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TERMS.

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THE LIBERATOR.

VOL. IV.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 26.

BOSTON, MASSACHUSETTS.] [SATURDAY, JUNE 28, 1834.

REFUGE OF OPPRESSION.

SLAVERY.

That slavery is an evil, a crying evil of our country, repugnant to the spirit of the constitution of any republic, and more especially of a republic which justly claims to be the most enlightened upon earth, is what we, in common with our fellow citizens, are ready to acknowledge,—and, in common with them, are desirous of seeing the stain washed from our national character. But in the way of accomplishing this object we must differ from the views of some who have zealously (we will not say *judiciously*,) espoused the cause of the slaves. We do not think it well, if it were practicable, that they should at once be *made free and turned loose upon society*; (!) we do not believe that the application of hard names to their masters will tend to soften their feelings, or sooner set the captive free; we do not believe that any inflammatory proceedings, in the New-England States, where not one who takes a part in them has the least pecuniary interest at stake, will be received with the least beneficial effects, but rather with embittered feelings, by those whose chief property is in slaves.

We do believe that such proceedings tend to alienate the fraternal feelings which should unite sister states—and that the only source from which the light of freedom will ever shine over the slaveholding States must be from the brilliant domes of their own capitals, and not from farthing tapers glimmering a thousand miles distant. (!!!)

The citizens of slaveholding States are Americans—*they have a national pride—they know the abhorrence in which slavery is held, and are desirous of its abolition*, and we have no doubt their pride for the National character will lead them to seek it in such a manner as will be least felt by their communities. We have assurance of this from the circumstance that no State of our Union, after abolishing Slavery, ever again permitted it in its borders. It is a matter of State control.—*New-England is as free from the charge of participating in the Slavery at the South, as Old England—our character suffers no more by it*,—neither are the slaveholding States any more under our control. Whatever the philanthropists of the South may request of us by way of assistance, we in New-England may consistently do, and so may it be done also in foreign lands.

We are led to make these remarks from a circumstance *which we should not be ashamed to see published at the South*, that the Rev. Mr. May, who was announced in our paper on Saturday last to lecture Sunday evening at the Stone Church, on the subject of *Slavery*, was induced, *from the existence of such a state of feeling among our citizens*, TO PUT HIS LECTURE ASIDE.—*Portsmouth Journal.*

It is announced that David Paul Brown, of Philadelphia, is appointed to deliver an oration before the American Anti-Slavery Society, in Chatham-street Chapel, on the coming 4th of July. If David Paul Brown knew the nature of the service in this city—if he knew that this service will be *in aid of moral treason against the constitution*—that the DESIGN of this society is *beyond a doubt to foment a servile war in the south*—that they do not deny but that their measures may break up the Union—that they openly declare they will persist even if such be the result—that they have been heard to say *blood must be shed, and the sooner the better*—if David Paul Brown knew these facts—and if he further knew that this society owes its existence *not to the love of liberty, or any particular affection for the slaves, but to cruel and bitter hatred and malignity*—then we ask, would he, under such circumstances, come hither to perform such service, in such a cause?—*N. Y. Commercial Advertiser.*

A runaway slave from the South, who had been identified at Albany a few days since, and after a judicial examination, placed in the custody of the civil officers, was forcibly rescued by a mob of negroes; who, after knocking down some of the officers, gave him his liberty and furnished the means of his escape. This will never do. The laws of the land are not thus to be trampled on by any class of our population, and it is quite time that an example be made of *these dark colored gentry*. They are getting altogether too large since *such fellows as Garrison* have filled their heads with importance, and such presses as the Journal of Commerce urged their claims to the full rights of suffrage. The ringleaders in this Albany outrage ought to be most severely punished.—*N. Y. Courier & Enquirer.*

We believe that the sufferings of the slaves have been very much exaggerated. Look for a moment at the horror recently inspired at New Orleans by cruelty towards slaves. A brutal mistress had her furniture destroyed and her house razed to its foundation; and, if she had not fled, would have lost her life. Does this show insensibility to cruelty inflicted upon slaves in the southern states? Far from it. It shows a great and general abhorrence of such acts. Again, supposing these stories were true, how, under our present political system, are we at the north to help the matter? The truth is that, under the Constitution, we are bound to support the present system; and all attempts to overthrow it will produce a tendency to a dissolution of the Union. We repeat, a dissolution of the Union. The proceedings of anti-slavery societies have already caused a deep sensation at the South; and we put it to the friends of our Institutions whether it is prudent or wise to inflame that feeling?

In fact, we believe that, if all who promote Anti-Slavery could see the exact tendency of their measures, they would desist, at least until other means were tried. Nor do we believe that any large portion of the community will co-operate with them. Our brethren at the South are too apt, we think, to exaggerate the number of Immediate Abolitionists at the North.—*Newburyport Herald.*

☞ What greater outrage or cruelty than this—the forcible detention of more than two millions of human beings in brutal bondage?

SLAVERY.

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

☞ The Committee appointed to consider the connexion of slavery with the American churches, and to report upon the same, present the following

ADDRESS TO THE CHRISTIAN PUBLIC.

The New-England Anti-Slavery Convention, believing in the permanent importance of the Christian religion, in respect to the glory of its divine author, and the present and eternal interests of man; and being fully assured of the entire incompatability of the whole system of slavery existing in these states, with the spirit and precepts of that holy religion; deem it their high duty to announce their deliberate judgment on this most solemn and important subject.

It is not necessary, at present, to describe by minute detail what is to be understood by that slavery which is contrary to the law of love, which is the law of God. The nation has declared in the tenth article of the treaty of peace with Great Britain, that ALL traffic in slaves is irreconcileable with the principles of justice and humanity. Nor is it requisite to analyze the anomalies which may occasionally appear amid the operations of a general system, or to ascertain the individual exceptions which may sometimes occur in violation of a universal rule. By slavery we intend that system of injustice, oppression, and cruelty, which now exists in this republic, sanctioned and prolonged by custom and laws.

The Convention are fully satisfied, from the most indubitable testimony, to adopt the description, of one of the most eminent ecclesiastical bodies in the union, that 'slaves enjoy no instruction; are prohibited from all relative endearments; cannot preserve their personal purity and honor; realize all kinds of cruelty; are lawlessly separated from all their congenial and beloved companions; are trafficked without remorse, only to suffer additional anguish; and that christian professors sell as slaves, members of the church, into the most awful bondage!' In view of a scene, presenting so dreadful an outrage on all justice, love and mercy, where is the christian who does not mourn and weep? Where is the christian who does not fear and tremble? Where is the professor of that religion, which speaks good will to all men, who can can doubt respecting the duty of contemplating and acting on this momentous topic?

Taking a retrospective view of the moral darkness with which this direful system has enshrouded our beloved country; contemplating it, as it has been in truth, a continual source of collision and animosity, no fact appears to be more certain than this; that had the proper and legitimate moral and religious influence been urged in all its force against slavery at the termination of the revolutionary war, the baneful system would then have been eradicated. But the principles of carnal, temporising and selfish expediency swayed; and as the bitter consequence, the truth that that which is morally wrong can never be politically right, we have found most lamentably verified.

The Convention are fearfully impressed with the melancholy fact, that the evils, both moral and social, which are inseparably conjoined with slavery, have been accumulating in an augmented ratio, during the last fifty years, and that no efficient remedy has hitherto been applied to these growing injuries, to the church and the world. On the contrary, it is manifest, that the only means which, under the divine auspices, might have been effectual to overthrow slavery in the United States, through the decided perversion of them, have constituted the principal support of that unholy despotism.

Christianity, that richest gift of the divine benevolence, is, in its legitimate sway, the only antidote to the corruption of our hearts, or to the propensities of man to transgress the commands of God, which relate to our duties to him and one another. But in reference to slavery, its holy authority has been contemned and prostrated; its denunciations of iniquity have been either concealed and silenced, or transformed into a direct sanction of that identical crime which they so authoritatively and solemnly condemn.

No iniquity is so pernicious, as that, the abhorrent qualities of which, are apparently neutralized by decorating it in a Christian garb, and honoring it with a Christian name. Is it not the very climax of anomalies, that a system so replete with outrageous violations of moral law and reciprocal equity, should be openly countenanced as consistent with the blessed Gospel of Jesus Christ? What is that Gospel? Is it not the reign of love, inspiring peace and good will among men? And what is the system we deprecate? What is slavery as it actually exists in these States, but a perpetual series of violations of this law of love? What is it but a vile compound of transgressions of the precepts of the divine decalogue, in their most atrocious developements? And now is it not high time for the professors of our holy religion, who are hastening to the tribunal of Him who will not be mocked; to pause and enquire whether or not the slaveholder, or his abettors, can make an honest, credible and consistent profession of the religion of righteousness and truth and love? 'Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that doeth not evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned. He that taketh not reward against the innocent. Who shall dwell on high? He that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. Holiness becometh thine house, O Lord, forever.

Is the fruit of slavery, the fruit of the spirit? Is it love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance? Is the language of God's children appropriate on the lips of a slaveholder? Can he say, in reference to this subject, 'When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was a father to the poor; and the cause which I knew not I searched out.

The whole system of slavery is as opposite to the religion of love, as darkness is opposite to light. We feel solemnly impressed with the assurance, that it is high time that our holy religion should be disabused of the charge of having the least affinity with a system so odious to infinite purity and love. A religion emanating from such a source, can have no accordance with the court of iniquity which frameth mischief by a law. Consequently, its professors are solemnly charged, on the authority of the King of Kings, to have no fellowship with such works of moral darkness, but rather to reprove them.

Whatever forbearance past ignorance in relation to this momentous subject may call for, we are assured that the flood of holy light which has now exposed and developed this system of consummate iniquity, enforces with unutterable obligation the mandate of the Almighty, that now all men should repent.

The Convention have no wish to dictate to any Christian Church, in respect to its order or duty. But for the sake of truth and love; for the sake of our brethren suffering, bleeding and dying under this most unrighteous system; for the sake of Zion's purity; for the sake of our beloved country, which is threatened with the holy judgments of that Avenger, into whose ears the cries of the oppressed have entered; and finally, for the sake of the present and eternal interests of more than two millions of souls, we ask, is there not a high and immediate duty devolving on the whole church of the living God, which is the ground and pillar of the truth?

We are indeed zealous, for we believe that it is good to be zealously affected in a good cause. But we wish to have zeal according to knowledge. We wish to give no exaggerated view (if it be possible,) of the evil we deplore. We call for the dispassionate and impartial attention of the professed disciples of the Prince of liberators, who came to make us free from the law of sin and death, to this affecting subject. And we ask,

First. Are not the principles and practices of slavery, as it now actually exists in these States, really subversive in their nature and tendency of that truth and love which are the pillars of the temple of the living God?

Secondly. Has not the King of Zion, whom the Father has placed on the holy throne, instituted laws by his own precepts, and those of his inspired and commissioned Apostles, for the maintenance of the purity of his church, that she may exhibit to the world what is that holy and acceptable and perfect will of God?

Thirdly. Are not those laws applicable to the subject before us? Is the fact of holding our brethren in slavery, of buying and selling, abusing and tormenting those for whom Christ died; of withholding from them the book of God, the only lamp of life eternal, by keeping them in ignorance; and the other concomitant evils, a course of procedure so compatible with the principles and practices of our holy religion, as not to be the subject of those disciplinary laws which are essential to maintain the true character of the Christian Church?

The Convention wish not to be misunderstood. Whatever may be the views of individual members on this important subject, they do not as a body, at present, declare what, in their opinion, is the duty of the Christian Church in respect to the admission or exclusion of persons who may, in various ways and degrees, be maintaining this abominable system. It is believed that the whole nation has been guilty concerning our brother, in that we have seen the anguish of his soul, when he besought us, and we would not hear. This whole nation is involved in the guilt of robbing God of the workmanship of his hands. Let us not, however, blunt the arrows of conviction, by the delusive impression that individual guilt is cancelled in the gross, or that we are secure because we have followed a multitude to do evil.

The Convention do not hesitate to declare that, in their view, it is the indispensable duty of the churches of Christ to examine and judge, in what manner the laws of his holy kingdom apply to this subject; and what they are bound to do by these immutable laws of holiness and truth, which neither the blindness of prejudice, nor the pleas of expediency can ever disannul. While they deprecate all measures which may tend to mar that peace of Zion, which is the fruit of truth and love, they are in haste to disturb that deceitful calm of insensibility to iniquity, which is the precursor of that storm of retribution which righteousness awards to all the workers of iniquity.

Attention to this important subject has been awakened at different times, and among different denominations of professing christians. More than seventy years ago, the Friends made a successful effort to purify themselves from this evil. The few members of that Society who had been allured from the path of righteousness and love, by the hope of gain, were persuaded to abandon their practice. Many churches of the Baptist denomination, the Associate Presbyterian, and the Reformed Presbyterians, have considered it their duty to apply the laws of Jesus Christ more or less to this subject. If any suppose that these laws do not apply to this subject, we ask, to what subject can they apply? The true church of Jesus Christ is denominated the light of the world, the salt of the earth. It deserves the solemn consideration of all the churches in the United States, who claim a title to this high and holy character, whether or not they are exhibiting these characteristics in relation to the subject before us. Are they the light of the world in respect to the true evil and guilt of slavery? Is their testimony, verbal and practical, clear, holy, and decisive on this matter? Are they preserving themselves from the corruption of this ruinous iniquity? Alas! so far from this, it is our belief, that the criminal supineness of men professing godliness, and the intimate and incongruous connection of slavery in its most odious forms, with the churches in these States, has long constituted the chief shield with which this man of sin has repelled the arrows of truth. Had the champions of the Cross gone forth with the whole armor of God, with invincible prayer, they would long ago have seen this monster fall like Philistia's Idol before the Ark of the Almighty. And now we are well assured that all other means, without these, will prove abortive. Solemnly impressed with this conviction, and feeling our accountability to the God of justice and mercy, we do most earnestly and affectionately call upon all who fear God, to cast away that compromising spirit and that illusive doctrine of expediency, which have so long sacrificed truth, righteousness and love, the laws of God and the rights of man, on their reeking and polluted altars.

Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him—he shall call to the heavens from above, and to the earth, that he may judge his people—and the heavens shall declare his righteousness, for God is Judge himself. Hear, O my people, and I will speak, O Israel, and I will testify against thee.'

Does not this solemn appeal call on all the professed people of the Lord, in this slaveholding and guilty nation, to prepare to meet their God in his awful judgments, if we repent not? May the Lord grant us that repentance to the acknowledgment and practice of the truth.

HENRY GREW, *Chairman.*

PRODUCTIONS OF FREE LABOR.

The Committee appointed to inquire into the expediency of recommending to the American Anti-Slavery Society to make the offer of a premium of such amount as they shall deem proper, on certain articles produced by free labor in any part of the United States, beg leave to report:

Your Committee believe that the subject of the resolution committed to their consideration, has a bearing on the good cause which we are associated to promote, of such importance as to merit the serious attention of the Convention.

