony of Liberia all our southern slaves.

He earnestly recommended the people of this vicinity to have a public address given on the Fourth of July, and take up a contribution to aid and forward this glorious cause. All this met with a perfect approval from me. I was ready to do anything, to make any sacrifice, if I could be the honored instrument of emancipating one slave. And to the superficial observer, his arguments were plausible, and his reasoning cogent. But when the foundation upon which his arguments were based, was examined with a scrutinizing eye, it was obvious to my mind that the object which he had in view never would be accomplished. Nevertheless, I did not dare to oppose the Society from the consideration that the object which it had in view was purely benevolent, and one that should awaken in every soul the tenderest sympathies. As there was no other course (that I knew of) by which the emancipation of the slaves might be brought about, and not being competent to strike out a course myself which should be pursued to advantage, I have for a few months last past remained in a state of neutrality. But after mature deliberation, reading and cool reflection, I think, sir, that I now see the rotten and fallacious foundation upon which the American Colonization Society is based; and I am resolved to hold up to the public view, (in my sphere,) the tattered garments which cover the rottenness of the Society, and decry it in every place where I may be called.

There have a great many objections arisen in my mind to the course which you have taken. But I think, sir, they are now all levelled; and I am now ready to pledge myself to do all that lays in my power to aid and assist in this holy cause.

Lowell, August 1, 1831.

For the Liberator.

COLONIZATION SOCIETY.

FRIEND GARRISON—Those who would support the Colonization Society, if living in the non-slaveholding states, do it undoubtedly from good motives and the most benevolent intentions. (1) 'At least, if there be any exceptions, we think they must be rare; for the fact is obvious, that the aids to ac-

sidist Society are derived from the same source whence other aids, as the fountain of christian charities, are derived at the present day. They are received indiscriminately from christians of every denomination, who are engaged in a common cause, to dry up the fountains from whence the streams of vice issue, to elevate the human character, and to restore to Zion, the wandering and misguided descendants of Adam.

Those benevolent people, who have in common with other christians a duty to perform in evangelizing the whole earth, and who have contributed to the funds of the Society, see no reason why Africa, not claims in some degree at least as well as India, or Barmah, or China. (2) At the time the Colonization Society commenced, had they not an additional duty to discharge by reason of those held here in bondage? even a bondage legalized? a bondage by laws enacted under a Constitution declaring in the most positive terms, and in every varied form of expression that our language is susceptible of, that mankind were created equal as to rights, and that their liberty was the inalienable gift of their Maker!

Many, who had remained from the Declaration of Independence with their lips sealed, lest their words should be tortured into an evidence of unkind feelings towards the South, or of irreverence to the Union, were gratified at an opportunity of uniting with slaveholders to do something for the African. (3) To make his condition worse was not intended. Indeed this seemed out of question—this seemed impossible. (4)

When the Colonization Society was organized; it was proposed to mitigate the evils of the slave trade. (5) The undertaking extended no further. And how far the expectation of its friends has been realized, we leave to be considered by those who incline to examine facts. It is conceded, that there yet remains much to be done before this sin will be finally extirpated, although most nations now treat it as piracy. It has been so long committed before the eyes of unenlightened men—it has been so long suffered by nations claiming to be civilized—and it finds so many advocates in our own every day enjoyments, that the willing mind is lent for its justification. The food and raiment with which we are fed and clothed, are, apparently, made to depend on the continuance of slavery. Here lies the mystery.—If you speak against slavery, you approach the South to destroy its wealth—at the North you strike at its enjoyments and comforts.

But, Sir, the time has arrived when it will answer, it is duty, to attack this vice in its strong holds. If wealth, and enjoyment, and comfort were all depending on slavery, they would not be sufficient to prevent its approaching, final doom. An enlightened, moral people will go with you, and you have nothing to fear. You have engaged and undertaken not to check the evils of the slave trade only, but your work is the abolition of slavery: And you will prosper. There is nothing but at hazard on the score of prophecy, as to ultimate success. In this work you are not alone. And the kind folks who seem to be alarmed for the peace of the States, and the integrity of the Union, may quiet their fears and give themselves no uneasiness. The work will be done without danger from insurrection or division in the government. MENTOR.

