



THE LIBERATOR.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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THE LIBERATOR.

In America, a slave is a standing monument of the tyranny and inconsistency of human governments. He is declared by the united voice of America to be by nature free, and entitled to the privilege of acquiring and enjoying property; and yet by laws passed and enforced in these states, he is retained in slavery, and dispossessed of all property and capacity of acquiring any.—RICE.

For the Liberator.

ADDRESS,

Delivered before a Colored Association in Brooklyn, N. Y. on the evening of the 5th inst.

MY FRIENDS AND COUNTRYMEN:

I trust, by this time, you have known well my sentiments in relation to the American Colonization Society; and the great objects, which have been set forth, of a general union of interest, in funds and education, for the permanent establishment and furtherance of our prosperity, in this our native country.

In addition to what has been already said on the subject, I shall briefly set forth some of the leading causes of our wretchedness and misery; and the prominent motives of the Colonization Society in sending us away. Much theory has been used, in the discussions upon our civil and political situation, in this country. We have been branded, in many instances,—may I not say, in the highest court of the nation, courts of justice and equity, in public and family circles;—as being an inferior race of beings, not possessing like intellect and faculty with the whites. We are represented as being incapable of acting for ourselves; consequently not educated and qualified to be admitted into public places, to vindicate the integrity of our race, and the qualifications we are capable of acquiring. Many of our noble statesmen, orators and lawyers, have made our capital ring with the empty sound of inferiority,—degradation,—the impossibility of tolerating equality with the blacks. Sacred writ has been carefully examined by those gentlemen of science, and construed to suit their narrow consciences. Prophets have arisen among them, who hold forth to the people, the continuation of our political thralldom, unless there be a general removal of all the free among us to the coast of Africa. Others argue, that, although they have good feelings towards us, and would do any thing for us, if we were out of their sight and out of the hearing of their slaves, yet to admit us into their circles would be to pervert the present order of so-

ciety, and the happiness of the good white citizens of the country. These are generally bible men, such as hold forth the true oracles of God; yet deny him, in their actions and words, the supreme control over all his creatures. There is hardly ever an action performed, whether good or bad, but there is generally a reason given for so doing; and he is a wicked, daring character, who cannot find a cloak, at any time, to cover his hideous crimes. The men who have been foremost, in withholding from us our dearest and most sacred rights, have always held out false colors to the community at large, (such as, inferiority, degradation, nuisance, pest, slaves, species of monkey, apes, &c.) to justify their inhuman and unchristian acts towards us, and to deaden the severe pangs of conscience that harass them. They would wish to appear innocent before the world; as doing unto all men as they would they should do unto them. Do they base their objects, in full, upon such frivolous excuses as these? No. The truth is, such persons speak louder than words. It is my candid opinion, there would have been no Colonization Society formed for our transportation to the western coast of Africa, had there been no free colored people, and did not our numbers increase daily. If we, as a free body of people, had remained in the same character with slaves, monkeys and baboons, there would not have been so much excitement in the community about us; but as they see, by our improvement, (a great improvement, indeed, within forty years,) that the period is hastening on, when there will be no other alternative but we must rank among them in civilization, science and politics, they have got up this colonization scheme to persuade us to leave our slave brethren, and flee to the pestilential shores of Africa, where we shall be in danger of being forced to hang our harps upon the willows, and our song of liberty and civilization will be hushed by the impelling force of barbarian despot.

The present situation of our free colored people has awakened general concern, and aroused general sympathy in the community, so as to call for their charities to be appropriated, not to the advancement of civilization, education, arts and sciences, and the elevation of our moral, civil and political character in this country; but, on the contrary, to send us to an unknown land, that we can no more justly claim than the whites of this country can the continent of Europe, where we shall be forced to sever the bonds of affection with our slave brethren, and leave all that is near and dear to us,—the ties of country, and the graves of our fathers. Can such charities proceed from a christian source? I am persuaded, they are based upon prejudice, pride, ambition, jealousy, hatred, malice, an impure heart; from whence every other black art has its origin. And why? Because our color and features do not exactly resemble theirs. If their sympathies proceed from christian principles, why not adopt the measures taken by the patriarch Abraham and his nephew Lot, as there is plenty of land on the right hand and on the left, to satisfy the calls of humanity? If that would not answer, why not purchase the Texas, or some other neighboring province, and cede it to us, as a pledge of their faith towards us, whom they have so long injured; and break the bonds of slavery asunder at the south, that two millions of us may, like ancient Israel, march forward with our flocks, our herds, our wives, and our little ones, to a country where we shall not be so much exposed to the seas and the pestilential vapors of the torrid zone? The reasons are obvious. Their hearts are hardened against us, like naughty Pharaoh's, who would not let Israel go, until visited by severe plagues and the judgments of an angry God, who cannot endure and will not uphold injustice exercised upon one of his creatures.