It must be obvious to every reflecting mind, that the desolating waters of slavery, which, amid storms of vile oppressions, are bearing away their miserable victims to the ocean of death, are to be traced to the fountains of depravity in the human heart. The idolatry of covetousness, which the Lord of all abhorreth, has sacrificed on its cruel altars all the rights and interests of man.

What motive induced the owner of the first slave ship to invade the land of the colored man, to steal his brother, and bear him away from his wife, his children, and his home? Was it not that love of money which is the root of all evil? What induced the West India planter to purchase the living flesh and blood and bones sent to him by the soul of avarice? Was it not the hope of unrighteous gain, to be obtained from the hard and unrequited labors of the wretched captive? And on what foundation did that hope rest, but on the assurance that individuals would purchase and consume the produce of that uncompensated and cruel toil? Here, then, we see the galling chain, and that it is the last link which moves all the rest. As it is for the consumer of the fiery poison, that the retailer applies to the wholesale vender, and he to the distiller; so in this case, it is for the consumer the lash is driving the slave to his toil, the man-stealer is going about this land of pretended freedom seeking whom he may devour, and the slave ship is violating all law both human and divine.

Let the consumers of the liquid poison say to the retailer, we shall drink no more of your waters of death, and what is the consequence? He buys no more; the wholesale vender buys no more; the distiller makes no more. So if the consumers of slave produce should say, we will no longer be partakers of other men's sins, we will eat no more, we will wear no more, the product of fraud and oppression, of the groans and tears of our brethren, the consequence must be, that the labor of the slave would be valuable no more. The sordid and reckless trafficker in human souls would buy and sell no more; and no more would the ocean bear on her polluted bosom the abodes of the miserable victims of relentless avarice and cupidity.

It is believed that free labor, if generally established on equitable principle, would promote, in various respects, the prosperity of the slaveholding States. It is obvious, however, that under the present direful and lamented system, the extraordinary efforts and means necessary to furnish the friends of humanity with the articles enumerated in the resolution, in the desirable contemplated manner, must be attended with some additional expense. It cannot, therefore, be reasonably expected that the end proposed in the resolution can be obtained without the means it suggests.

Impressed with the belief that the object of the resolution is in perfect accordance with the great and distinguishing principle of our noble association, your Committee present these few considerations, which incline them to the conclusion that the recommendation proposed in the following resolution is expedient:

Resolved, That it be recommended to the American Anti-Slavery Society to make the offer of a premium of dollars for every cwt. of merchantable cotton; for every cwt. of rice; for every , cwt. of sugar; and for hhds. of molasses, of a good and merchantable quality:—such premium to be paid upon satisfactory evidence being presented that such articles are the produce of *free labor* in any part of the United States.

All which is respectfully submitted.

HENRY GREW,
SAMUEL FOSTER,
HENRY E. BENSON.

COMMUNICATIONS.

ON THE RESTORATION OF THE BOND ESTATES.

(Concluded.)

Mr. Driver. You know, Sir, that it is a principle of our Society, that none shall be sent but those who go freely.

Mr. Home. Yes, Sir; but what is the fact in the case? No doubt some go freely, in view of the representations of the goodly land. Whether their expectations have been realized, remains to be considered. It is no marvel if some should willingly turn their backs on the land of their oppressors. You will remember, however, the declaration of one of your Society, that some have been '*coerced* away, as truly as if it had been done with a *cartwhip*.'

Mr. Driver. If this is true, it is not be charged to the Society; nor is any other evil practice, which violates its constitution.

Mr. Home. True, Sir. Far be it, that I should charge the Society with approving the practice referred to. It is necessary, however, to look at facts, to ascertain what good and evil is actually done. I have no doubt many of the members of your association are actuated by benevolent motives, and consider that the withholding of the estates is iniquity. Whether they are consistent in connecting themselves with a Society which sanctions that iniquity, and so distinctly avows its purpose not to arrest its direful progress, deserves their serious consideration.

Mr. Driver. You know, Sir, that a number of the Bond family have already received a part of their share of the estates on condition of their going to the Colony; and it is expected others will be equally favored on the same condition.

Mr. Home. I deny the right, Sir, to append such a condition to the offer of restoration. What would you think of me, Sir, if I should offer to pay you the amount of my note due you this day, on condition of your making such a use of the money as I shall dictate? What would you say, Sir, if I should tell you, 'I know that the note is due, and I have the money to pay it; but, Mr. Driver, I think you are not yet prepared to make a good use of the money; so I shall keep it in my own pocket.'

Mr. Driver. Another important object of our Society, Sir, is to illumine a benighted portion of the earth, with the pure and cheering light of christianity.

Mr. Home. This, indeed, is a glorious object. Whether the means you employ are adapted to this important end, demands your solemn consideration. If you and your associates have justly portrayed the character of a great portion of the persons you have sent, they have certainly need to take out the beam out of their own eye, before they attempt to take the mote out of their brother's eye. Most sincerely do I pray that the blessed light of the Gospel may shed its hallowed influences through the length and breadth of that benighted land. But what, Sir, must the heathen think of a religion, the professors of which can treat their brethren as the Freemans have treated the Bond family? And what are the practices of the christians who have gone there? Do they prove by their holy example what is that good, and perfect, and acceptable will of God which true christianity reveals? Do they manifest that the religion of the Son of God is a religion of temperance, of righteousness, of peace, of forbearance, and of love? I understand, Sir, that soon after your first missionaries went out, a great congregation assembled before them, giving them a precious opportunity of preaching to them the gospel of peace and love. How did they improve it? When these untaught savages began to exhibit their *carnal* nature, did these heralds of christianity exhibit their *spiritual* nature? Did they say to them, 'We war not after the flesh'—'the weapons of our warfare are not *carnal*, but mighty through God to the pulling down of the strong holds of sin?' Did they declare themselves the disciples of the Prince of Peace, who commands his disciples *not to resist evil; to put up the sword into its sheath, to overcome evil with good, and to love their enemies?* Did they prove themselves to be his true disciples; did they honor their Master, and his religion, in presence of a benighted perishing people, by practical conformity to his precepts? *No, Sir.* One of the first acts of your missionaries, who went out professedly to save the souls of their fellow men, was to send those souls to hell much sooner than they would have gone there, if your missionaries had staid at home. Not being able to call down fire from heaven, they gathered together the fires of earth; and instead of imparting to these wretched men the gospel of peace and love, which might have been the power of God unto their salvation, they imparted to them death and damnation. They had not even mercy enough to attempt to save their souls before they had killed their bodies. Had they entered on their appropriate work of attempting the former, they would soon have found that there would have been no need of the latter. God told them, before the battle, to feed their enemies and to give them drink. He assured them if they would do so, that they should, by this love, melt down to kindness the hearts of their foes. They would neither obey nor believe him. Alas! for the poor heathen. The Lord deliver them from such missionaries as these! Alas! for christianity! The Lord deliver her from such advocates! Alas! for your missionaries! The Lord have mercy upon them! Alas! for those who sent them forth with such authority and such instruction! The Lord open their eyes to truth, and their hearts to love!

What has been done, Sir, for the salvation of the natives for fifteen years? Mr. Pinney, acting Governor of the Colony, says, 'Nothing has been done for the natives hitherto by the Colonists, except to educate a few who were in their families in the capacity of *servants*.'

I would, Mr. Driver, that the Gospel of divine mercy were preached to every creature under heaven. But when I hear oppressors, duellists, and gamblers, talking about sending missionaries to the heathen, I am reminded of the wise man's comparison of '*a jewel in a swine's snout.*' To such the Almighty saith, 'What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?' 'Cease to do evil, learn to do well.' Let us reform ourselves. Let us do justly, love mercy, and walk humbly with our God. Let us restore the estates; and if any, or all of the Bond family wish to remove to any other land, let us aid them with our counsels, our contributions, and our prayers. Whatever good your plan has effected, whatever it may effect, it is but healing the hurt of the daughter of Columbia slightly. The main disease, which demands our first attention, is still rankling within; your plaster may cover it for a moment, but it will soon break out in inconceivable aggravation. Hear the word of the Lord. '*Bring no more vain oblations—when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together saith the Lord; tho' your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.*' I appeal to your own conscience, Mr. Driver, to determine, whether the voice of justice, of humanity, and of the God of judgment, is not demanding the immediate restoration of the estates? Let us do our duty, and leave consequences with Him, who assures us that the *willing and obedient* shall eat the good of the land. Your fears are imaginary. If the immediate and entire restoration of the estates of the Bond family, to the rightful owners, involved their emancipation from *law*, as well as from robbery and oppression, there would indeed be cause for alarm. If this act of imperative duty created an insuperable barrier to the performance of concomitant duties on the part of the Freemans, to enable their degraded brethren to improve and enjoy their restored rights, we could not expect so much good to result from it as we now anticipate. This, however, would not justify us in withholding from them their rights. Justice is now fallen in our streets, and equity cannot enter. We may go on to fill up the cup of our iniquity. The thunderbolts of holy retribution may yet a while be holden back. But vengeance will not always sleep. The voice of truth has gone forth, '*with what measure ye mete, it shall be meted to you again.*' Suppose ye that the unrighteous nations, on whom God's judgments fell, were sinners above all men who dwell on earth? Jesus Christ tells us, nay, but except ye repent, ye shall likewise perish. The principles of the divine government are immutable. A deceived heart of pride and covetousness hath turned the Freeman family aside, so that they cannot say, is there not a lie in my right hand? God grant them repentance to the acknowledgment of the truth. Their damnation slumbereth not. If they will not repent soon, the cup of fiery indignation will be put into their hand, and *they must drink it up*. How will its bitterness be increased, by the keen remorse with which conscience shall sting the soul with its faithful declaration, '*Ye knew your duty, but ye did it not!*'

AWAKE! AWAKE! O, my countrymen. Professed disciples of Him who teaches, 'whatsoever ye would that men should do unto you, do ye also unto them,' AWAKE. Why will ye die? Let the estates of the Bond family be immediately restored, that the Lord may turn away his wrath in measure from us. We cannot expect to go wholly unpunished. He is

Indeed slow to anger, and waits to be gracious; but he will by no means clear the guilty. The righteous and only alternative is before us. We must repent, or perish. Let then the decree of righteousness go forth, with the blast of the trumpet of the Jubilee. Let the Jubilee trump of restoration sound. The captives are restored! Let its echoes reverberate from sea to sea, and from shore to shore! It will impart its thrilling joy to two millions of hearts, and by blessed reflexion to a hundred millions more. It will pour its healing balm into twice ten thousand wounds. It will be the theme of earth's praise and heaven's joy. Then shall righteousness exalt the nation. Then shall iniquity stop her lying mouth. Let the Freemen family and the Bond family be subject to the LAW OF LOVE. Then 'the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

PHILADELPHIA, June 17, 1834.

DEAR GARRISON:—I really wish it was in my power to give you an exact account of all the good and bad things, that have been said at the Colonization meetings, that have been held during the last three weeks. But as that is impossible, I must content myself with a mere outline.

On the 27th ult. I attended the meeting at Dr. McDowell's church. The 'distinguished gentlemen,' as the newspapers called them, who spoke on the occasion, were Elliott Cresson, Rev. Messrs. Paxton, Breckinridge, Armstrong, Lindley, and B. B. Thatcher. With the exception of Mr. Armstrong, who stated that many slaveholders are taking great pains to instruct their slaves, and that the effect of colonization would be to *drain off the dark waters of ignorance, pollution and crime*, and pour them *in fertilizing abundance on the sterile continent of Africa*, all the other clergymen were redoubled in their denunciations against the abolitionists. Mr. A., however, did not inform us *how* American ignorance, pollution and crime, when disgorged on poor Africa, could be transmuted into Christianity and civilization by a mere force of nature. Perhaps the idea of the overflowings of the Nile was floating in his mind. If so, he is not the only man who has deceived himself by false analogies. In the speech of Mr. R. J. Breckinridge, there appeared the same marvellous inconsistency that you will find in his written productions. He commenced by saying that the attention of the community was now divided by the claims of the Anti-Slavery and the Colonization Societies, and that *the success of one necessarily involved the downfall of the other*. This is, no doubt, true; for, should the principles of colonizationism prevail, emancipation unconnected with expatriation must cease; and, on the other hand, should Anti-Slavery principles prevail, colonization must cease, because there would be no slave for the free blacks to injure, and because the prejudice, on which the whole scheme is founded, and which gives it all its vitality, would be abolished. And yet Mr. B. denounces slavery in the most indignant terms, as a sin that ought to be done away; that it is the duty of every master to set his slaves free; that the churches ought to take it up, and settle the question of slavery, in regard to their members. In his address printed in the African Repository for Aug. 1831, which number, you know, is famous for losing the last leaf while slipping through the hands of Elliott Cresson, he is much more indignant against slavery and slaveholders. In his last evening's speech, also, he expressed his abhorrence of slavery, and yet concluded by saying that he was entirely opposed to the Anti-Slavery Society, who, notwithstanding, are in agreement with his principles, attempting to convince every slaveholder in the nation that slavery is a sin, and endeavoring to persuade them to do what he acknowledges to be right and just, and what he has himself done, viz. make the slave a free man. He seems to have an Anti-Slavery heart and a Colonization head, each of which furnishes its quota to his tongue or pen. At one time he emancipates all his own slaves, like a true abolitionist; at another, he says of the the Col. Society, 'We are the only friends of the slaveholder. We stand in the breach to *keep off* the abolitionists.' I should like to know where the 'breach' is, and as the abolitionists have neither used nor expect to use, any other weapons than truth, and reason, and argument, directed to the consciences of slaveholders, such weapons are mighty through God to the pulling down of strong holds, and cannot be much longer kept off by any human power, but must, like Dagon before the ark, fall headlong to the earth. In Mr. H.'s speech on the 27th, your name was mentioned, and allusion made to your trial and imprisonment. Pains, he said, had been taken to create a sympathy in your favor, by representing you as unjustly condemned by a slaveholding jury, &c. As he came from that place where that unfortunate affair happened, which had made you so famous, he deemed it proper to say that a strict scrutiny had been made, and that it appeared that not a quarter part of a slave a piece was owned by the jury, and that you was proved guilty of *willful slander*. Having thus disposed of you, and vindicated the character of the Baltimoreans, he next attacked the abolitionists in a body. Who, said he, are these *most hominess*, these men of yesterday? Who ever heard of them till very lately — these men, who hate slavery so much worse than any body else, that they pray for the very haters of slavery. Now as many of these 'haters of slavery' must be slaveholding colonizationists, their hatred to slavery is manifested in much the same manner as drunkards oppose intemperance. They most cordially hate slavery in the abstract, and in practice get most essentially and regularly drunk every day. From all I can learn, no attempts are making here to collect money to pay the debts of the old bankrupt Society. The old Colony, it seems, having triumphed over all obstacles, and standing secure and immoveable 'on the very pinnacle of its foundation,' efforts are now making to settle another colony, which is to be a peace and temperance *model colony*, the admiration and wonder of the world. When the Col. Society pays its debts, and the '*model*' at Cape Palmas is finished, I intend to visit Africa, and take a drawing of it, unless too great an 'influx of vagrants,' as Gov. Metcalfe calls them, should rush into it.