(1) Doubtless from as good motives as can flourish in the soil of prejudice. The truth is, very few even among good men are divested of antipathy towards our African-American citizens. As a people, we are willing to do them justice four thousand miles off, but not at home. We can tolerate them as our servants and slaves, but not as our equals. We can call them christian brethren in Africa, but here we cannot permit them to own or occupy a peck in our houses of worship. And the only reason why we are so anxious to colonize them is, we do not like their presence among us. Prejudice, and not disinterested benevolence, is the latent cause of our activity. Let every man carefully examine his motives.

(2) The claims of Africa upon us, for religious instruction, are superior to those of India, or Barmah, or China. But how shall we give her this knowledge? Precisely as we dispense it to heathen lands—by sending devoted, talented and pious missionaries, instead of ignorant and helpless emigrants.

(3) The most inconsistent union that was ever made, and the very means to perpetuate slavery.—You cannot amalgamate oil and water. As long as a slaveholder deems it right in him to possess his slaves, he has a moral obliquity of vision and cannot pursue a straight path. We shall enter into no alliances with such men; we do not expect to please them, and we know they cannot please us otherwise than by breaking, at the commencement, the fetters of their slaves. The American Colonization Society is built of the most inconsistent materials. Its non-slaveholding members are constrained to keep silent in relation to the criminality of slavery, lest by a bold denunciation they offend their southern associates. They do wrong, who join a combination which compels them to sacrifice truth and duty in order to preserve good fellowship.

(4) It can be demonstrated, that the Society has

inflicted a great injury upon the free and slave population; first, by strengthening the prejudices of the people—secondly, by discouraging the education of those who are free—thirdly, by inducing the passage of severe legislative enactments—and, finally, by lulling the whole country into a deep sleep.

(5) The specific object of the Society, as its organization, was and continues to be the removal of the free people of color. It has not in the least degree mitigated the evils of the slave-trade.—Ed.

Our guilt is greater than that of the south, in another respect—the system of slavery is upheld solely by our arms and our patronage.—Ed.

OURSELVES.

To the Editor of the Liberator.

DEAR SIR—Our southern brethren have one answer to our remonstrances against slavery, which has in it great weight, and which, I think, every friend of the rights of the African-American citizen should exert himself to take from them by altering the fact on which it is founded. When we charge them with their glaring invasion of the rights of their fellow-man, by holding him in slavery, 'Do you,' they ask, 'at the north, admit the blacks to an equal participation of rights with yourselves? Do you admit them to vote in elections, to be eligible to office, to sit on juries, even to worship God in your churches, unless secluded in an ignominious corner, from all danger of coming in contact with yours-lives?' So long as I cannot answer these questions in the affirmative, I cannot bring myself to reproach the injustice of one section of the country, and acquit the other of the same charge. In one respect our guilt is greater than theirs. We profess to be better educated than our southern brethren, and more elevated above the influence of prejudice; and we have not any real or fancied dangers in the way, to prevent our doing justice to all, without distinction of color. Mr Editor, I long to see the day, when any one of our pious christian churches shall set the example of letting it be publicly known that their pews, any and all, ground floor and gallery, middle aisle and side-aisle, shall be open to the occupancy of any citizen, of whatever hue, who shall incline to purchase or hire them, and be willing to deposit himself decently in the use of them. While the present odious distinction exists, we expose ourselves to the charge of striving to pluck the mote out of our brother's eye, regarding not the beam that is in our own eye, whenever we plead the cause of the blacks to their southern masters.

PHILO-AFRICAMERICANUS.

For the Liberator.

THE AFRICAN MOTHER.

'A master of slaves in Jamaica wanted money, and one of his female slaves having two children, he sold one of them, and her child was torn from her maternal affections. In the agony of her feeling, she made a hideous howling, and for that crime was flogged. Soon after, he sold the other child; she turned her heart within her, and impelled her to madness.'—See W. I. as they are.

The Spouter came to tear
The sleeping infant from its mother's breast,
While it lay slumbering in a peaceful rest,
Beneath the parent's care;
As if the stain of God's Nature gave,
Had marked it only for the white man's slave.

Trembling the mother lay,
As she beheld th' unconscious babe depart,
And felt the kindling anguish of the heart,—
That knoweth not decay.
Then rose the dead shrill cry upon the air,
Like the sad wailings of the soul's despair.

And for that sacred cry,
They tried the whip in all its horrors deat,
To lash affection from her widowed breast;
Or hid the feeling die.
They might as well bid death itself depart,
As tear that anguish from the parent's heart.

