

# THE LIBERATOR

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. (SATURDAY, AUGUST 4, 1852)

**THE LIBERATOR**  
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good for evil, or evil for good? The whole of the colored population of our country have a claim to the soil which they have labored to render productive and valuable. They have a right which none but those who disregard the laws of Heaven, and those of justice and nature, can by words deny to them. A higher Tribunal than that of earth hath granted them their right to the lands of America—shall mortal man, frail and short-sighted as he is, deny to them what Heaven has given them? Shall man persevere in a course of unrighteousness, when He, who rules the elements, has interposed His mighty scepter, and issued forth the command, 'Let the oppressed go free'! Forbid it, justice, reason, religion— forbid it, ye spirits of the just made perfect— forbid it, Church of the living God!

I have pronounced the American Colonization Society to be a collection of wicked and designing men, who, to serve their own ends and purposes, have sacrificed those great principles of right and justice, laid down in the gospel, to advance what they deem to be their interest. I have endeavored to prove this charge to be true. I have brought forward the biblical, burge doctrines of the Society, in its own language, and have exhibited, as far as my limited erudition would admit of, the gross hypocrisy of those who satisfy themselves with deceiving the public mind with respect to the objects of the Colonization Society. I have endeavored to prove,

FIRSTLY.—That as the Colonization Society sanctions prejudice, it is sanctioned by none but the prejudiced. This Society propagates and apologizes for prejudice, as well known a truth, that even colonizationists themselves, anxious as they are to escape from the imputation of selfishness, will screen themselves from the charge of being prejudiced, by saying that nature has implanted 'principles of repulsion' between the races of whites and blacks, which render their union impossible. Do these gentlemen forget that 'God has made of one blood all nations that dwell upon the colored race are in Africa, they will be at a happy distance! A prejudiced man will be admitted on all sides, cannot be fit to judge whether Africa would be a better resting place for the colored people than America, or whether any scheme at all would be beneficial, because his selfishness precludes the possibility of fairness in his decision. Therefore colonizationists are the last persons to be called philanthropist, and ought to be discouraged in their plans. Expect aggressiveness from a prejudiced man? Why, you might as well expect holiness from the sinner! I have also said something of the animality and unreasonableness of prejudice, which has probably furnished you with a laughing-stick.

SECONDLY.—I have endeavored to show, that Colonizationism flourishes by persecution. In proving this, I have adduced facts to show that physical force has been, and is now in use, when occasion or inclination calls for it. I have also said that colonizationists are constantly mingling civility, kindness to some of the free colored people, especially those of the south, emigrate to Liberia, 'with their own consent.' For they render their condition so miserable, and their situations so uncomfortable, that they are obliged to go to Africa to escape themselves of persecution.

THIRDLY.—I have labored to prove that the colored people are as degraded as colonizationists represent them to be, they will make poor engines for the diffusion of civilization.

FOURTHLY.—I have shown that the colored race are in all respects equal to the whites; that the doctrine of the inferiority of the negroes, is the offspring of ignorance, prejudice, and false theories of the origin of man; that the colored race are emulated much of the learning which was originally imparted to the blacks, who were originally inhabiting the same race of blacks as those inhabiting the United States of America; and that they were at one time the most civilized nation upon earth. And I argued that they could again arrive at the same degree of civilization here. To confirm my

argument, I quoted the testimony of Gregor, Ross, Volney, Blumenbach, Griffin, &c.

FIFTHLY.—It was my object to prove that the wicked of the Colonization Society are horribly wicked, and that it discredits every thing but its own interests. I quoted its own language to prove this. The Colonization Society is the advocate of gradual emancipation—(as if it were dangerous to act justly!)—it apologizes for slavery and slaveholders—it wishes an entire extinction of its free colored population, in order that the slave may be held more securely—to establish in the future.

SIXTHLY.—I have proved that the Colonization scheme is impracticable.

Now I will arrange a few playthings for your diversion.

THIRDS.—In addition to all the causes which tend to pollute the nation, and to degrade, and to add to liberal sentiments, render them the colored people's mistaken views of the principles of the Colonization Society. (Speech of Mr. Dana, at the Convention of Rep. vol. 1, p. 143.)

OUR WISDOMS, OUR GREAT CARE WHICH PRINCIPLES WE HAVE BEEN SUSTAINED WITH— (the continuance of the truly noble and Christianized people in the present temper.) [Speech of Mr. Dana, at the Convention of Rep. vol. 1, p. 143.]

THE OBJECT OF THE COLONIZATION SOCIETY COMPREHENDS ITSELF TO EXTORT FROM THE SOCIETY AS A WHOLE, THE OFFICE OF ONE OF THE FEAT THAT IS WOULD BE THE TALK OF ALL (the great care which principles we have been sustained with—) [Speech of Mr. Dana, at the Convention of Rep. vol. 1, p. 143.]