Yours ever, J. COFFIN.

PHILADELPHIA, 6 mo. 20, 1834.

DEAR FRIENDS: It is indeed with an aching heart that I take my pen to communicate the fact, that while the watchmen sleep, the enemy is sowing his tares in this city with an unsparing hand. Colonization meetings are held every night, and the most palpable misrepresentations of the principles and designs of the abolitionists are made by the 'distinguished gentlemen' who address these meetings; and no one lifts a warning voice to put the hearers and unsuspecting on their guard. R. J. Breckinridge, of Baltimore, delivered an eloquent harangue the other evening, in which he professed to delineate the true character of Abolitionism. 'Amalgamation' he represented as the most prominent trait in its character; and proceeded to show first its absurdity, and secondly its utter impossibility; and concluded by exhorting all present, by their patriotism, their morality, and their religion, '*to strike Abolitionism to the throat, and choke it to death.*' Another of the 'distinguished gentlemen' at the same meeting represented the scheme of the Abolitionists as embracing 'intermarriages and amalgamation.'

I too all patience when I see men of talent and weight, and these, too, who make some pretensions to honesty, come forward to deceive the public by such barefaced misrepresentations. They must, it seems to me, know when they thus represent the Abolitionists, that they are stating that which has no foundation in truth. On the contrary, they know that amalgamation is the natural fruit of slavery, and that it is to carry man further from their eyes the offspring of their own amalgamations, that slaveholders have instituted and supported the Colonization scheme, and that abolition, placing the colored females under the protection of the law, would put an end to that licentiousness which is now with unchecked rapidity amalgamating the two races.

Soon after my return from New-York, I addressed a note to John Breckinridge, accepting the challenge which he gave at the Colonization meeting 'in behalf of a public opinion;' he did not condescend to answer my note, but in good keeping with the character of the 'distinguished gentlemen' who manage Colonizationism, he read my note at a public Colonization meeting, and commented upon it in his own style, which, not having heard, I cannot undertake to particularize.

At a subsequent Colonization meeting, I sent to the chairman a note soliciting the privilege of occupying the time of the meeting for the space of ten minutes, in explaining the motive which induced me to write that letter. This most reasonable request I could but hope would be cordially granted; the privileged solicited was certainly nothing more than what either of the 'distinguished gentlemen' who controlled the meeting, would have claimed for themselves under similar circumstances; it was a privilege which I could not deny to any creature for whom my Saviour died. But Colonizationism shrinks abashed from the light of truth—it depends for success upon leading its honest but deceived supporters through mazes and labyrinths of shadows, clouds, and thick darkness. My request for only ten minutes to explain what had been obtruded upon a former meeting, by one of their own number, was denied me; and that denial following the contemptible act of reading publicly a private letter, and commenting upon it in a manner worthy only of Colonizationists, is my apology for making the present communication. Let them go on in their work of darkness: the time will come when the shadows will break and flee away, and the glorious light of truth and life will reign and triumph in our land.

We have here undoubtedly many good Abolitionists; but, with a few exceptions, they are too modest or timid for the crisis; they do not come out as I could wish, and meet the enemy in the open field, not with carnal weapons, but with those which are mighty through God to the pulling down of strong holds. Still, I do not despair. I trust we shall ere long be able to rally under the standard of immediate, universal and unconditional emancipation, and in the name of the God of truth and justice, arouse the slumbering consciences of those who now, like the Priest and Levite, *are passing by on the other side*. And the current of public sympathy, and of the public contributions, too, will I doubt not be turned into the channel of justice, and mercy, and love, and all the glory will be ascribed unto Him who loved us and gave himself a ransom, not only for our sins, but also for the sins of the whole world.

My dear friends, believe me ever yours,

ARNOLD BUFFUM.

To the Editor of the Liberator:

I meant to have sent you a line or two sometime ago, respecting the mention made of a letter received by me from Rev. S. O. Wright, now of Liberia; but business duties have prevented. I forget now what the precise spirit or matter of the article alluded to was, except that fear appeared to be entertained that there was a disposition to keep from the public some facts contained in the letter, greatly prejudicial to the character of the colony, and that I was earnestly called upon to lay the information before the community. Although I had read the letter twice, the fact of its containing such important news was not known to me, till the article in your paper happened to meet my notice, written, I believe, by a gentleman of Philadelphia. I have not time, and it is not necessary, to comment particularly on the informations communicated by that gentleman—as I believe it was learned immediately after, by all interested, that the news spoken of had reached Andover before it reached me. Whether there is reason to suppose it would be my wish to keep from the public any thing that might be communicated to me not favorable to the colony, my appeal would be 'mere Cesar.'

Being frequently asked my opinion with regard to the Colony of Liberia, if it is your pleasure, I will state it briefly in your paper—as I always like to be correctly understood, however unimportant my sentiments may be, never my motives or conduct are liable to be impeached.

I am in favor of the Colony. By this I do not mean that I am in favor of kidnapping, slaveholding, murder, or shipwreck. I mean simply and only this—that I am in favor of the colony, as a colony. I am in favor of the establishment of any colony of colored men on the African coast, so far as it shall be made up of good citizens, and conducted on right principles. I think, although the Colonization Society is composed of men, and (where there is error,) and although those men have been educated in different parts of the country, (and are therefore liable to have different opinions on many subjects,) and although the opinions of some of its members are such as I never could and never can subscribe to; and although I believe the Society, *as a Society* even, is guilty of acting on some incorrect principles and of some incorrect management; yet I think that the colony of Liberia has done and is destined to do a vast amount of good.

As to slavery—somehow or other, I take that to be another subject, though some have a happy talent for confounding it with a colony of colored people on the coast of Africa, and seem to aim at the destruction of that colony as a means of getting rid of it. I do not look upon the building up or tearing down of the colony of Liberia, as the only means, or as any immediate means, of abolition, or as having any immediate bearing on the subject. I see and always have been, since I have examined the subject, in favor of universal abolition, in the best and quickest possible way, without any reference whatever to the colony of Liberia or to Japan. I am also in favor of elevating the colored people, as to great a height as their capabilities will permit; and I believe their capabilities to be as great as those of the general classes of mankind. I am in favor of doing good to the colored man—any long-neglected, despised, to be sneered brother of the human family—either on the shore of my own and of his own beloved land, or on the shores of Africa, amid the moral gloom that has so long desolated and that even now desolates the land of his fathers.

GEO. W. LIGHT.

CONVENTION OF THE PEOPLE OF COLOR.

The Fourth Annual Convention of the people of Color closed to-day, and I regret that time will not permit my furnishing you with even an abridged account of the various questions that agitated it. The Minutes will soon appear before the public, and speak for themselves. This session was much longer than I anticipated it would have been; but when I consider the peculiar situation in which our people are placed, at this particular crisis—that upon ourselves depend our own and the destinies of millions unborn, I confess the necessity of mature deliberation upon all subjects which concern us. Heaven has permitted us to live in an age when the voice of almost every event seems to speak of our condition, and bid us

On—till we reach that moral land, where *Virtue* reigns alone,
On—till the yoke, the iron hand, shall fall before her throne.

It becomes, therefore, every well wisher of his countrymen, to unite in support of such resolutions as have been adopted by the Convention; and let it be understood, that just in proportion to the extent such support is rendered, the usefulness of the Convention will be enhanced; and on the other hand, just in proportion to the lack of such support, the Convention is rendered useless.

There were three resolutions adopted, that should be well weighed by every reflecting mind. They were as follows: First, Resolved, That public processions on the 5th of July, and other public occasions, be dispensed with by the people of color generally throughout the United States. [This is an important resolution, and it will be sustained by every intelligent man who feels for the two millions of his brethren who are groaning under the yoke, the burden, and bleeding in the iron chains of Slavery; and time will show who such individuals are that care not.]

The second was, that every respectable person of color should consider it his duty, not to patronize public houses where gambling is allowed.

The third was, 'That every person of color should encourage, as far as practicable, such stores as keep goods free from the blood and tears of his enslaved brethren.' There are two such stores in the city of New-York, and one in Philadelphia; and I hope they are liberally patronised; for no greater evidence can be adduced to show to what extent colored men are willing to contribute blood and tears are mingled with our food and raiment, than is seen as day, that when we purchase the produce of slave labor, we put our money into the slaveholder's purse. This encourages his only motive to drive, and bind, and whip his fellow man.

Would time permit, I would say a word in relation to the Declaration of Sentiments, set forth by the Convention. It is from the pen of our friend William Whipper, and it is rich with the principles of morality. Yours, &c.

PLUTARCH.

MR. GARRISON:

I notice, by your paper of the 14th inst., that Mr. Illinois Winter, of Andover, claims 'the honor of advocating the *pseudo*-glorious cause of colonization in opposition to me,' in a public debate in this town. To spare his feelings, I withheld his name in the account which I gave your readers of that discussion. But as he now claims the *honor* of that injustice, I cheerfully grant it, as it is a rule with me—'*honor to whom honor is due.*' He denies that the Anti-Slavery Society was sustained by an overwhelming majority, as I stated to my letter. I did not expect that *friend pro foe* would deny the facts as I gave them. But as it is, it would be useless for Mr. Winter and myself to oppose assertion to assertion, where the question is a matter of *fact*, and not of *opinion*. I need his denial with the proof. The following certificate, signed by responsible names, is enough. P. R. RUSSELL.

West Boylston, June 20th, 1834.

We, the subscribers, citizens of West Boylston, hereby certify that we heard the respective merits of the Colonization and Anti-Slavery Societies discussed in this town by Messrs. Illinois Winter and Philemon R. Russell, and that we consider the account of that debate, given by Mr. Russell in the Liberator of April 26th, *strictly correct*.

JAMES PIERCE,
FRANCIS FLAGG,
CHARLES NASH,
CICERO HINES,
EDMUND BRIGHAM,
JONAS HOLT,
JOHN P. DRYDEN,
BENJAMIN ARNOLD,
ISRAEL HEMINGWAY,
LYMAN BAILEY.

[For the Liberator.]

COMPENSATION.

MR. EDITOR:

I observe, with pain, in the notices of the anti-slavery meeting in Cambridge, the influential gentlemen, who acted on that occasion, avowed themselves in favor of the doctrine of compensation to slaveholders. If this is a right doctrine, it seems to me, it must be founded upon which our cause rests as taken away. For if compensation is due to the slaveholder, it must be because of wrong done him. But the ground of anti-slavery exertions is to do no wrong, but good, both to master and slave. Anti-slavery men do not admit a right of property in the bodies of our fellow men, nor any intrinsic value in such property, and surely cannot consistently pay for what they deny to exist. The only answer, I can conceive to this reasoning, is, that anti-slavery men are not sincere when they say that they contemplate benefiting the master as well as the slave, by promoting the abolition of slavery; and that, therefore, they deny the right and the value of slave property. I will not say whether this is a true charge or not, but certainly those who hold to this opinion are not anti-slavery men themselves. It is not possible they can be anti-slavery men, and at the same time thus asperse the integrity of their fellows, and deny the fundamental doctrines of the sect. But the truth is, there is a certain degree of confusion in the minds of recent converts to our opinions, which leads them into the inconsistency. They cannot entirely realize the truth that slave property is not property, and the right to hold slaves is not, even in a pecuniary sense, of any value to the master. As this point is of great importance, let me be excused for attempting, briefly, to show how it is that a thing, which will bring money in the market, and which the owners prize so highly as to be willing to risk their very souls upon the issue, can be worthless.

What then is this property in slaves? 'It is the practical sanction of by law, by which one man uses the labor of another, compensating him in food, clothing and shelter, at the discretion of the employer, instead of giving him wages agreed on, between employer and employed.' This definition is correct, I believe, as far as its brevity permits. It might be added that as the food, clothing and shelter, by which the labor is compensated, are at the discretion of the employer, so is the quantum of labor to be exacted, and the treatment to be rendered, entailing thereby all the evils inseparable from absolute power, lodged in the hands of individuals over their fellow men. The food, clothing and shelter also, are not only such as are necessary for the laborer, but for his infant, sick, and aged dependants. Taking for granted, then, that our definition is correct, let us view the property defined, and see what its value is. That value, if any, to the master, must consist in the superior cheapness of the mode of compensation by food, clothing and shelter, over the mode by wages, as paid to free laborers. In this part of our discussion, we entirely leave out of sight the point of the justice and humanity of this mode of compensation, and consider only its comparative cheapness. Now all the most esteemed writers on political economy decide against this mode, so far from being cheaper, is actually more costly than the other. We cannot, I think, doubt this, when we remember that the employer must feed, clothe and lodge not only his able bodied laborers, but their infant, sick and aged dependents; and that he gets in return, not the willing and intelligent labor of freemen, but the reluctant and slovenly labor of slaves. Let any New-England farmer be asked what he would consider the value of the labor of a family of Irish emigrants, newly arrived, comprising all varieties of age and sex, on condition that he should be bound to feed, clothe and lodge them, under all circumstances, and throughout all seasons, whether did any employment for them or not; and that all the work he could expect from them in return must be such as would be rendered from a fear of the lash and grid, I warrant you. Sais he, 'this will be just as much mine as its yours,' and pulled ear, I can tell you—and so 'twas, for he helped raisin the meetin-house, and so our party all told the Square. But just as the Square was level by the time, the business was begun to go a little, as he said, the Abolitionists began to git desperty scaret, and told him not to do it; they would adjurn, and so make a meetin some other night in tother house. Well sir, he kept on, and our party had kept, now all in, ladies and all, till they got boot enough of Abolition meetins, we gin back from the door, and let us out. And you may guess, if you do make the Abolition papers, if the Abolitionists didn't look about as shamed as ever you see one set of fellers. And twas pretty well for 'em they made off as they did, for the Colonization, and in fact, pretty much all of our religious folks begun to git considerably cooler. I cant tell you no more now. I'll tell you the rest on't some other time.

JEMES DINNEY.

Muckleburgh, way out in Ohio, Apr. 16, 1834.

[For the Liberator.]

DISCUSSION BEFORE THE FOURTH ANNUAL CONVENTION OF THE FREE PEOPLE OF COLOR.

On Friday afternoon, June 6, the order of the day being to consider a resolution offered by Mr. Benjamin F. Hughes, recommending that processions and pompous displays be discontinuened by the people of color on the 4th or 5th of July, or on similar occasions, the interesting discussion took place. The weather was pleasant, and the interest which was manifested by visiters and citizens to see the question settled, filled the house. The ladies, being the majority, graced the body of the chair in the rear of the delegates, and two sides of the gallery. At 3 o'clock, Mr. Peck, from Carlisle, Pa. called for the resolution, which was read.