Another child was left,—
And she would pour in its unconscious ear,
The mother's tale of sorrow and of fear,
Until of that bereft;
Then the lone heart felt all its woes again,
And madoes settled on the throbbing brain.

That heart was turned to stone,
And her wild eyes glared horribly around;
Though from her quivering lip escaped no sound—
Save but the idiot's groan.
She was a *marionette*—reason there was dead—
And from its throne had ev'ry feeling fled.

Good God! what hast thou given
Unto the white man here? that he should be,
A scourge to Africa's sons—to liberty?
Hast thou a place in Heaven,
Apart from those of the fair fabled skin,
Where not a black shall be admitted in?

No—for the white man's God,
Knows no distinction; and the furnished slave
Will find a lasting peace beyond the grave,
Far from the tyrant's rod;

Where none but good men dare to take their flight,
There shall the black man sit beside the white.

There will all slavery end—
Yes, there beyond those brilliant gems on high,
No black shall trouble 'neath the master's eye;
For God will be his friend:
Then bow, poor black, and still His mercy crave,
For He will judge the master and the slave.

R. B.

FREE GROCERIES.

Providence, 7th Mo. 27th, 1831.

ESTEEMED FRIENDS—Observing in thy paper, that thou directedst thy patrons who felt scrupulous of using the produce of slavery, to a grocery store in Philadelphia, and as I thought the information would be pleasant to some of thy readers, I can inform thee that I have for these many years bought most of my sugar and molasses of CHARLES COLLINS, a Friend, in Franklin Square, New-York, who confines himself wholly to the sale of free goods, and at this time I learn that he has molasses at 28½ cents per gallon, which is so much cheaper than what I generally have had to give, I have written for two tonnes to supply myself and friends who dare not use any but such as is free. The following lines were composed by a female, which, if they are worth inserting in thy paper, are at thy disposal.

I. A. M.

To the Editor of the Liberator.

Shall I, my friend, to thee myself address,
My sentiments on slavery to express?
I feel its woes—it sorrows sting my heart,
And I, with thee, would liberty impart.
Had I the talent, I would ne'er forego
The pen or press, but try to overthrow
The various schemes of those deluded men,
Who are endeavoring to obstruct the plan.
Can I believe, that there are hearts so hard,
That would the progress of this work retard?
Hold fast thy faith, and be by wisdom led,
Thy paper, sure, shall furnish thee with bread.
My heart seems touched, my feelings all alive,
To see the work of righteousness revive:
Could I be instrumental in this noble plan,
I ne'er would fear the pen or tongue of man.
'Trust in the Lord, in whom are strength and power,
He will sustain as in the trying hour;
He'll make a way, where no way seems to be,
And set poor captive souls at liberty.
And must I lift my pen again,
Against oppression to explain?
Ah, yes! methinks I hear the call,
Renounce the fruits, and give up all;
Lay close the axe at limb and tree,
And let the captive soul be free.

SLAVERY RECORD.

THE CLERGYMAN AND HIS SLAVE.

We copied into our 30th number, an article from the Westchester (Pa.) Record, stating that a Presbyterian Clergyman from Richmond, Va. had visited that village and arrested a likely young colored woman as his slave. 'The proof was sufficient, and she was taken off, the semblance of sorrow and despair.' The editor of the Richmond Religious Telegraph gives the following defence:

'The case was simply this: A Presbyterian Clergyman, of this city, claimed a servant as his, who had been enticed to abscond from him, while at Philadelphia—and brought her from the strangers among whom she had been thrown, to his family, and to the residence of her friends.—And this fact, it seems, has been made the topic of opprobrious comment and misrepresentation.

In the statement which we are about to give of the matter, it is not our object to vindicate slavery, which we earnestly wish to see removed as fast as the welfare of the colored people will permit. Nor is it our object to defend the conduct of the Clergyman in question, in looking for his servant, and bringing her home—his conduct in this, needs no defence in the view of the public. But our object is to correct the impressions and prevent the prejudices, which a partial statement of the case, like that above, is calculated to awaken among northern readers. To do this, no argument, in our view, is necessary, but a simple statement of facts. And the following particulars, which have come to our knowledge on the best authority, may be relied on as facts.