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I might first the patience of my readers by bringing forward all the shames and inconsistencies which can be gleaned from the African Repository, and the Reports of the Colonization Society. So numerous are they, that one might amuse himself for a week at the business of arranging Colonizationist's epistles. But I'll pass. I would now present the conclusion of my strictures upon the American Colonization Society. My conscience accuses me of having sought else at heart save the interests of the colored community. I believe I have treated the subject on which I have written with candor. If I have conceived a single mind of the justice of Colonizationism, I shall deem the reward more than equivalent to the labor. I have not been unnecessarily severe. Colonizationists, relinquish your unrighteousness! I would reiterate it, were it possible, from pole to pole—again I say, BEWARE, BEWARE!

GARDNER JONES.  
New-York, July 12, 1852.

TO THE READERS OF THE LIBERATOR.  
BRETHREN—I have done with the Review. It is a conduct that is, in my opinion, insignificant and contemptible. I pity him! I entertain no feelings towards him but those of sincere respect—that a man possessed of so much learning, should sell himself to the cause of error and unrighteousness. You have witnessed his treatment of me—a just appeal, whether he or I be entitled to the character of having contradicted the truth, and the truth only. He despises me, and thinks I am not worthy of his attention. To me it matters little whether a gentleman who, while he professes to be valiant, studiously avoids controversy, this while he always slanders and contemns the applause of men—neither do I wish the paucities of those who apologize for men-stealers! Truly I do not envy the situation of a Colonizationist. Pledge to support a system surrounded by a host of criminals which he must flatter if he at all values his \$1500 a year—compelled to advocate just that doctrine which suits the feelings of such who are always stinging and stinging tone, in the greatest possible degree—holding out inducements to men-stealers to continue to practice these, the most injurious to their consequences, a little longer, when they know that the little longer means forever, and that the inclusion of such a doctrine has a direct tendency to lull the community into a fatal lethargy on the most important of all subjects; and one which involves the happiness and safety of our nation!

Such, in sooth, is the character of those who are employed by the Colonization Society. You have had an opportunity to ascertain the difference between professions, and boasting, and true courage.

Brethren! Your cause is one worthy of the attention of all and every one. It concerns itself to the high and to the low—to the rich and to the poor—in a cause which should find advocates in every breast; its enemies should seek to hide their heads by reason of shame! For my own part, I can conceive of no higher honor, or pleasure, than to plead the cause of those who deserve the sympathy and good will of every lover of justice. I deem your cause to be one of the most intense interest; and though the scolder can rail against it with bitter epithets and sophistry, (the first fruits of prejudice,) yet the eternal and immutable principles of Truth are your advocates—justice determines in your favor—God is on your side—nor but those who are wicked (unless we except a few who are, probably, laboring under a mistaken notion) oppose you. Persevere in your noble efforts to advance your cause!

Finally, brethren, I pledge myself to you that I will never sever from the path which my conscience has prescribed to me; and that, as an avowed and avowed enemy, I glory in the cause which I have adopted as the one to which I shall engage myself. Never need I despair while a cause like yours engages my attention, which an eternal God will always vouchsafe to bless!

GARDNER JONES.  
New-York, July 12, 1852.

ANTI-SLAVERY SOCIETY.  
The Anniversary Meeting of this Society was held on Saturday at 12 o'clock, in the Court House, at New-York. The meeting was attended by a large number of the friends of the cause. The meeting was opened by the reading of a letter from the Anti-Slavery Society, London, dated the 12th of June, 1852. The letter contained a statement of the progress of the Society in England, and of the state of the cause in that country. It also contained a request that the friends of the cause in America should exert their influence to secure the success of the Society in England.

1. The total neglect of moral, intellectual, and religious instruction of the slaves. 2. The profanation of the Sabbath as a day of rest, ordained by a beneficent Providence for relaxation from labor, as well as for spiritual improvement. 3. The notorious and indecent treatment of fugitives. 4. The excess and barbarity of punishment to which slaves are subjected. 5. The forcible separation of the family, and the consequent loss of domestic affection. 6. The hardship of the present law, which enables the slaveholder to separate families, or the nearest kindred, by sale. 7. The total rejection of slave evidence, which makes it impossible to secure the conviction of the perpetrators of acts of cruelty. 8. The extreme facility thrown in the way of a slave recovering his freedom by purchase. 9. The uncertainty in which he held his liberty, if even it was regained.