Mr. Hardenburg, of New-York, arose and said—I ask the indulgence of the house for a few moments, before the yeas and nays are taken. The resolution before the house is only a recommendation; therefore I do not consider it binding. I do not oppose it because I am so much in favor of processions and pomp, but because it came from a prejudiced source—from a certain class of our brethren, who, perhaps, are in easier circumstances than some of us who celebrate the 5th of July. I know that the majority of the delegates have their minds made up to *vote* processions, and I will tell them that when they vote, they vote against the rights of the people; and by so doing, they will only make confusion. If I could vote in favor of the resolution, I would; but when I consider the source from whence it came, I cannot conscientiously do it, because I should feed that prejudice which we have come to put down. Why, sir, the mayor and a majority of our most respectable citizens are in favor of our celebrating the 5th of July, and it shall be celebrated. We owe a debt of gratitude to the people of New York. Her philanthropists toiled and prayed for our liberty, until we heard a voice speak unto us, 'FREEDOM, FREEDOM is the birth-right of man.' How is it that gentlemen wish to deprive us of that right? It is because they appreciate its value? No, sir; it is because they are blind to the welfare of their brethren.

Mr. Voglesang, of New York, said—I have no objection to the first part of that resolution, although I am in favor of its sentiments; but as I have been instructed by my constituents to support every measure that offers to suppress vice, and encourage morality, I feel bound to support this resolution. The gentleman [Mr. Hundenburg] has asked several questions, which I will endeavor to answer. He has asked if the philanthropists of New York have not toiled and prayed for our liberty? I will answer, yes; and they still continue to pray; and if processions and pomp are not put down by us, their prayers will be in vain. That liberty is the birth-right of man, no one can deny; but that 'right' has never been extended to us in this state, nor in any other state in the Union; and this is the reason why I am opposed to those hypocritical celebrations. Now, they declare that all men are created free and equal, when their jails are crowded with men, women, and children, who are crying for liberty—their birth-right. Sir, I cannot see how gentlemen can detain the Convention, with arguments in opposition to the resolution; for processions certainly do no harm. In fact, they are in danger the lives of those who do not engage in them, and who are actually opposed to them. Why, fights often ensue on such occasions, and if you or your family should happen to be out, they would be likely to be struck off by the ruffians, as those who were in the procession. I was interrupted on one 5th of July, by a gang of ruffians: they were ridiculing the colored people, crying, 'See the Nigger Boboliton!' and as I approached them, they cried, 'Catch him! he is one of the Niggers that celebrate de fourth on de fif'—and I came near getting mobbed. Now, these things are unpleasant and degrading; and as processions tend to engender such a state of things, they ought to be put down. I have another reason to offer. You recollect, sir, Mr. Haynes said, in reply to Mr. Webster, that the condition of the colored people at the North, reminded him of a certain passage in scripture, where it is written that foxes have holes, and the fowls of the air have nests, but the Son of man has not where to lay his head. He said this was true of us—that we lived in dens and caves. Now, this is false, although many live in miserable houses—and so do many of the whites. But when the whites have their parades, they assemble looking objects that follow are not seen by themselves; but our people are seen with a prejudiced eye; and on such occasions, the rabble that follow the processions look wretchedly, but not more so than some of our people. But when it is considered that the lowest of our people are viewed and pointed out as the most respectable, I conceive that the Convention ought to vote in favor of the resolution.

Mr. Butler of Philadelphia, said—It affords me much pleasure to say a few words in favor of the resolution. I hope it will pass by the unanimous vote of this House; for it is an important resolution. Being a citizen of Philadelphia, I know the influence of such processions, and I have ever prayed that the Convention would endeavor to put them down.

Mr. Brewer, from Pennsylvania, said—I am opposed to the resolution, on the ground that it interferes with our *rights*; and as an American and a republican, I cannot vote for it. Sir, I like to turn out in procession when I please, and I hope that resolution will not pass.

Mr. Nickens, from Ohio, said—I am as much a republican as the gentleman from Pennsylvania, and I like freedom as well as any member of the Convention. I tell the gentleman that, without freedom cannot exist. If the free blacks of our country were overwhelmed by us, they could not exist; and I contend that we have come here to adopt measures for moral elevation of our oppressed brethren; we have a right to denounce everything that has an immoral tendency. Processions have such tendencies—therefore I am for our duty to denounce them. Sir, the expense at such displays should prevent every reflecting mind of their evil. The gentleman (Mr. Hardenburg) says he has a right to spend his money as he pleases. I will admit that men have a right to spend their money; but suppose I was go and throw money into the sea, would that I had a right to do so, what would show but that I was a fool? I appeal to on some occasion, one hundred colored people of Cincinnati turned out to celebrate the day. They hired a steam-boat for 25 dollars and paid 2 dollars each for their dinners. Here were at least 200 dollars expended for nothing but to gratify the vanity of those who follow after shadows, when it might have been appropriated in aid of schools, for our children can be educated. Sir, this will not do; we must adhere to moral principles. Our friends, who plead for us, plead for us on the ground of morality; let us not deceive them. Let us drop processions, and down with every thing that is immoral.

Mr. Morriman, from Connecticut, said—that he might not diminish the weight of the argument by the gentleman from Ohio (Mr. Nickens) in support of the Resolution; for he also was a gentleman in favor of processions have failed to show the utility, it would be folly for him to detain the Convention; but as any thing that is calculated to promote the rights of our people, to express our disapprobation of such parades; for our enemies class us all with fabble, and hold us responsible for the crimes; therefore any delegate who is for himself, and for 2,000,000 of his brethren should vote for the Resolution.

Mr. Hardenburg said he must be permitted to speak once more on the Resolution. I am not so much against the Resolution as my opponent at the prejudice that I stated it. Prejudice is the very thing I wish to put down: therefore, I come here to any of its principles, for they are rotten. The source from whence the Resolution came is like a whited sepulchre—full of dead men's bones and all uncleanness.

Mr. Shadd, from Pennsylvania, said—I was sorry that gentlemen would weary the patience of the Convention with speeches in favor of processions and pomp. But I consider the expense and loss of time are incurred by such proceedings. I cannot see how gentlemen can participate in it. I think if this Convention will fancy, for a moment, that they are a procession in the streets after a drum, with old cocked hats and uniform, and rusty swords, followed by a rabble, they will vote for the Resolution; for the more they look at it, the worse it will look. Let us have the Resolution.

Mr. Peck, from Carlisle, Pa. said he was a state, for the information of Mr. Hindenburg, that the Resolution originated in Pennsylvania, and it was the fruit of a similar one offered by the Convention; therefore it could come from the '*whited sepulchre.*'

Mr. Brown, from Brooklyn, N. Y. said he was sorry to see any thing in favor of processions and had led them; but the Convention had convinced him that they were injurious to the people.

The Resolution was carried with but dissenting votes.

LIBERIA.

EXAMINATION OF THOMAS C. BROWN AT CHATHAM-STREET CHAPEL, N. Y.

(Continued.)

What ship did you come back in?

Ship Jupiter. I arrived, April 18, 1834.

Where have you been since you got here?

Staying at this city four days; then for Philadelphia.

Have you talked with any of the agents of the Colonization Society since your return?

Have had interviews with some of them.

Have any things been said to you to make you give a favorable account of the state of things in Liberia? Where? When? Who?

No. I design to speak the truth, I must answer the question. Attempts have been made to gull me into favorable ideas respecting Bassa Cove. A gentleman in Philadelphia asked me if I were opposed to coloring in Africa. I told him I was opposed. He said, 'All my friends are rest in Bassa Cove, and if they will hold out favorable ideas respecting Bassa Cove, I will be their get business.'

What is the name of this gentleman?

Elliott Cresson.

Were you at Liberia when the ship Lafayette arrived?

I was.

Did many of the emigrants die?

Can't say.

Did they complain of their food upon What did they say?

They stated that they had stinking and rotten meat. When Capt. Hardy called Gov. Mechlin why he gave such provisions, he answered it was necessary to use the stale provisions first.

Did they ever do any thing about it? What?

There was a committee of investigation who made a report and gave it to Gov. Mechlin to send to the Colonization Society.

Questions by one of the auditors.

Have you not been induced by the friends of abolition to make this statement?

I have not. The object of this examination, I say in the presence of Almighty God, is to give a fair statement, and not to deceive the people.

Have you not an interest in giving an unfavorable account of the colony?

It is against my interest to make the statements. If the Colony fails, what property I have there will fall.

What is the general state of morals in Liberia?

The morals are not as we would wish they have them.

Is there any intemperance among the colonists?

Some degree; not to any considerable extent.

Is it a common practice to drink ardent spirits?

Very common to drink ardent spirits.

Is it thought to be necessary to drink? Why?

Yes; water is bad, and very scarce in places.

Is there any licentiousness in the colony?

Some degree of licentiousness as in other places.

Have any of the colonists married natives, and adopted the native dress and customs? who?

Two individuals have married native wives. Mr. Curtis and Brazil Gray have adopted native customs.

Has the Governor the power to veto any officer chosen by the colonists?

He has power to veto any officer chosen by the Colonists.

How do the colonists feel towards the Colonization Society?

Some of the Colonists have unfavorable feelings toward the Colonization Society, and some have not. Some say the Society is burdening them with dead weights, with ignorant people and poor, who get sick, and are a burden to the community.

Are there any saw-mills in Liberia?

There are no saw-mills in Liberia.

What sort of buildings are the factories of which the Colonization Society speak?

There are no factories within the settlement. I was told they were not allowed by law.

How extensively have the natives put themselves under the protection of the colonists?

I do not know of any natives who have put themselves under the protection of the colonists.

How large are the schooners at Liberia?

The largest is the government schooner of 50 to 60 tons. Daily and Russwurm's is about 45, Teague's is about 20, Cheeseman's is about the same, and the others are only long-boats.

Are the colonists much in debt?

They are.

What are the feelings of the colonists in respect to slavery?

I know that some in the colony are disposed to hold slaves. I heard one individual say that the colony would never become any thing, that they could never amass wealth without them.

Question by Thos. N. Ayres. How many of the colonists have you heard express a desire to throw off the government of the Society?

I cannot say it is the hearty desire of the people. Many have conversed with me, and they say, we are a timid and feeble nation, and we wish to put ourselves under a people who care more for us.

Question by N. H. Dering. Have any colonists grown rich at Liberia; and to what extent; and in what business; and how many are rich?

An individual cannot know the wealth of another. One who has been said to be worth $70,000 told me he would not have bread for his children when his debts were paid. Several others are much in debt, and they say they have not the means of paying.

Question by W. A. Welles. Have you not been induced by the friends of Abolition to give an unfavorable impression as to the settlement in Liberia?

I have not received any inducements from them. If an offer should be made, I should answer as I did the man who wanted to gull me to give an opinion the other side.

Question by J. C. Cutler. Did you know, previous to this examination, what questions would be proposed to you, or of what nature?

I did not know what questions would be proposed. I would not object if all the individuals here were to ask me a question apiece. I would stick to the truth.

[For the Liberator.]

METHODIST CONFERENCE.

The sixteenth Philadelphia Annual Conference of the African Methodist Episcopal Church, convened according to appointment, and sat by adjournments, from May 24th to June 3d inclusive.

Forty members appeared, and took their seats. The Rev. Bishop Brown, with his usual firmness and christian kindness, presided, assisted by the Rev. E. Waters of Baltimore. An unusual solemnity prevailed in this Conference, owing to the death of one of the most indefatigable and persevering itinerant ministers, the Rev. Joseph Harper, and the expulsion of two others, the Rev. Lewis Corkand, and the Rev. Anthony Campbell, for immorality. Great harmony and love prevailed among the members.

The returns from the circuits exhibit an increase of several hundreds, during the last Conference year. Among other important business, the following resolutions were passed at this Conference:

Resolved, That it shall be the duty of all the preachers of this Conference strictly and perseveringly to recommend and support the 'Temperance Cause,' in their respective circuits and stations, both by example and precept, and should a complaint of default in this particular be made against any preacher, be be dealt with by the senior preacher, according to the provisions made for all cases of imprudence and neglect of duty in our form of Discipline.

Resolved, That as the subject of Education is one that highly interests all people, and especially the colored people of this country, it shall be the duty of every minister, who has the charge of circuits or stations, to use every exertion to establish schools wherever convenient, and to insist upon parents sending their children to school, and to preach a sermon occasionally and expressly on the subject of Education; and it shall be the duty of all such ministers to make returns yearly of the number of schools, the amount of scholars, the branches taught, and the places in which they are located; and that every minister neglecting so to do, be subject to the censure of the Conference.

Resolved, That all the ministers in charge advise the members of our church, in the circuits and stations within our bounds, to raise the average sum of twelve and a half cents to each member within one year, to aid the Publishing Fund.

Resolved, That it is the duty of every minister in charge to take up conference collections, yearly, in every principal appointment in his circuit or station, to assist in the promulgation of the gospel, by aiding those who are laboring in the itinerancy; and that if any minister should neglect so to do, he shall be liable to the censure of the conference.

The following are the stations of the preachers for the next Conference year:—Baltimore, Edward Waters. Washington, William Cornish. Buck's county, Pa., Israel Scott. Trenton, N. J., Richard Robinson. Salem, Peter D. W. Schureman. Burlington, John Cornish. Lewistown, Pa., Jeremiah Miller. Lewistown, Del., Richard Robison, Peter Lewis. [Extract from the Minutes.]

JOSEPH M. CORR, Sec'y.

Philadelphia, June 8, 1834.

Communicated.

The Corner Stone of the 'African Methodist Episcopal Church' was laid with usual ceremonies at Camden, N. J. opposite Philadelphia, on Saturday afternoon, May 31st, by the Rev. Bishop Brown, assisted by the Rev. Edward Waters and the members of the Annual Conference, then sitting in Philadelphia. A discourse was preached on the occasion, from Eph. 2 chap. xx verse.

In pursuance of a General Order from the President of the United States, orders have been issued for the firing of salutes of 24 guns in quick succession, at sunrise, and guns at intervals of a half hour until sunset, at all the Navy Yards and Military Posts in the Union—on the day succeeding the reception of the orders at each post—in honor of Lafayette.

AMERICAN COLONIZATION SOCIETY.

LIBERIA.

MENE, MENE, TEKEL, UPHARSIN.

DEBT OF THE HANDMAID OF SLAVERY.

$46.000!

'The Society was bankrupt to the amount of FORTY THOUSAND DOLLARS: and new drafts were coming due from month to month, and this forty might soon be found to be SIXTY THOUSAND. The further they went, the deeper was the difficulty. They had sounded first, and found twenty fathoms; they sounded again, and found, not fifteen, but thirty fathoms. The further they had gone on 'sounding their dim and perilous way,' the darker was the prospect, and the deeper the abyss.'—[Speech of Rev. L. Bacon at the last annual meeting.]

'When the fact respecting the debt was first developed, it made my heart feel sick; especially because it will be employed so effectually against us. It will be seized with avidity by our adversaries, and pressed with great power. With a large portion of the community, this blow will be irretrievable at present. They will point to the foot of our ledger, and pass upon us A SENTENCE OF REPROBATION.'—[Speech of Hon. Mr. Frelinghuysen.]

'There is another objection against this Society, which to my mind is still more weighty. It is, that it has been greatly, lamentably, WICKEDLY deficient in pity for the free people of color.'—[Speech of Gerrit Smith.]