The profits arising from the sweat and blood of our brethren, together with the existing ignorance among us, is the cause of much interest and speculation among our enemies, both in the slaveholding and non-slaveholding States. So far as we become civilized and educated, so far their interest, in the bones and muscles of our brethren, is at stake. Hence the object of colonizing us on the shores of Africa; whom they represent as a pest, a nuisance, and who are likely to lead the slaves to inordinate

Many have bitterly denied these assertions; but as a specimen of their good feelings towards us, we will refer, for our satisfaction, to some of the late resolutions of Virginia, North Carolina, South Carolina, Georgia, and Louisiana; more particularly, the ordinances of Charleston, Savannah, and New-Orleans; where we, as free people, are not allowed to set foot upon their shores, except under certain restrictions; and in some of those places the masters of vessels are subject to a heavy fine, for bringing any of us into their ports; and the persons brought are imprisoned, and their backs lacerated with a cow-skin, cart-whip, or whatever unholy weapon the deluded hearts of slaveholders may direct them to. Many of those wretches are colonization men, who wish to send us across the Atlantic ocean, with the pleasing phantom of elevating us to rank, riches, wreaths and laurels. It is my opinion, that some of their hearts are so deluded, that, were it not for the blush of humanity and national honor, they would adopt similar measures taken by the French, at the commencement of the Haytian revolution, and colonize us in the depths of the ocean.

In this speaking, I do not presume to suspect our white brethren collectively; for I believe we have sincere friends among them, who are day and night studying for our interest and welfare. We believe there are more than seven thousand of them who have bowed the knee to the modern Baal, the god of prejudices, pride, and ambition.

But, in the existing animosities against us, that we do not feel very safe at home among our friends; how, then, can we feel secure in a colony established by slaveholders?

The truth is, brethren, God is at work; though, to some of us, reformation seems slow in its progress. Our situation appears abject and mean; that of our slave brethren, degrading almost with the brute creation. This state of things has remained for a long time; while almost every other relic of barbarism has been done away by the rapid march of reform. Yet, however, we have reason to be thankful, that much has been done, and is doing to put a stop to the unjust existence of slavery. Some thousands of us have emerged from that deplorable state into nominal freedom,—a medium between genuine liberty and abject slavery. Genuine liberty consists of liberty of conscience and of person, both civil and political. We are placed in this intermediate situation, as the objects of God's particular care; the forerunner of some better enjoyment, which is hastening on with rapid strides. Nothing can prove more influential, in the setting forth a universal concern for our welfare in this country, our native home, than a general union of interest to raise funds and promote education. Our present situation will afford means to acquire these blessings, which are the avenues that will lead us to recover our long lost rights, guaranteed to us by the sacred declaration of our country's independence. These measures have been too long hid from us under the shades of obscurity, occasioned by ignorance, &c. We have remained silent too long, on the subject of our present thralldom, and suffered reproaches to be heaped upon us without answering to the many wrongs wickedly charged against us. Our hands have been too slack in offering our charities, to be appropriated to our general good; while the whites of every name and every denomination are bound together by this one, common tie—the public interest.

It is time, my brethren, for us to consider minutely, and weigh deeply, matters connected with our national welfare, and take the example of our white brethren, and do away every petty local prejudice, and rally around the standard of liberty, and cast in our mites to the rearing up an edifice that will secure us from the devastating storms of slaveholding despots. We hope, that while we are calling upon our brethren to come forward and cast in their mites for our general support, that our sisters may possess the spirit that actuated a Miriam, a Ruth, an Esther, and many other females who have signalized themselves in the general cause of the people to whom they were attached; by subduing oppression in their weak way; and come forward, and lend their assistance to support this glorious cause, that we be no

longer a by-word and reproach among our neighbors and the enemies of our welfare; that our national dignity may augment with our union, our funds, our civilization, and our education. The press is a powerful engine, and the only efficient means to communicate fully our present grievances and ultimate views of future happiness and prosperity to an enlightened public. We should be more forward, in patronizing the Liberator; for, from it, we may obtain a knowledge of the times and the current news respecting us, as a people. I sincerely hope, that the names of a Lundy, a Garrison, and many other champions in our injured cause, who have endured volleys of persecution, contempt, and even imprisonment, on our account, may never be effaced from the history of the reformers of national liberty; and may the motto of liberty be continually repeated among us, until the shackles of slavery be buried in the depths of oblivion.

For the Liberator.

TO THE PEOPLE OF COLOR.

BY A COLORED LADY.