The following are the editorial remarks of the London World on the meeting of the Anti-Slavery Society:—  
A more important Meeting of the friends of this Society than that held at Exeter Hall, whether we consider its numerous attendance, or the eloquence of the speakers, had not since the year never been held. It is delightful to perceive that, at a time when the country is most honorably occupying itself in preparing for the approaching progress of its own liberation, and aiming to secure a restoration of its own rights, there are found so many minds, so full and so truly directed: an eye of sympathy towards the suffering brethren in the West Indies, and lift up the voice of indignant humanity in support of the claims of the victims of British violence and cruelty. Mr. Buxton ably exposed the infamy and the hypocrisy of the *denier report* of the West Indies—a Commission—House of Commons—Let me not be understood that we expressed some time ago, when writing on the late intercession in Jamaica, viz. that our first duty was to the cause of Christianity and Slavery are altogether incompatible; and that, therefore, it devolves on the people of England to say which they prefer. The people have been long talking of the necessity for improving the moral condition of the negroes preparatory to their emancipation. Now, however, the benevolent efforts, proclaimed in the West Indies, have been long talking of the necessity for improving the moral condition of the negroes preparatory to their emancipation. Now, however, the benevolent efforts, proclaimed in the West Indies, have been long talking of the necessity for improving the moral condition of the negroes preparatory to their emancipation.

MR. O'CONNELL'S SPEECH.  
At the anniversary meeting of the London Anti-Slavery Society, held in Exeter Hall, May 12, 1852.

DANIEL O'CONNELL, Esq. being called upon by the Secretary to move the next resolution, came forward amid the most tremendous and long-continued cheers. Silence having been requested, the honorable gentleman spoke as follows: I can, unfortunately, make but one communication for this reception, that is, I promise to be extremely brief; in truth, my claim to be heard at all is included in one sentence, I am an abolitionist. (Cheering.) I am for speedy, immediate abolition. (Renewed cheers.) I care not what state, creed, or color of man, or woman, or child, be personal or political, mental or corporeal, intellectual or spiritual, I enter into no compromise with slavery; I am for justice, in the name of humanity and according to the equity of heaven. I would support this kind of mitigation, if not that mockery which holds the promise to the ear, but breaks it in the face. I would support this kind of mitigation, if not that mockery which holds the promise to the ear, but breaks it in the face.

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**THE LIBERATOR.**  
I AM for speedy, immediate abolition. I care not what color, creed, or color, slavery may be mine. I am for its total, its instant abolition. It be personal or political, mental or corporeal, intellectual or spiritual, I am for its immediate abolition. I enter into no compromise with slavery; I am for justice, in the name of humanity and according to the law of the living God.

O'CONNELL.

For the Liberator.  
**AFRICAN COLONIZATION.**  
TO REV. ISAAC ROSS, LETTER 2.  
Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them.—JESUS CHRIST.

When Cromwell, the republican reformer of England, was called upon to decide a case in favor of the slave, he was himself saying that 'political economy required that the interest of the few should be sacrificed to those of the many,' he nobly answered, that strict justice was indispensably necessary to the maintenance of good order in society, and to the welfare of the mass of mankind.

You have robbed men of that which even the most despised could not sell to you... I have been against that which the living God has imprinted upon their hearts...

we are promised in the greater of all charity... I and I combine you now, that if a gentleman will... I do not think that the justes to say, that I believe...

informed his principles in plain and direct language... I do think, I believe there are few citizens of Massachusetts who would not have shrunk from the same...

alternative—if he remain in America, he shall be oppressed, degraded, and a species of outcast... I have no objection to your proposing an exact account of the Rev. Mr. Danforth's...

For the LIBERATOR. A DIALOGUE ON SLAVERY. Good morning, friend C. I am glad to see you so punctual. I hope you are now prepared...

to be no longer stayed by negro slavery. The mission of the Holy Spirit is to purify the heart...

of the most degraded negroes, and I now will propose to see that the benefits of his redemption...

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toally guilty of piracy the coast of Africa... I have never been subject in that light... I have never been subject in that light...



LITERARY THE WEDDING

Traveller. I pray you, wherefore are the village bells?
Kissing so merrily?
Women. Two of the village folk. And they are right.

LITERARY

To slave while there is strength, in his age the work
Peter Branch,
Percy Brown,
Boston

MISCELLANEOUS

We are indebted to a friend for a copy of the
Constitution of the AFRICAN SOCIETY, instituted
in Boston in the year 1796.

MORAL

By a colored individual. For the Liberator's
CHRISTIAN UNION.

THOMAS CLARKSON.

An American traveller in England furnishes the
following interesting account of the liberation
of CLARKSON. LONDON, May 17, 1821.

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HOW TO BE ANGRIVE

RESULT OF MISSIONARY REPORTS
From the Liberia Herald.

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