The servant referred to by the Westchester Record, was hired by the Clergyman for a year, and by her kind attentions to his lady, who was reared and educated in one of the northern States, and during the year was suffering from a severe illness, secured their confidence and a high regard for her interests. The fidelity and kindness with which she served them, awakened corresponding feelings on her part to promote her welfare—and they treated her, as we are assured, more as a child than a slave. In the mean time, her owner being dead, in order that the estate might be divided, the servant must be sold. In such cases, executors, we are told, are not at liberty to sell privately. The servant, therefore, must be carried to public auction. Her feelings were shocked—the she was greatly harassed, and applied to the Clergyman with whom she lived, in a very earnest manner, to buy her. Her father who lives in this city, united in this request; and the Clergyman under these circumstances bought her. She had not been in his possession a year and a half, when having unbounded confidence in her attach-

ment, she was taken in company with her mistress to Philadelphia. After being there about ten days, she very unexpectedly absconded. Her master being fully satisfied, at the time, that she had not taken this step of her own free voluntary consent, but that she had been enticed away, and that when the excitement of the moment was over and reflection returned, she would regret the measure, determined to leave no effort untried for her recovery. In about a month he heard that she was in the village of Westchester, in the family of a Dr. ———— and soon after went to that place, accompanied by a witness, and after complying with the requisitions of the laws of Pennsylvania, succeeded in recovering her.—Since her return to her mistress, she has repeatedly stated, that she was continually urged to desert both by white and black, from the time of her arrival in Philadelphia till she adopted the advice, and that from the time of her departure she carried about with her a sense of her ingratitude and misconduct, which cut her off from a single hour's enjoyment.

The Editors of the Westchester Record and of other papers in the northern States, who have published the statements of the Record on this subject, are respectfully requested to copy the history of this affair, which we have just given.

We have no disposition to question the truth of this statement; nor would we detract ought from the benevolence of the deed. If the compact between the clergyman and the girl was voluntary on her part, and the object of the former was only to repay himself by a definite and reasonable amount of labor, and then give her complete enfranchisement, there is nothing reprehensible in the purchase. From the moment she came under his roof, she could be viewed only as a free person held to service by a reciprocal obligation. But we have no evidence that such was the case. The girl was obviously bought a slave for life. Her master claimed and recovered her as his slave; and it is stated in the Westchester Record, that he asked \$5 or 600 dollars for her person—double the amount of her cost! All this was wrong. The girl became his debtor, but not his property. She ought to have remunerated him for the sum he expended in her behalf; he ought to have suffered the loss of his money, rather than have taken advantage of a tyrannous law for its recovery. Besides, he had no right to call her his slave; and by consenting to risk himself as a slaveholder, he polluted his cloth and dishonored the gospel of Christ. Will the editor of the Telegraph inform the public, whether the girl is a slave for life?

KIDNAPPING.

Drummond Town, Accomack Co. Va. July 11.

Some time during the month of October last, two negro women, the one called Abigail, and the other Ann, with two children, called Leonard and Jane, were taken from the possession of a certain Daniel McKenzie, a negro trader, (who brought them here from the state of Delaware) and committed to the custody of the sheriff of this county, upon an application to sue in forma pauperis for their freedom. Early in June last, the jail of this county was broken, and these negroes escaped into Maryland, where they were apprehended and committed to the jail of Worcester county, in Snow Hill.

In the first week of this month, the deputy sheriff of this county proceeded to remove them thence to our jail; when a man named ———— Carrie, who professed himself to be an agent of McKenzie, by some means yet unaccounted for, got them out of the custody of the deputy sheriff, and crossing the Chesapeake in Floyd's packet from Northampton, landed them at Portsmouth. It is probable, that he is now on his way to North Carolina, or some other southern State. It is hoped that the friends of humanity will endeavor to arrest the kidnapper in his outrageous attempt to trample on law as well as liberty, and prevent his removing these unfortunate beings beyond all hopes of freedom, their right to which is very little doubted here.—*Norfolk Herald.*

JUVENILE DEPARTMENT.

From the New-York American.

**THE ORPHAN GIRL,
OR, RECOLLECTIONS OF A MOTHER.**

I have no mother!—for she died
When I was very young;
But her memory still around my heart,
Like morning mist, has hung.

They tell me of an angel form,
That watched me while I slept,
And of a soft and gentle hand,
That wiped the tears I wept;

And that some hand that held my own
When I began to walk,
And the joy that sparkled in her eyes
When first I tried to talk.