*'It is no wonder to me, that they [the people of color] have had feelings of jealousy towards us, and a want of confidence in the sincerity of our professions of kindness. We ourselves have given too much occasion for this, in our speeches and publications. We have looked too little to their benefit, and too much to the political and social advantages which we supposed would arise to ourselves, from the separation.' * * * * 'The opinion is gaining ground rapidly, at the North, that our Society obstructs the progress of emancipation. And I could wish that we had given no occasion. But we have given some occasion. We are not an Anti-Slavery Society. We have literally nothing to do with slaves. Our constitution confines us to another class of persons entirely. Whatever some of our members or agents may have said, our Society sets up no pretensions to the abolition of slavery.'*—[Idem.]

'There is an immense aggregate of blame somewhere; and I want to find out where it belongs, and put it there. Two years ago, I warned the managers against this Virginia business. And yet they sent out two ship loads of VAGABONDS, not fit to go to such a place, and that were COERCED away as truly as if it had been done with a CART-WHIP. Sir, we are not only embarrassed, but we are BROKE.'—[Speech of Rev. R. J. Breckinridge.]

*'In the Providence of God, the free blacks have become hostile to us—intensely hostile. I know the fact, and it is useless to disguise it. I believe they are unalterably hostile.' * * * * 'Let the slaveholder beware how he drives us away. We stand in the breach for him, to keep off the abolitionists. We are his friends, but only to give him time. If we are driven away, where can he find an ally? Where in the literature of the whole world, in the public opinion of the whole world, in the religion of the whole world, will he find an advocate? The abolitionist is upon him.'*—[Idem.]

'Its management hitherto has been extremely imperfect. Proper care has not been taken in the selection of colonists; agriculture and education have been too much neglected; in intercourse with the natives, the use of rum as an article of traffic has been thought necessary, and in the government of the colony there has been a want of economy, energy, enterprise and responsibility, very unfavorable to the character of the community, and to the formation of good habits in individuals.'—[Vermont Chronicle.]

THE COLONY.

'The condition of the colony was such as must HORRIFY every individual. He believed that it would require an expenditure of FIFTY THOUSAND DOLLARS during the present year to put the colony on a footing of prosperity. The fort which had been erected there was going to ruin, and the flag-staff had rotted away and been down three or four months, and there was not moral force in the colony to replace it. In consequence of this neglect, no signals could be made. The government schooner, which had been obtained for the colony, principally by the aid of a gentleman near him (Mr. Cresson) was rotting at the wharf, for want of new coppering, and the African worms were eating through and through. It would be of no use to keep back the facts.'—[Speech of Rev. Mr. Bacon.]

'I am disappointed in my expectations respecting the influence of the colonists upon the natives with whom they have intercourse. Little, very little, have they been taught to feel, or to think, about christianity; for but little has been manifested in dealing with them, or in any intercourse with them. *The natives have seen scarcely any thing of religion but the act of public worship;* and all the influence they have been made to feel, is, perhaps, that some supreme power befriends the white man; and they may, therefore, have been made to feel some fear of God. It is to be regretted that *no effort has been made by the colonists to bring the natives under moral and intellectual culture.* If the latter could not have been done for want of means, the former might have been much more advanced than we find it, had the natives even been called into the devotions of the family circle, or have been induced to attend public worship. I am sorry to say that *there are natives who have resided for years in the families of the colonists, who are not yet one remove from their savage state.* This will continue to be the case, *until they are considered otherwise than mere beasts of burden.*'—[Letter of Rev. S. O. Wright.]

'NOTHING has been done for the natives, hitherto, by the colonists, except to educate a few who were in their families in the capacity of servants. The natives are, as to wealth and intellectual cultivation, related to the colonists as the negro in America is to the white man.'

'The natives are in fact menials—I mean those in town—and sorry am I to be obliged to say, that from my limited observation, it is evident, that as little effort is made by the colonists to elevate them as is usually made by the higher classes in the United States to better the condition of the lower.'—[Letter of Rev. J. B. Pinney, now Governor of Liberia.]

BOSTON:

SATURDAY, JUNE 28, 1834.

QUARTERLY MEETING.

A Quarterly Meeting of the New-England Anti-Slavery Society for members, and for persons wishing to become members, will be held at Franklin Hall, on Monday evening next, at 8 o'clock.

Boston, June 28. B. C. BACON, Sec'y.

FOURTH OF JULY.

The Anniversary of American Independence will be celebrated by the New-England Anti-Slavery Society at Boylston Hall. An address will be delivered by General SAMUEL FESSENDEN, of Portland, and Hymns appropriate to the occasion will be sung by the Colored Juvenile Choir, under the direction of Miss PAUL. Services to commence at 9 o'clock, A. M.

NOTICE.

The Rev. Moses Thacher, of North Wrentham, will deliver an Anti-Slavery Address on the fourth of July, at Rev. Aaron Pickett's Meeting-House, in the South Parish in Reading. Exercises to commence at 2 o'clock, P. M.

HORACE P. WAKEFIELD, Sec'y.

NORTH BRIDGEWATER, June 23, 1834.

To Wm. L. Garrison, Editor of the Liberator:

DEAR SIR—Several of the citizens of this town have determined to celebrate the fourth of July by having an address delivered on that occasion. It has been customary, heretofore, to have a colonization address. Last year we had a special messenger from Andover to solicit aid to carry negroes to Liberia from Kentucky. His designs were frustrated on the fourth of July; and after lingering about town for some days, he delivered an address, and collected not more than two dollars. The people are looking into these things, and you well know the result when the subject of Colonization and Anti-Slavery is thoroughly investigated.

In behalf of several citizens, in this place, I request that you would insert the following notice, if you think proper.

☞ An Address on Anti-Slavery will be delivered on the Fourth of July, at 4 o'clock, P. M., in the Rev. Mr. Thompson's meeting-house, in North Bridgewater, by the Rev. C. J. WARREN, of Weymouth. Music appropriate for *that occasion* will be performed by the choir, under the direction of Mr. T. J. Gurney.

Yours respectfully,

LUCIUS KINGMAN.

Is it not a reproach to this christian community that no Vestry can be obtained in which prayers may be offered up in behalf of the bleeding, perishing slaves? We hope, nevertheless, that the meeting notified below will be fully attended.

CONCERT OF PRAYER.

Monthly Concert of Prayer for slaves in the United States will be held in the Lower Hall of the Temple in Tremont-street, on Monday Evening next, at 8 o'clock precisely.

BARON STOW,
J. V. HIMES.

☞ The contributions to the American Colonization Society, as acknowledged monthly in the African Repository, begin to look pitifully diminutive. Formerly, thousands of dollars were recived in a month—now what a contrast!—In April, the sum transmitted was less than $450—in May, less than $700, directly to the Society; although $1093 29 were received, to be appropriated exclusively in sending out 'one hundred temperance emigrants, to be established in a new settlement to be called Albany.' Mr. Breckinridge is right—'the Society is not only bankrupt, but *broken.*'

ADVANCING BACKWARD. The African Botany Bay company transported to Liberia in 1832, 790 victims; in 1833, 108; the present year they expect to carry 0!!—Total in three years, 898. Increase of the colored population during the same period, THREE HUNDRED THOUSAND! Comment is needless.

INJUSTICE TO CHARLES STUART. The last number of the African Repository contains the article from the Vermont Chronicle, in which Capt. Stuart is made to applaud the colony in Liberia. This act of injustice, we presume, will not be corrected. It is not quite so flagrant, however, as the charge brought by the same Chronicle against us, that we had branded Washington as 'a hypocrite, a thief, a man-stealer, guilty of perjury, and now in hell'!!

A WIFE WANTED.

We have been requested to give the following advertisement four insertions in the Liberator. The author of it is serious in his proposal, and actuated by disinterested and generous motives. He is an estimable man, and we believe will make a good husband. We presume the novelty of the advertisement will ensure it a wide circulation.

[For the Liberator.]

A FRIEND OF EQUAL RIGHTS is convinced that our colored brethren and sisters are entitled to all the rights and privileges which are claimed by the whites; that prejudice against color is extremely absurd; and that as long as this prejudice exists, its victims will feel the yoke of oppression crushing them to the earth. He takes the liberty also to state, (being himself what is termed a white man,) should he meet with a suitable opportunity, he is convinced that it would be his duty, and it is his determination, to bear testimony against this prejudice by marrying a Colored Woman.

Information would be thankfully received of any young, respectable, and intelligent Colored Woman, (entirely or chiefly of African descent,) who would be willing to endure the insults and reproaches that would be heaped upon her for being the partner of a white man, and who is either in low circumstances, or would be willing to cede all she has or may have of this world's goods to the American Anti-Slavery Society, that the mouths of gainsayers may be stopped. Information sent by letter (post paid) to E. K., West Chester, Pa. will meet due attention.

ALBANY, June 23, 1834.

MEN AND BRETHREN:

The memorable day of liberty is at hand. I blush to think that so many of our well meaning philanthropists, blinded by the unjust prejudices of the Colonization Society, should extend their charity as they suppose (and on a day of liberty too,) and thus be the means of forging fetters of more cruel bondage for those they profess to set at liberty. Alas, that Charity, that heaven-born object, should be thus grossly imposed on by those who think, as Saul of Tarsus, that they are doing God service! A gentleman of color from Liberia states that he had rather be a slave in America for life, than be bound to remain in Liberia for six months. Oh, Prejudice and Cruelty, wearing the mask of Charity, where will you hide your guilty heads from the face of Him who hath no respect of persons?

[For the Liberator.]

THREE QUESTIONS SOLVED.

Q. What is the independence of America?

A. Slavery.

Q. What is the most efficacious means of continuing it?

A. Colonization.

Q. What is our safest barrier against the intrigues of the latter?

A. A faithful and well sustained *Garrison.* But it must be well sustained.

NEW-YORK.

LATEST FROM LIBERIA,

THE AFRICAN GOLGOTHA.

Intelligence has been received at New-York from Liberia, announcing the death of Rev. Matthew Laird and wife, and Rev. John Cloud, missionaries of the Western Foreign Missionary Society, and Rev. S. O. Wright, of the Methodist Missionary Society. Mrs. Wright's death has been already announced. It is stated that Mr. and Mrs. Spaulding, Methodist missionaries, were to leave Liberia on the 12th May, in the ship Argus for Boston; and that 'their object is, to procure a reinforcement (of what?) *and recruit their health.*' In view of these afflicting facts, we are gravely assured in the Journal of Commerce that 'the general health of the Colony is good.' Rev. Mr. Temple, and a Mr. Jones, (colored men,) have returned from the Colony, but will go back.

NO MONEY. At the annual meeting of the American Colonization Society, Mr. Robert J. Breckinridge, after declaring that the debt of the Society 'was absolutely frightful,' said, 'The committee propose to discontinue sending out emigrants for a whole year. He thought this would be like killing the goose that laid the golden eggs. The great mass of the people will not give you a dollar, unless you connect with it *the carrying out of emigrants.*'

It seems, however, that 'the *goose*' is to be killed,—so adieu to the 'golden eggs;' for the Board inform Mr. Pinney that until the debt of the Society shall be paid, 'they will not feel themselves at liberty to prosecute, *except on a very limited scale,* the business of emigration.'

All, therefore, who think of contributing to the Society on the 4th of July, should do so understandingly. Their money will be swallowed up in its bankruptcy.

ANOTHER CONFESSION. Our readers will recollect what a flourish was made in the last Annual Report of the Vermont Colonization Society, about the '*luxurious harvests*' in Liberia. The Managers of the Parent Society spoil this pretty picture by saying, in the African Repository for June—'*The lamentable neglect of agriculture heretofore, and the failure of the efforts made by the Board to render it popular among the Colonists,* have been the source of painful reflection among the best friends of our cause.' Mr. Secretary *Wright,* you were *wrong.*

ALL IN CONFUSION. The Repository contains the Instructions of the Managers of the Colonization Society to the Colonial Agent, which we shall probably have occasion to comment upon hereafter. A mass of accounts from Liberia is presented, to which is annexed the following amusing confession—'The Treasurer *supposes* that the foregoing statements have reference to the accounts of the Colony with this Board; *but he needs more light* to enable him to *understand their bearing,* and to make any entry on the subject!'—The Board declares that the Society has not at present any means even to erect a 'Poor-house' in Liberia, which, they say, is much needed. We have no doubt of it.

INSULT TO THE CLERGY. The Repository hopes that 'the Reverend Clergy will find additional incentives to their philanthropic zeal' in behalf of the Colonization Society, and 'use every effort to obtain liberal aid to it on the ensuing Fourth of July.' The 'additional incentives,' we suppose, grow out of the fact that the Society is bankrupt, and that it has been (according to Gerrit Smith's confession) 'WICKEDLY deficient in pity for the free people of color.'

TRUTH WILL OUT. What a Paradise is Liberia! No place like it beneath the sun! A pattern of sobriety! So the colonization journals have assured us, over and over again. But what say the Managers of the Society at Washington, in the last Repository? Listen!

'While the Managers are happy to believe, from the evidence before them, that the extent of the use of ardent spirits in Liberia has been grossly exaggerated, they cannot resist the conviction that *the traffic in that article has been,* AND CONTINUES TO BE, carried on to a degree which *menaces the best interests,* IF NOT THE EXISTENCE, *of the colony.*'

No abolitionist has made a more serious charge against the colony than the above. Justly has Gerrit Smith said, 'They (the Anti-Slavery Society) have told us many wholesome truths about ourselves and our influence.' Other truths are to follow.

CONTRIBUTIONS.

It is to be presumed that but few clergymen in New-England will be found willing to incur the guilt and odium, which will inevitably attend an advocacy of the American Colonization Society on the ensuing Fourth of July. After all the disclosures that have been made respecting the bankruptcy, the wickedness and cruelty of the Society, and the appalling condition of the colony, an extraordinary amount of effrontery will be needed on his part who shall dare to ask the people for money in aid of these objects. Even the Boston Recorder has not the hardihood to propose a collection exclusively for the benefit of the old hand-maid of slavery. In alluding to the General Association of Massachusetts which met in Lee on Tuesday last, it says—

'We hope, too, the Association will pass a vote, recommending to the churches to take up a *collection,* at or near the 4th of July, to promote the education of the blacks; leaving it with each society to appropriate it, either to the Manual Labor School for blacks in this state; to some seminary established to prepare teachers for Africa; to the promotion of schools in Africa; to supplying the slaves at the south with religious instruction; or to the American Board for their contemplated mission on the African coast.'

We advise all those who have any thing to contribute on the 4th, to give it to the AMERICAN ANTI-SLAVERY SOCIETY—and let them give liberally.

Our venerated friend 'O. S. M.' of Philadelphia, is not forgotten. His pieces shall appear shortly.

FOURTH OF JULY.