For they say the mother's heart is pleased
When infant charms expand—
I wonder if she thinks of me,
In that bright happy land?

For I know she is in heaven now—
That holy place of rest—
For she was always good to me,
And the good alone are blest.

I remember, too, when I was ill,
She kiss'd my burning brow,
And the tear that fell upon my cheek—
I think I feel it now.

And I have some little books
She taught me how to spell;
And the chiming, or the kiss she gave,
I still remember well.

And then she used to kneel with me,
And teach me how to pray,
And raise my little hands to heaven,
And tell me what to say.

O, mother! mother! in my heart
Thy image still shall be,
And I will hope in heaven at last
That I may meet with thee.

BOSTON,

SATURDAY, AUGUST 6, 1831.

HAYTI.

[The number of the Petersburg Times, which has elicited the many animadversions of 'H. C. P.' did not fall under our notice. The spirit of our correspondent is a sample of that which glows in the bosom of every Haytian. If there be a republic worthy of universal admiration, it is the republic of Hayti. Her independence was effected solely through the almost matchless valor of her citizens. In the hour of imminent peril, when her fate—terrible as it must have been in case of defeat—seemed to be suspended by a hair, no prayers were lifted up to God in her behalf by the people of other nations—no generous sympathies were excited, such as have been called forth toward Greece and Poland—no foreign aid was offered—no chivalrous volunteers entered into her native ranks—no spontaneous contributions were accumulated in Europe or America to supply her with food or ammunition—no gorgeous standards were sent to her across the Atlantic, to cheer the eyes and inspire the hearts of her brave sons—O no! She had to contend, not only single-handed against the colossal power of France, but with the prejudices, the contempt, the calumny, the imprecations of a hostile world. What a contest was hers! Yet she conquered—yes, blessed be He who pits the oppressed! she conquered—nobly, effectually, wonderfully! For though we are inimical to all violent measures, yet when the battle for liberty is begun, we pray that the injured party may in all cases be victorious.

But the republic of Hayti is entitled to the acclamations of the world, not merely for her successful resistance to oppression, but for the stability and wisdom of her government. She has brought order out of confusion; and has lived down the slanders, and frustrated the malicious hopes of her enemies; she has soared from the dust to the clouds; she has outdone the best efforts of any people in ancient or modern times. Contrast her situation at the time of the revolution with her present condition! Did thirty years ever accomplish more, or as much, for a nation? Where can we find a people more united than the Haytians, or who make better subjects? Point out the living ruler who deserves a higher station in the Temple of Fame than the illustrious BOYER! For magnanimity of soul, for dignity of character, for promptitude of action, for humility of mind, for mildness of sway, for sagaciousness, wisdom and virtue, who is his superior?

It is a reproach to this country, that the independence of Hayti has never been acknowledged by Congress. Such conduct is as pitiful as it is unjust. Mr Clay has made his memory immortal by his successful efforts to procure the acknowledgment of South American independence. A better meed of applause awaits him who obtains a similar recognition of Haytian freedom.

THE OUTRAGE.

The Hartford New-England Weekly Review, of Monday, contains the following paragraph:

'Just as our paper was made up for press, we received the Boston Liberator containing an account of an outrage said to have been committed on some of our African-American population, by two students of Washington College. We are authorized, by the officer who investigated the affair, to say, that the statement in the Liberator is unqualifiedly false. Mr Garrison will please make the proper correction.'

Our Hartford correspondent copies the above correction, and adds the following comment in his letter:

'If the students of Washington College, or their friends, will let the subject drop, it will be much to their credit; but, if not, we are prepared to prove the facts in the columns of the Liberator:

" 'T is true, 't is pity;
And pity 't is 't is true."

We place great confidence in the veracity of our correspondent. If his statement was true, the subject ought not to drop until the public be satisfied and the offenders brought to justice.