The anniversary of American Independence is at hand. The day will be in some measure redeemed from the profligacy, the bombast, the hypocrisy, and the impiety, which have usually characterised it. There will be many declaimers still weak, or thoughtless, or daring enough, to laud this tyrannical and murderous nation as 'the land of the free and the home of the brave;' and there will be no lack of bacchanaliasm and toast-drinking. But there will also be many speakers who will not fail to expose the duplicity and assail the oppression which exist in our midst. Probably more blows will be given, on that occasion, to those twin-monsters SLAVERY and COLONIZATION, than have been since the Declaration of Independence. The clearest heads, the strongest intellects, and the best hearts in the republic, will be enlisted openly on the side of the down-trodden slaves. Applications for anti-slavery speakers are pouring in upon us from all quarters, and we have endeavored to meet them as far as practicable. We lament that any of our anti-slavery brethren should make their appeals to us in vain. Newburyport, Dover, Fall River, Sandwich, Middleboro', and numerous other places, are calling for addresses on slavery on the 4th—who will respond to their call?

In this city, the Hon. SAMUEL FESSENDEN, of Portland, is to lift up his majestic voice against the oppression under which one-sixth part of the people are groaning. He and his cause are worthy of an overflowing house. There are few men on earth for whom we cherish stronger affection, or higher admiration, or more profound respect. His talents, his zeal, his devotedness, his unflinching courage, his ardent piety—all serve to make him a blessing and an ornament to society.

Our Providence friends are wide awake. We believe they are to hold *two* meetings on the 4th, and that addresses are expected from Charles Stuart, Rev. Mr. Phelps, Rev. Mr. May, and Rev. John Blain.

The editor of the Liberator will deliver an address in Pawtucket.

David L. Child, Esq. is to speak at Groton.

The orator selected by the American Anti-Slavery Society is David Paul Brown, Esq. of Philadelphia. He is a very eloquent gentleman.

Rev. Moses Thacher is to plead at Reading. Our brethren in that place may calculate upon hearing a powerful discourse.

Rev. C. J. Warren is to make an address at North Bridgewater.

A Convention of the friends of immediate emancipation is to be held on the 4th, in Middleboro', for the purpose of organizing an anti-slavery society for Plymouth county. We have been kindly invited to attend and make an address, but our engagement at Pawtucket will prevent our attendance. Suppose one or two of the speakers expected at Providence should go to Middleboro'.

MEETING IN CAMBRIDGE.

The Anti-Slavery Society of Cambridge held a public meeting on Friday evening, 20th inst. which was addressed by Rev. Henry Ware, Jr., Professor Follen, Dr. Higginson, and Rev. Jonathan Aldrich. The Courier of Monday contains an editorial notice of the speeches, in which the following statement occurs:

'All the speakers, except Dr. Higginson, (who, we believe, did not allude to the subject,) appeared to be extremely desirous of evincing their entire independence of any connexion with Messrs. Garrison, Buffum, and other advocates for immediate emancipation—disclaiming, in very direct terms, all participation in the peculiar sentiments of those gentlemen, and expressing their decided opinions that the slaveholders should be compensated for the loss of their property, whenever emancipation should take place.'

In reply to the above, we have received a letter from one of the gentlemen who addressed the meeting—as follows:

'CAMBRIDGE, June 24, 1834.

DEAR SIR—You may have seen in the Courier of yesterday an account of the public meeting of the Cambridge Anti-Slavery Society, on Friday last. The writer asserts that the speakers on that occasion disclaimed all connexion with Messrs. Garrison and Buffum (I have not the article before me now, but the words are to that effect). I can assure you that this assertion is unfounded. We simply declared, in giving an exposition of the principles of the Constitution of the Society, that we held ourselves responsible for these and no other principles, by whatever individuals or societies they be advanced. It was said that these principles formed the ground of our union with the New-England Anti-Slavery Society, as these were the foundation of its Constitution. It was urged that all the friends of immediate abolition should stand fast in maintaining this union in principle and action; that those who agreed in the essentials, should agree also to differ in matters of secondary importance. The intemperate manner in which anti-slavery principles had been advocated in some writings, was disapproved in general terms, very similar to those which Professor Follen used in a speech, delivered in your presence, before a meeting of the Anti-Slavery Society in Boston, and which was afterward reported in the Liberator.'

Nothing is said in the foregoing letter on the subject of compensation. We assure the robbers of men and scourgers of women at the south, that any scheme of remuneration will be resisted by abolitionists, as strenuously as the slave system itself. On this subject, a clear, dispassionate, and able essay will be found on the preceding page.

PHILOMATHEAN HALL, (N. Y.) June 17, 1834.

Extract from the Minutes of the Philomathean Society.

'Resolved, That the thanks of this Society be presented to Messrs. A. Connor, J. A. Stans, A. and P. Howard, E. Smith, A. Plet, A. Dennis, and other musicians, who very generously volunteered their services (at a short notice) to perform at the exhibition of the Philomathean Society, on the 12th inst.'

☞ We gratefully acknowledge the receipt of a liberal donation from the above Society in aid of our press.]

FRUITS OF SLAVERY.—At a recent wedding in Louisville, Kentucky, TEN of the party suddenly became ill and died!—It appears that they were poisoned by some of the slaves, who have all been secured in gaol to await their trial. [See an article on our last page.] How dreadful are the fruits of slavery.

Jacques Goudouin, the individual who recently robbed the New Orleans Canal Bank of $42,900, has been taken, and all the money recovered but $1500.

☞ Only a part of our impressions, last week, contained the mournful intelligence of the death of LAFAYETTE, which took place on the 20th of May. He was in the 77th year of his age. He was the consistent enemy of slavery in all its forms and colors. How he regarded the oppression which reigns in this country, may be seen in the following expression of his feelings:—'When I am indulging in my views of American prospects and American liberty, it is mortifying to be told that in that very country a large portion of the people are *slaves!* IT IS A DARK SPOT ON THE FACE OF THE NATION. *Such a state of things cannot always exist.*' This single expression should embalm the memory of LAFAYETTE in the hearts of the colored population throughout the globe to the latest posterity.

DEATH OF LAFAYETTE.

The last arrival from France brings news of the death of this venerated and beloved patriot. His star has set with lustre undimmed, and his fame will go down to posterity as free from stain, perhaps, as that of any mortal whose name is recorded on the page of history.

In the bosoms of all the friends of free government and the equal rights of man, his memory will be cherished next to that of Washington. It is in vain for us in a brief and hurried newspaper paragraph to attempt to speak of his character or his history. Thousands and thousands of pens are ready for the task, and many of them will do it justice.

On the arrival of the news in New York, the colors of the shipping were suspended at half mast. The City Council met and determined on a public procession and funeral ceremonies to take place on Thursday. In Boston the bells were tolled on Saturday one hour, and public ceremonies will be observed some day this week.

And now, twelve o'clock, while we are writing this paragraph, minute guns are firing and the bells are tolling in this city.—*Portland Courier.*

SOUTHERN JUSTICE. A slave in Missouri has been sentenced, for assault and battery, to receive SEVEN HUNDRED AND FIFTY LASHES!!! O ye oppressors and destroyers of the helpless black man, remember this!—'with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.'

Weighty Argument!—Another *argument* against Abolition was aimed, late last Sunday night, at one of Miss Crandall's windows. A stone, weighing more than a pound, entered the bed room of one of the pupils in that school, taking in its course, sash and glass. What says J. Holbrook to this?—*Brooklyn Unionist.*

CAUTION!

O marvellous colonizing pranks,
To kidnap men, and give God thanks!

A great HOAX to get money will be played off next Sunday, and on the 4th of July, in some of the churches, under the pretence of Christianity, to obtain funds to transport American citizens to the slave-traders' Botany Bay in Africa. So

Take care of your DOLLARS!!

MARRIED—In this city, on Thursday, 5th June, by Rev. Mr. Stow, Mr. Thomas Dalton to Mrs. Lucy Francis.

In New-York, on Thursday morning, 12th inst. by the Rev. Peter Williams, Mr. James Reese of New-Haven, (late of Philadelphia,) to Miss Adeline Dunham, eldest daughter of Mr. Samuel Dunham, of New-York.

DIED—In New-York, on the 9th inst. Mr. Theodore Smith.

LIST OF LETTERS received at this Office since the 1st of June.

B. H. Ives, Salem, Mass.; Rev. O. S. Murray, West Townsend, Vt.; W. A. Braman, Fall River, Mass.; Timothy Goodale, Jamaica, Vt. 2; William P. Griffin, Albany, N. Y.; O. D. Canfield, Copley, Ohio; John Bowers, Philadelphia, Pa.; Elizur Wright, New-York city; Peter Gardiner, Philadelphia, Pa.; W. M. Reynolds, Gettysburgh, Pa.; Henry Vaumeter, New-Bedford, Mass.; R. Brewer, Petersham, Mass.; James Forten, Philadelphia, Pa.; Rev. S. S. Jocelyn, New-York city; James M. Dodge, Beverly, Mass.; Nathan Johnson, New-Bedford, Mass.; John Remond, Salem, Mass.; Joseph M. Corr, Philadelphia, Pa.; Abraham Boer, jr., Osnaburg, Ohio; Isaac Sheen, Lionville, Pa.; Rev. P. R. Russell, West Boylston, Mass.; Lucius Mills, Hudson, Ohio; J. W. Capron, Uxbridge, Mass.; Isaac Sherman, Ropert, Vt.; P. C. Knapp, Newburyport, Mass.; James Clay, Philadelphia, Pa.; Thomas Van Ranssalaer, New-York city; P. A. Bell, do. 3; David Ruggles, do. 2; Daniel R. Condol, Lyme, Ct.; John Rogers, Newburyport, Mass.; Robert Cogswell, Salem, Mass.; Ray Potter, Pawtucket, R. I. 2; Wm. Oakes, Ipswich, Mass., 4; B. M. Wilson, Monson, Mass.; Lucius Kingman, North Bridgewater, Mass.; Rufus Putnam, Salem, Mass.; E. Beckwith, do.; P. Crandall, Canterbury, Ct.; E. W. Allen, jr., Amherst, Mass.; Thomas Hambleton, Pennsgrove, Pa.; Aaron Vickers, Whiteland, Pa.; Geo. W. Benson, Providence, R. I.; Joseph Marsh, Sandwich, Mass.; Arnold Buffum, Philadelphia, Pa.; Joshua Coffin, do.; L. White, do.; Joseph A. Dugdale, New-Garden Pa.; T. P. H. Lyman, Philadelphia, Pa.; C. Whipple, Newburyport, Mass. 2; Nathaniel Swasey, Bath, Me.; G. Barnes, West Camden, N. Y.; George Bowley, Geneva, N. Y.; Benjamin Webster, Harvard, Mass.; Charles Follen, Cambridge; S. L. Gould, Middleboro', Mass.

ARNOLD BUFFUM

MOST respectfully invites his friends in Philadelphia to call at the LONDON HAT STORE, No. 215, Chestnut-street, second door above Seventh-street, and see his assortment of Satin Beaver and Fur Hats of a very superior quality, at the reduced prices of $3 and $4.

The Satin Beavers are made on fine linen bodies instead of wool, which is a very great improvement; and for lightness, durability, and beauty, they are unequalled. Also fine second hand Hats, from 50 cts. to $2 each. Trunks, Stocks, Caps, &c.

ALSO,—A general supply of *Anti-Slavery Books,* among which are Phelps' Lectures, price 50 cts.; Poems by Phillis Wheatley, an African slave, with a memoir of her life, 50 cts.; Garrison's Trial, 12 cts.; Anti-Slavery Hymns, 8 cts., &c. &c.

As Agent for the the Liberator, A. B. earnestly solicits those subscribers in Philadelphia, who have not paid for the present year, to call at his Store in the course of next week, and make payment, as it is indispensably necessary that the accounts for the present year should be immediately settled with the publishers. 'A word to the wise is sufficient.'

June 27.

FREE LABOR STORE,

No. 376, Pearl Street.

THE subscriber informs his friends that he has just opened a few cases of yard wide Calicoes, and fine shirting Muslin, recently manufactured from Cotton cultivated by remunerated labor, and expects soon to have an assortment of unbleached goods. He is, as usual, supplied with Irish Linen, East India Dry Goods, White and Brown Sugar, Coffee and Tea of various qualities, Spices, &c.

JOSEPH K. BEALE.

New-York, 6th month, 20th, 1834.

UNION GARDEN,

154, *Church Street, New-York.*

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

New-York, 20th June, 1834.

LITERARY.

THE MOTHER'S FAREWELL TO HER WEDDED DAUGHTER.

Go, dearest one! my selfish love
Shall never pale thy cheek;
Not e'en a mother's fears for thee
Will I in sadness speak;
Yet how can I with coldness check
The burning tears that start;
Hast thou not turned from me to dwell
Within another's heart?

I think on earlier, brighter days,
When first my lips were prest
Upon thy balmy brow, whilst thou
Lay helpless on my breast;
In fancy still I see thine eye
Uplifted to my face,
And hear thy lisping tones, and mark
With joy thy childish grace.

E'en then I knew it would be thus;
I thought e'en in that hour,
Another would its perfume steal,
When I had reared the flower;
And yet I will not breathe a sigh—
How can I dare repine?
The sorrow that thy mother feels
Was suffered once by mine.

A mother's love!—oh! thou know'st not
How much of feeling lies
In those sweet words; the hopes, the fears,
The daily strength'ning ties:
It lives ere yet the infant draws
Its earliest vital breath,
And dies but when a mother's heart
Chills in the grasp of death.

Will he, in whose fond arms thou seek'st
Thine all of earthly bliss,
E'er feel a love untiring, deep,
And free from self as this?
Ah, no! a husband's tenderness
Thy gentle heart may prove;
But never, never wilt thou meet
Again a mother's love.

My love for thee must ever be
Fond as in years gone by;
While to my heart I shall be like
A dream of memory.
Dearest, farewell, may angel hosts
Their vigils o'er thee keep!
How can I speak that fearful word,
'Farewell,' and yet not weep?

[From the Christian Observer.]

THE MOTHER.

Oh, if there be linked with the gloom of existence
One feeling that deepens the darkness it wears,
'T is a fond mother's fear, that foresees, in the distance,
Her infant sent forth to the world and its snares.

Shall that face, a sweet well-spring of smiles, soon be saddened,
Those weak trembling hands be uplifted to sin?
Shall the heart, which scarce heaves on her bosom, be maddened
By pain from without, or by passion within?

In that hour, when her form is forgotten who bore him,
And the arm that first clasped him lies cold in the grave,
Her spirit may hover in tenderness o'er him,
And see him, alas! but not warn him nor save!

Is there none, then, to care for the desolate stranger,
Who goes, all unheeding, unarmed, on his way,
No Spirit of might to walk near him in danger,
And scatter the fiends that would make him their prey?

Oh, yes! there is One, and beside Him no other!
The Redeemer, the ruler, whose throne is on high!
From the glories of heaven He beholds thee, sad mother,
'Mid the songs of the angels He catches thy sigh.

Go take thy sweet babe, and to Jesus confide him;
He has dwelt in our flesh, he can feel for our fears!
Take this lamb to the Shepherd, who safely will guide him
Through the desert of perils, the valley of tears!

SATURDAY EVENING.

BY BULWER.

The week is past, the Sabbath-dawn comes on,
Rest—rest in peace—thy daily toil is done;
And standing, as thou standest, on the brink
Of a new scene of being, calmly think
Of what is gone, is now, and soon shall be,
As one that trembles on eternity.
For sure as this, now closing week is past,
So sure advancing Time will close my last;
Sure as to-morrow, shall the awful light
Of the eternal morning hail my sight.
Spirit of good! on this week's verge I stand,
Tracing the guiding influence of thy hand,
That hand, which leads me gently, kindly still,
Up life's dark, stony, tiresome, thorny hill;
Thou, thou in every storm hast sheltered me
Beneath the wings of thy benignity;
A thousand graves my footsteps circumvent,
And I exist!—thy mercies' monument!
A thousand writhe upon the bed of pain;
I live—and pleasure flows through every vein.
Want o'er a thousand wretches waves her wand;
I, circled by ten thousand mercies, stand.
How can I praise thee, Father! how express
My debt of reverence and of thankfulness!
A debt that no intelligence can count,
While every moment swells the vast amount.
For the week's duties thou hast given me strength,
And brought me to its peaceful close at length;
And here my grateful bosom fain would raise
A fresh memorial to thy glorious praise.

SONNET TO WILLIAM WILBERFORCE.

WRITTEN BY COWPER IN 1792.

Thy country, Wilberforce, with just disdain,
Hears thee by cruel men and impious called
Fanatic, for thy zeal to loose th' enthralled
From exile, public sale, and slavery's chain.
Friend of the poor, the wronged, the fetter-galled,
Fear not lest labor such as thine be vain.
Thou hast achieved a part; hast gained the ear
Of Britain's senate to thy glorious cause;
Hope smiles, joy springs; and though cold caution pause,
And weave delay, the better hour is near
That shall remunerate thy toils severe,
By peace for Afric, fenced with British laws.
Enjoy what thou has won, esteem and love.
From all the just on earth, and all the blest above.

HOME.

Is there a place that can impart
Blest visions to the aching heart?
Is there a place whose image dear
Can soothe our grief, dispel our fear?
That place is home.

The exile, in far distant climes,
Oft, oft remembers by-gone times,
And o'er whatever land he roves,
Remembers still the land he loves—
Remembers home.

Whatever hardship be our lot,
Still home 's the touchstone of the heart;
Whatever can our bosoms cheer,
Whatever we regard as dear,
Is found in home, sweet home.

SUSPICION.

Suspicion always haunts the guilty mind;
The thief doth fear each bush an officer.

MISCELLANEOUS.

Murder of Mr. Lander.—A letter from the agent to Lloyd's at Fernando Po, dated February 6 1834, contains the following particulars of the death of Richard Lander, who had left that place some weeks before, in the Craven cutter, belonging to the Company, taking with him a long boat. On his arrival at the Nunn, he left the cutter, and proceeded up the river, with about 400*l* worth of goods, to join the iron steamboat, which he had sent up a few weeks before; she was to proceed about 300 miles up, to a small island, which he had purchased from the king, and where he had a factory. They had proceeded about 100 miles up, the current being strong against them; they were in good spirits, tacking the boat along shore, when they were fired on from the bush; three men were killed, and four men wounded; Mr. Lander was one of the latter. They had a canoe of their own, and at the time they were fired on the boat was aground, and, to save themselves, they were obliged to leap into the canoe, and make the best of their way. They were immediately followed by five or six war canoes, full of men, keeping up a continued fire for five hours until it grew dark, when they lost sight of them: they arrived here on the 27th ult. Mr. Lander expired of the wound on the 6th of February. The ball entered near his hip, and worked down to the thick of the thigh. It was a most malicious and treacherous attack. They were Bonny, Brass and Benin canoes; so that it would appear that some of the slaves, or other Europeans, have been the promoters of this murderous affair. Mr. Lander's papers are all lost—Mr. Lander estimated the parties that attacked him, at from eight to ten thousand, all armed with swords or muskets—a number, no doubt, much exaggerated—and felt convinced, from the judicious position they occupied, that some Europeans were assisting,—which, from the slaves being much opposed to the English, and any trade on the coast, is very probable. A Mrs. Brown (wife of an English merchant up the river,) with her child, and a wounded black boy, were unavoidably left in the boat when she was abandoned, but Mr. Lander communicated with King Boy, who immediately sent about them, and had great hopes they would be returned uninjured. The loss to the Company in arms, goods, &c., on the occasion, is stated to be about 450*l*.

Industry.—There are few qualifications of more utility, or that come to us more recommended by high authority, than this one of industry. The famous Duke de Sully, the minister, told the court he had no leisure for amendments; he rose at four daily. Michael Angelo labored during the night, sometimes going to bed with his clothes on, merely for a short time, and rising again to resume his labor. The minute account which Dr. Johnson gives us of the course of life of the great Milton, shows how preciously that illustrious poet valued the use of time. The industry of some writers has been shown in the magnitude of their works;—Wickliffe could afford to have two hundred of his works destroyed, and still he may be regarded as a voluminous writer; Prynne, who flourished at the period of the Commonwealth, wrote more than forty folio and quarto volumes; Anthony Arnauld composed more than one hundred works; and Lope de Vegas assures us that he himself wrote on the average five sheets per day, during his life. In nothing in fact, are there greater distinctions of merit occasioned between men, than in industry and idleness. Some one reminded Montesque that idleness was placed among the pleasures of heaven; it should rather, said the great philosopher, be accounted as one of the torments of hell; and this is the judgment which every experienced man will be inclined to concur in. Louis XIV. warned his son that there was nothing, even in the duties of the kingly office, more laborious than idleness; and a duke of the same nation, De Rohan, was known to have said that a greater curse could not befal a man than having nothing to do. Dr. Cheyne, a late penetrating and acute physician, used to say, that the head-aches, stomach-aches, colics, nervous pains, and disorders, so much complained of by certain classes in this country, were universally the produce of idleness and fulness of bread.—*Treatise on Happiness.*

M'Donald Clarke, in a recent lecture on Love and Marriage, drew the following picture of a Bachelor:

'In the vast flower-field of human affection, the old bachelor is the very scare-crow of happiness, who drives away the little birds of love, that come to steal the hemlock seeds of loneliness and despair. Where is there a more pitiable object in the world, than a man who has no amiable woman interested in his welfare! How dismal does his desolate room appear, when he comes home at night, wet and hungry, and finds a cold hearth, a barren table, and a lonely pillow, that looks like the white urn of every earthly enjoyment? See the sick old bachelor in the dark afternoon of life, when his heart is sinking to its sundown! Not a solitary star of memory gleams over the dusk of his opening grave—no weeping wife, to bend, like a blessing, over his dying bed—no fond daughter, to draw his chilly hand into the soft pressure of hers, and warm his icing blood with the reviving fires of unfailing affection—no manly boy, to link his breaking name with the golden chain of honorable society, and bind his history in the vast volume of the world he is leaving for ever. He has eaten, and drunk, and died!'

Louisville, (Ky.) June 12.—MELANCHOLY OCCURRENCE. [Extract of a letter to the Editors of the Philadelphia Herald.]—A shocking occurrence took place here last week. A Mr. C. married Miss Buckner last week, a beautiful and interesting woman, of one of our most respectable families. On that evening, Mrs. Buckner, the mother of the bride, had a large quantity of custard made, and sent to the houses of her married children. On Sunday, Mrs. Foster (her daughter) was taken ill, and died in a few hours. While the company were assembling for her funeral, a daughter of her's became suddenly ill, and the funeral was postponed that both might be buried together. Before this took place, Mrs. Buckner died—and, one after the other, 8 have died, and 9 more are dangerously ill.

Poison having been suspected, the servants are all in prison, but there is no evidence, external or internal, to prove the charge. The contents of the stomach show no appearance of poison. The symptoms in all resembles those of Asiatic Cholera—yet no one else in town has been attacked, and not one of that devoted family who avoided the custard. All who ate of it have died or are ill. The physicians and magistrates are all in alarm and bustle, and no two people seem to agree in opinion as to the true cause of this melancholy visitation.

The Female Heart.—There is nothing under heaven so delicious as the possession of pure, fresh, immutable affection. The most felicitous moments of man's life, the most ecstatic of all his emotions and sympathies, is that in which he receives an avowal of affection from the idol of his heart. The springs of feeling, when in their youthful purity, are fountains of unsealed and gushing tenderness—the spell that once draws them forth is the mystic light of future years and undying memory. Nothing in life is so pure and devoted as woman's love. It matters not, whether it be for a husband or child, or sister or brother, it is the same pure unquenchable flame, the constant and immaculate glow of feeling, whose undeniable touch-stone is trial. Do but give her one token of love, one kind word or gentle look, even if it be amid desolation and death—the feelings of that faithful heart will gush forth as a torrent, in despite of earthly bond or mercenary tie. More priceless than the gems of Golconda, is the female heart, and more devout than the idolatry of Mecca, is woman's love. There is no sordid view, qualifying self interest in the feeling. It is a principal characteristic in her nature; a faculty and infatuation which absorbs and concentrates all the fervor of her soul, and all the depths of her bosom. I would rather be the idol of one unsullied and unpractised heart, than the monarch of an empire. I would rather possess the immaculate and impassioned devotion of one high souled and enthusiastic female, than the sycophantic fawnings of millions.

Dreadful Explosion at Birmingham.—At twenty minutes before two this afternoon, May 2, a very dreadful shock was experienced in the neighborhood of St. Philip's church, in Birmingham. It appears that the landlord of the Rocket Tavern, in Little Charles street, is a firework maker, and at present absent at Worcester, where a large assortment of pyrotechnical devices were to have been forwarded to him this evening. The alleged cause of this catastrophe is stated to be the sudden explosion of some detonating powder which communicated with a large heap of touch-paper. An immense quantity of gunpowder was on the premises (300 weight was added to it only yesterday.) The prepared fireworks had occupied several artisans during the whole of Saturday, Sunday, and the consecutive days. Three houses are completely destroyed; two were blown in the air; a girl at the moment frying beef steaks miraculously escaped: she was in the house adjoining the tavern. A company of the 8th Hussars arrived about half past three to clear the street of the multitude who beset it, and active search commenced and yet continues after the bodies. It is impossible to calculate on the probable loss of life. Twelve tradesmen were dining together in one room—no account has yet been received of any one of them; four men and two women have been taken to the hospital, and two more are discovered dead; five were living a few minutes since. The fire was as short as it was destructive. Three quarters of an hour witnessed its commencement and end. Immense masses fell in the neighboring streets. Furniture, &c. was blown in the air, yet few passengers were injured. One woman, from the shock, was actually lifted in the air, from the one side the street to the other, and is unhurt.—*English paper.*

From Jamaica.—By the ship Orbit, Capt. Moncrief, we have received Jamaica papers to May 20th.

H. M. ship Forte arrived at Kingston on the 14th from Barbadoes, with £90,000 sterling, all in shillings and sixpences, which had been trans-shipped from H. M. ship Belvidera. A Kingston paper of the 20th says, 'The quantity of specie issued on Saturday by the Receiver General appears to have given new life to the city. Change now being afforded, complaints will necessarily cease.'

There has been a total failure of the plantation crop in Demarara.

The Legislature of Tortola have adopted resolutions expressive of their entire disapprobation of the Emancipation Act, and of the arrangements of the Government for the distribution of the compensation money.

SPANISH TOWN, April 25. A party of gentlemen, consisting of eight, headed by John Sterling, Esq. proceeded about one o'clock this morning, from this town to the wood above Tulloch's estate, and adjoining Keith Hall, the property of J. G. Vidal, Esq. in St. Thomas in the Vale, for the purpose of breaking up the haunt of a band of desperate runaways, located in the midst of that extensive wood, who have been for some time committing depredations on the adjoining properties to a very great extent, especially among the cattle. These gentlemen, after a very fatiguing search in the woods, discovered their haunt, surrounded their huts, and after a desperate resistance, succeeded in capturing ten of the gang, among whom was (by her allegation) a free woman.

Several shots were fired by these brigands, and they resisted, with sword in hand, their assailants; the latter, however, as above stated, mastered them, not without being unavoidably obliged to inflict some wounds upon several of them. They then searched their huts, and found the carcasses of four beeves cut up, and a quantity of arms, ammunition, &c. The gallant little corps having fired their huts, brought them and their booty into town.

GENEVA, (N. Y.) June 11.

Oneida Circuit Court.—This Court has adjourned. Among the most important trials at this term was one for seduction. We gather the following particulars:

Charles Giles vs. David L. Mullison. This was an action brought by the plaintiff, who is a very estimable and respectable Methodist Clergyman, against the defendant for the seduction of his wife. The defendant was a physician, and obtained board in the house of the plaintiff. Here, while enjoying the hospitality and kindness of Mr. Giles, the ruin of his wife was effected, and, for more than a year, was there carried on a criminal intercourse between defendant and plaintiff's wife, when they eloped together.

The testimony in the case presented the most heart-rending scenes. The plaintiff and his wife were proved to have lived in all the bliss and enjoyment of the most perfect connubial felicity. In the language of a witness who had for years been intimate with the family—'he thought them the happiest family he ever knew.' But the destroyer came, and in an evil hour, the plaintiff's wife yielded herself to his wishes, and is now a ruined, disgraced and degraded woman. From all the testimony it was evident that the plaintiff had treated his wife with great kindness and attention, and until the arrival of the defendant, nothing had ever occurred to mar their happiness or enjoyment.

The jury after being absent a short time returned a verdict for the plaintiff, for Two Thousand Five Hundred Dollars. We have been assured that had the defendant been a man of property, the jury would have probably doubled their verdict.

A Populous Neighborhood.—At a meeting of the Board of Assistant Aldermen of New York a day or two since, Mr. Tallmadge offered some resolutions in relation to Laurens street—a notorious habitation of infamy. A part of the street is private property and has become a great nuisance. He had been called to that quarter in his official capacity to quell a riot, and also as a health warden, and had been at the pains to investigate the condition of the inhabitants. One house he had found inhabited by twenty-one whites, and ninety-six blacks, and in a small building in the rear by ten blacks; the next house contained thirty whites and sixteen blacks, the rear fifteen blacks; the next in order was inhabited by forty-five whites and forty-two blacks, and ten houses adjoining each other, he had found to be inhabited by no less than two hundred and eighty whites and one hundred and seventy-three blacks, being in all four hundred and fifty-three, and an average of forty-five persons in each house!!—*Boston Transcript.*

Distressing.—We learn from Capt. Mayhew, of the ship Warren, of Warren, recently arrived at that port, that Capt. Charles Spooner, of the ship Erie, of Newport, whose extraordinary marriage to Miss Kingatara Oruruth, a native of Otaheite Island, has been lately noticed in most of the papers of this country, was deprived of his bride soon after his marriage, under the following painful circumstances. She had gone into the water to amuse her husband with an exhibition of her extraordinary feats of swimming, for which she is said to have been very remarkable, when she was attacked by a large shark. The shark first seized her by a limb, but releasing his hold he made another attack, and with one effort of his powerful jaws, severed her body in two. The unhappy husband was a spectator of this awful scene, but could render no assistance.—*Bristol (R. I.) Gazette.*

Richibucto, May 31.—The brig Juno took from a wreck at sea 233 passengers, all of whom were in a dreadful state of misery. One female, whose husband was lost, was actually delivered in the boat, and the infant was brought into port in a state of perfect nudity. Provisions and water were so short on board the Juno, that all were put on short allowance, and when the vessel arrived in the port, and the passengers obtained water, they drank with such avidity that alarm was entertained at the consequences to be feared from their imprudence. They were so crowded that none enjoyed the comfort of lying down; but all were stowed in a sitting posture, the foremost between the hindermost's legs.