MOCKERY. The address of the Hon. Stephen C. Phillips, delivered before the young men of Salem on the 4th of July, is certainly a well sustained effort, and abounds with eloquent passages. We select one paragraph, the delivery of which, one might think, must have covered even a face of bronze with scarlet blushes:

'Let us turn our thoughts homeward. Here, but

no where else, is the good we seek. Here, but no where else, in a true and liberal sense, is the mind or body free. Here, but no where else, are we free of mind, voluntary and fearlessly, to form our own opinions, to choose their own condition, to fix their own destiny. Here, but no where else, is government—a compact by which THE WHOLE PEOPLE covenant with each citizen, and each citizen with the whole people.' Here, but no where else, is education the birth-right, and religion the free choice of all. Here, but no where else, is the march of improvement—physical, intellectual, and moral—steady and sure. Here, but no where else, is peace to be prized or expected as a permanent blessing.

Now, was there ever a wider departure from the truth than is manifested in the above extract? More than one-fourth of 'the whole people,' are deprived of almost every civil and social right, and one-sixth (more than two millions!) are actually wearing fetters of living iron upon their bodies! Mr Phillips is a warm advocate of the Colonization Society. Will he answer us one question? Why is he so anxious to remove so large a portion of his countrymen from those manifold blessings which he says they enjoy here, (mark! 'THE WHOLE PEOPLE,') to a land where all is darkness and desolation? Your reason, Sir.

THE CONVENTION.

Ever since the Convention of Colored Delegates rose at Philadelphia, we have been waiting with great impatience—of which our colored brethren have largely partaken—to receive its proceedings for publication. By the following extract of a letter from Philadelphia, dated 1st inst. it will be seen that a much longer delay may be possible. The immediate publication of the proceedings is of vast importance.

'I have just learned there is reason to fear, that the proceedings of our late Convention have been burnt by a fire that destroyed the printing-office where they were in the course of being printed. This fire occurred last Friday night. If this information be correct; it will cause more delay, which will be much regretted.'

The following sentiments were given at Brooklyn, Ct. on the 4th of July: the first is a noble one, especially from the lips of a resident in a slave state—the second exhibits the calculation and decency of a genuine abolitionist.

By G. T. Gardner, of Alabama. Liberty.—May the time soon come when the voice of the oppressed shall be heard; the bonds of slavery burst asunder, and the African race set free.

By James R. Young. The Windham County Colonization Society.—May her exports of wool and ivory soon exceed domestic manufactures!

Here is a gentle hint to southern nullifiers, given at Taunton, Ms.

Our Southern Brethren.—While they strive to nullify our constitution and laws, let them beware! let their slaves improve on the system, and nullify their masters.

☞ The Anti-Masonic Intelligencer, in Hartford, has readily copied from our paper, by request, the proceedings of a meeting of the colored people of that city, inimical to the Colonization Society, and says:

'Our columns are at all times open to publish the proceedings of a public meeting of any portion of our citizens, whether white or black, and whether we coincide with them in every particular or not.'

We hope our colored friends in Hartford will remember this kindness, and give as much of their patronage as possible to the Intelligencer. It is a manly, well-conducted and handsomely printed sheet, and is engaged in a noble cause.

ARRESTS! Mr Trot, Missionary to the Cherokees, Rev. S. A. W. Butler, have been arrested by the authority of Georgia for the 'atrocious crime' of spreading the news of salvation in a christian land!! After Dr Butler was taken, HE WAS CHAINED BY THE GUARD TO A HORSE, and by the animal's starting, thrown down and considerably injured! Tell it not in Bombay; publish it not in the streets of Calcutta!

BROOKLYN, N. Y. July 28, 1831.

The first anniversary of the Brooklyn Temperance Association for the people of color, was held on Wednesday evening, July 20th, in the African Wesleyan Methodist Episcopal Church, in High-street. An appropriate discourse was delivered by the Rev. Samuel Todd, the annual report read, and the following persons duly elected officers for the ensuing year, viz: Rev. Benjamin Crogen, President, J. W. C. Pennington, Secretary, Austin Inacks, Treasurer, Messrs. George Hogarth, Willis Jones, John Watson, Joseph Titus and Jacob Deyon, Managers. BENJAMIN CROGEN, Pres't. J. W. C. PENNINGTON, Sec.

The Naturalist.—Edited by D. J. Browne, &c. August, 1831. Contents: Man, (erect attitude.) The Dog. Hydrophobia. The Apple. The Pear. Copper. A very interesting number.

Intelligence six days later from Europe has been received at New-York. The head quarters of the Polish army were still at Praga.

☞ Gen. Diebitch, who had been superadded in the command of the Russian forces against Poland, died of cholera morbus the day after his dis-