Depopulated Village.—Extract of a letter from a traveller, dated at St. Louis: A few miles below Alton, I passed a deserted village, the whole population of which had been destroyed by the 'Milk sickness.'* The hamlet consisted of a couple of mills and a number of frame houses, not one of which was now tenanted; but the dried weeds of last year choked the threshold of the latter, and the raceways of the mills were cumbered up with floating timber, while the green slime of two summers hung heavy upon their motionless wheels. Not an object but ourselves moved through the silent town; and the very cows themselves seemed to make a circuit round the fated place when they came in view of the thickly sown burial ground on the skirts of the deserted village.

* A fatal spasmodic disease, peculiar to the Valley of the Mississippi. It first attacks the cattle, and then those who eat beef or drink milk.

An Industrious Female.—A young lady, employed in one of the Blackstone factories, wove, during the week ending June 14, sixty cutts of Cotton Cloth, measuring 28 yards each, making in the aggregate 1680 yards.

It is an extraordinary quantity—1680 yards—good judges, we believe, will award to this young lady the palm of victory, and place her at the head of her factory associates.—*Pawtucket Chronicle.*

MORAL.

[From the Christian Watchman.]

PRISON DISCIPLINE.

In an article last Friday relating in part to the jail in Leverett-street, I was sorry to see 1824 substituted for 1834. I wished to say that now, in the midst of our enlightened city and in face of all the information collected on the subject of the regulation of criminal institutions, an establishment exists which is corrupting to its immediate members and dangerous to the community.

Solitary confinement, hard-labor, religious instruction, should be written all over the Prisons and Jails of the XIXth century. But instead of these, we have in Boston, idleness without the possibility of industrious employment, free oral communication from room to room as well as among room-mates, and above all such an arrangement of apartments that the introduction of Sabbath schools or of preaching is altogether impracticable, and if practicable would be useless and unavailing.

And who are thus sentenced by the community to degradation and moral death? Even one fortieth part of the population of the city, consisting of suspected boys, persecuted debtors, newly-arrived emigrants, with a little of the leaven of hoary-headed villany and the reckless self abandonment of ancient inmates of Jails and Houses of Correction.

And am I to be told that this concerns merely the felon and the jail-bird? And does the multiplication of dram-shops concern merely the dram-drinker? Are not both injurious to every man in the community, be he high or low, rich or poor, Christian or infidel? It cannot be that any man, woman or child can remain uninjured by the increase of crime, and the increased criminality of the vicious. F. W. H.

[From the same.]

PROFANATION OF THE LORD'S DAY.

MR. EDITOR,—I see by the advertisement posted at the corners of our streets, that the representation in wax of the Lord's Supper, which has for some weeks been exhibiting at the Masonic Temple, is now open for visitors every SUNDAY EVENING! Has the moral feeling of our community come to this? Will the good people of Boston tolerate such a profanation of the Lord's day? The fact that the exhibition is of rather a religious character than otherwise, and that but few except moral persons can be expected to patronize it, only makes the offence greater. I trust it will not long be said that the exhibition of one of the Saviour's most sacred ordinances *for money*, on his holy day, is tolerated in Boston, 'the head quarters of good principles.' X.

TEMPERANCE.

☞ By a colored citizen of Philadelphia.

ADDRESS DELIVERED BEFORE THE COLORED TEMPERANCE SOCIETY OF PHILADELPHIA, JANUARY 8, 1834.

BY WILLIAM WHIPPER.

(Continued.)

But I have said that Negro Slavery is but a concomitant of Intemperance. Do you desire the proof? I refer you to Clarkson, and other historians on the slave trade, and you will discover that I am borne out in the assertion, that one of its earliest achievements (although then in its infant state)—like the tempter in Eden—was to secure the 'slave trade,' by inducing the native Africans to sell their brethren while under its influence, and by that artifice it was effected. Is there a person of color in these United States, calling into recollection the features of that abominable trade—its murderous effect on our mother country, and our very existence in this country—our paternal relation to Africa, to humanity and religion—and its excruciating effects on upwards of two millions of our brethren in this our native land; is there one who is not equally ready to denounce the tyranny of the one, and the guilt of the other? Shall we, by the flood of our indignation, bear the names of the perpetrators of that trade into the pit of infamy, without accompanying with them the means by which their designs were executed? Is not ardent spirit susceptible of the same power in like hands? If our hostility to slavery arises, as it justly should, from its deleterious and demoralizing effects on the human family; ought not our hatred to intemperance to be founded on the same principles? Can we consistently support the vices of the one, while we detest the vices of the other? Are not both obnoxious in the sight of heaven? If the slaveholder merits the indignation of the christian public, for perpetuating his system of crime and oppression, is not the retailer of ardent spirits equally culpable? Are we prepared to send forth our denunciations against American slavery, while we are nurturing and supporting a like system, and one that I have said is pregnant with and inflicts greater evils on the human race?

But having already given you the parallel, I ask you to draw your own conclusions. Have we not reason to fear that they will reflect back our language, and tell us 'to remove the mote from our own eyes?' Is not that system of society that justifies each, equally base? Are not the supporters of each individually guilty of a gross violation of public morals, nay, even virtue and religion? I propound these questions for your consideration: weigh them.

I will leave you in the possession of these facts, while I pass on to the consideration of the following question, viz. This being the present state of things, is not every man of color in these United States morally, politically and religiously bound to support the temperance reform, as advocated in our country?

To assert that we are morally bound to support the cause, is only to say that our obligations to our Maker and society impose upon us the duty of promoting the welfare of our species. Though the doctrine of the immorality of the 'traffic in ardent spirits' is of modern origin, yet its legality has been sanctioned by men we readily believe, when they place the same stigma on domestic slavery; and it is still advocated, and has become adopted into the creed of the ablest reformers of the age. That it promises the moral purity of society, all must admit. But what says the objector? Why, its laws are too binding. We want the liberty of drinking when we please, and then letting it alone. We want no control in this matter. We abhor binding force. But what is the amount of these objections? Why, uncontrolable liberty would be the most despotic tyrant that ever existed; it would gratify an absolute and unconditional lust of the human passions; it would dethrone all power, destroy our institutions, and overthrow the foundations of all government; it would leave mankind without protection for either their property or persons. It is a liberty that was never intended for man; it was forbidden by our Creator, when He pointed to the 'forbidden fruit' and said, in 'the day thou eatest thereof, thou shalt surely die.'

Ardent spirit is so fruitful in iniquity, that the reformers of the present day regard it as the forbidden fruit. But the doctrine of the objectors might be pursued still further. The primary object of this institution is to harmonize, bless and elevate mankind.

In all great causes, there must be pioneers,—who will breast the storm, and bear the burden. These have gone before, and it now becomes our duty to sustain them. The icy obstacles that have beset their path have been melted in the crucible of truth; and a glorious prospect is before us. Though a chance cloud may interpose itself, and darken our meridian way, it will be our duty *still to persevere*. It is our duty to inform and enlighten public opinion on this subject. Let us aim at a correct public opinion, and cease to regard who frames the laws; for it is on this basis that all laws are founded. Hence that legislation that fixes the morals, must ever be regarded supreme; and thus all 'uncontrolable liberty' is checked by governmental power.

But we are now particularly called upon to support the temperance cause, for the single reason that if we neglect it, the very temperance reformation in this country will prove to us the greatest *curse*. If it be left to the whites, we shall be as widely separated in morals as complexion; and then our elevation is scarcely to be hoped for. To succeed and be respected, we must be superior in morals, before the balance of power will allow us to be admitted as their equals.

Show me the man of color in this country who possesses an unquestionable character for piety, morality and probity, and I will point you to a truly noble being. He stands alone on his own merits, clothed, it is true, in the badge of complexional degradation—without the title of citizenship—without the enjoyment of a participation in the affairs of his government—without any share in the administration of its laws—without the hope of earthly reward or future fame; yet, under all these disadvantages, his virtues are seen embellishing his character, and encircling his name. He lives a model for the world—an honor to his country, but a slave to its laws. Yet I firmly believe that if the three hundred thousand free colored people possessed such a character, the moral force and influence it would send forth would disperse slavery from our land. Yes, it would reverse the present order of things; it would reorganize public opinion, dissolve the calumnies of our enemies, and remove all the prejudices against our complexion; for there is nothing in the ordination of Providence calculated to degrade us in the eyes of the world, or prevent our occupying the highest situation in the order of intellectual beings. And when the nations of the earth can point to our whole people, and find them possessing a character, the christian base of which is as broad and high as that of the individual I have exhibited in miniature, it will be then that they will regard us as virtuous ornaments—that our sable hue will be changed from a badge of degradation to a badge of honor—that the more dark the complexion, the more frizzled the hair, the more illustrious the personage. It will be then, even in this country, that that glorious achievement will be completed, which has been asserted by a distinguished divine to be beyond the powers of humanity, legislation or religion to control. It will be then that when our brethren are visiting our mother country on errands of mercy, to christianize and evangelize that benighted continent, they will carry with them the materials for rearing up free institutions and the blessings of civilization. It will be then that the whole christian world, disdaining to count what they now term a homely visage and black complexion, will rise up and call her blessed. Is there not chivalry enough in us to accomplish this moral enterprise? Let every one answer for himself—not for another. If our enemies should reply in the negative, we should scout the idea. Would it not be equally offensive, coming from any other source? Is there any too poor to purchase it, any too rich to enjoy it, any too wise to apply it, or any too ignorant to profit by it? I am positively not aware of any method so well calculated to effect this desirable result as the *temperance reform*. I wish not to be understood to insinuate, that we are more intemperate than the whites, for I do not believe it; but that we must be more pure than they, before we can be duly respected, becomes self-evident from the situation we at present occupy in our country.

TO THE PUBLIC.

SIROP LES HERBE.

THIS 'Syrop' is offered as a Sovereign Remedy for Colds, Coughs, Asthma, Spitting of Blood—all diseases of the breast and lungs, and indeed every thing leading to Consumption. It is equally effectual in removing Scrofula, King's Evil, Tetter, and all those affections that originate in the impurity of the blood. To those who may be afflicted with any of these troublesome affections, a trial is only necessary to convince even the most incredulous of the efficacy of its powers—and it may be taken in the most delicate state of health, being purely a combination of Herbs, Roots, Plants, &c. &c. The proprietor of this 'Syrop' does not recommend it in the general style, by saying it has made a Thousand Cures, or that she can produce Hundreds of Certificates; but she can only say from experience, (the only sure test,) that it will effectually relieve and remove those complaints she has named above. The proprietor of the 'Syrop,' however, will subjoin the following certificates from persons who have been relieved by it, and in the manner they have stated, *and who have not had any return of their symptoms up to this time.* She could furnish many more to show the efficacy of the 'Syrop,' but she thinks that these will have the effect of inducing those who may be laboring under any of the complaints she has mentioned to try it, which is all she asks; being fully satisfied that whenever it has a trial, its virtues will be acknowledged and its credit established.

E. MOORE, *Philadelphia.*

The 'Syrop' can be had by addressing letters (post paid) to the Proprietor, No. 15, Spruce street, two doors below Second, north side—or to her Agents, Budd, West & Co. No. 249, Market st., Harlan & Siddall, N. W. corner of Fifth and Minor streets—or Lydia White, at the Free Labor Store, No. 42, North 4th street, four doors below Arch, West Side.

Philadelphia, January 1, 1834.

MRS. MOORE,—I make the following statement from a hope of being serviceable to those of my fellow creatures who may be affected as I have been. It is now more than five years since I was first attacked with scrofula. Nearly five years of the time I had the advice and attendance of some of the most skilful physicians of this city. Their skill availed nothing: on the contrary, the disease gained ground daily, and, at the time I commenced taking your Syrop Les Herbe, I was a distressing object to look at, and the pain I suffered was almost beyond endurance. It is now about six weeks since I first began to take your syrop, and have had about five bottles, and all pain has ceased and every vestige of the disease has disappeared. Any person who wishes to be satisfied of the truth of this statement, have only to call at my house, and see me, when they will be satisfied with my present appearance, and I can easily satisfy them as to what my appearance *was* but a short time ago.

MRS. STAKELY, *Opposite 19 Cur's Alley, Philadelphia, January 24, 1833.*

MRS. MOORE—Having received such decided relief from your Syrop Les Herbe I feel it my duty to make it known to the public.—In the fall of 1831, I took a severe cold, and it settled on my breast. I tried every thing, but without obtaining any relief. I continued this way until March last, when I commenced taking the 'Syrop;' and after taking two bottles I was so far restored as to discontinue its use, and I have had no return of the symptoms since. JANE WHITE

Price's Court, Lombard, above 3d street Philadelphia, April, 1833.

Philadelphia, August 9th, 1832.

MRS. MOORE—The benefit my child has received from your 'Balm of Lebanon,' impels me as a matter of duty, to make the case known for the benefit of others, whose children may be attacked in a similar way. About a week ago, my child was attacked with the Dysentary, I procured a bottle of your 'Balm,' gave to the child, and in the course of six hours it was relieved, and in two days time it was able to run about as usual; when, through inattention on my part, it eat immoderately of green fruit, and was again attacked in the same way, but far more violently; I used the 'Balm' a second time, and a second time it was successful. The child is now doing well, and has every appearance of continuing so.

MRS. THOMAS, Corner of Washington & Front-sts. Southwark.

THE LADIES' MEDICAL ORACLE,

OR MRS. MOTT'S ADVICE TO YOUNG FEMALES, WIVES, AND MOTHERS, being a Non-Medical Commentary on the Cause, Prevention, and Cure of the Diseases of the Female Frame: together with an explanation of her system of European Vegetable Medicine for the cure of diseases, and the patent Medicated Champoo Baths; to which is added an explanation of the Gift, and an exposition of the numerous fabricated reports, 'a weak invention of the enemy.'

'The Lord hath created Medicines out of the earth; and he that is wise will not abhor them.' [Ecclesiasticus, xxxviii. 4.]

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AGENT'S NOTICE.

To the patrons of the Liberator and the friends of Abolition.

THOSE who have changed their residences since the first of May, are respectfully requested to call and leave their names and number at 67, Lespenard-street, and those who have not paid from the first of January are requested to comply with the '*Terms*' without delay. It is cheering to see the *Abolition* ranks filling up so fast; let every soldier do his duty, by shouldering the press: it is the weapon of '*Light*.' Let each subscriber to any Anti-Slavery periodical gain one or two more, and the day will soon arrive when our whole country will be *illuminated* with one blaze of consecrated *Liberty*.

D. RUGGLES, *N. Y. City,*
67, Lespenard-st., near Broadway.