On reading the painful account of the slave ship in the last Liberator, I am induced to write a few lines of encouragement to us as a people. Although it does seem to us, at times, as though we had more hardships and difficulties than we are able to bear,—deprived of almost every blessing and comfort which we see our white friends enjoying,—yet reflection will show that we have every thing that can be called good in this world to encourage us. For God hath no respect of persons, but doth bless continually, both in temporal and spiritual blessings. God hath made the world, and all things that are in it. The same God that made them, hath made us, and will save all who put their trust in him: therefore let us strive to put our trust in God, for he is able to deliver us from the power of the enemy, and from the bondage that is to come. For if a man doth gain the whole world, and lose his own soul, what doth it profit him? Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves do break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For the Scripture saith, 'whoso keepeth the law is a wise son.' Although men may bind our bodies, they cannot bind our souls; for the Lord searcheth the heart, and knoweth all our need. Let us raise our hearts to God in prayer, that he would own and bless our souls. He doth delight to own and bless all those who put their trust in him. Better is it to be of a humble spirit with the lowly, than to divide the spoil with the proud; for he that handleth a matter wisely shall find good, and whose trusteth in the Lord, happy is he; for the Lord is able to deliver us from evil, and from the hands of sinful men. That God who delivered Daniel from the lion's den; who protected the three men in the fiery furnace, and did not suffer as much as a hair of their head to be injured, is still the same.

Better is a little with righteousness, than great revenues without right: for righteous lips are the delight of kings, and they love him that speaketh right. How much better is it to get wisdom than gold, and to get understanding rather than silver! For Wisdom saith, riches and honor are with me, yes, durable riches and righteousness: my fruit is better than fine gold, and my revenue than choice silver; I left in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit substance, and I will fill their treasures.

Although the Lord doth comfort us, and deliver us from the cruel hands of the slaveholders, still we do sympathise with those of our friends in a southern clime: therefore let us as the heart of one person be united, and raise our hearts to God in humble prayer that he would send deliverance to the captives, and enlighten the hearts of the slaveholders, that they may see that they are bound as well as those whom they are still holding in bondage; yes, they are bound by Satan's slavish chains. And I do awfully fear, that unless they quickly repent, and turn unto that God who doth have mercy upon all men, they will sin away the day of grace.

LITERARY.

From Poems, by Alonzo Lewis.

BYRON.

Oh, had I such poetic fire
As animated Byron's lyre,
How would I sing the joys of love,

From Frazer's Magazine.

Thro' the arch'd roof in triumph to the sky!
Bid the old tombs give echoes to the strain,

From the Liverpool Courier.

A WISH.
Oh! may'st thou never know a sorrow!
But each night bring a brighter morrow

MISCELLANEOUS.

MISSIONARIES IN PRISON!

Extracts of a letter published in the Boston Recorder of last week, from the Rev. S. A. Worcester, to one of the Secretaries of the American Board of Foreign Missions in Boston.

Jail at Camp Gilmer, July 18, 1851.

Early on Friday morning, July 18th, I with my guard joined sergeant Brooks at the home of a neighbor, and rode thence ten miles, to where Col. Nelson was, with a detachment of which that under Mr Brooks, by which I was arrested, was only a part.

When I was arrested, sergeant Brooks inquired the state of my family; and when told that Mrs Worcester was still confined to her bed, remarked that he regretted that Col. Nelson was not himself present, implying, as I understood him, that if he were, he probably would not arrest me under such circumstances.

We were then marched on foot 22 miles to the same place, from which Mr Trot and Mr Proctor were taken the day before, Proctor being again chained to the wagon. We had proceeded about three miles when we met Messrs McLeod and Wells, two Methodist clergymen, not residing within the charter of Georgia.

Mr McLeod asked Mr Trot and Mr Proctor whether he had been chained to the wagon, and being answered in the affirmative, asked if he were according to law to chain a prisoner who manifested no disposition to escape.

It seems they proceeded more by orders than by law. This gave offence. A few words had passed between Mr McLeod and some of the guard, when Col. Nelson rode up, and being told of the remark, asked Mr McLeod where he resided.

Some time after we lay down, a small detachment arrived with Dr Butler. He had been arrested at Hawes in the preceding day. After crossing a river, three or four miles from home, a chain was fastened by a padlock around his neck, and at the other end to the neck of a horse, by the side of which he walked.

Another coincidence.—Died in Medfield, 4th July, James Moore Adams, 15 years, son of Mr J. P. Adams. He was named in honor and respect to the late President Monroe, who died in New-York on the same afternoon, and not far from the same hour that his name sake died in Medfield.

was midnight when they arrived, well denuded with rain. When they lay down, the prisoner was chained to his bedstead by one of the soldiers, who, however, putting a blanket around the chain.

On Friday morning we had to cross the Hightower river in a boat. As the prisoners, with a part of the guard were crossing, Mr Thompson was observed on the opposite side, and much speak with us, as at the same time Col. Nelson and sergeant Brooks were observed in conversation.

The Sabbath came, and we had 22 miles to travel. Remonstrance would only have irritated. I was under the command of several men, who, other than Mr McLeod, being utterly unable to walk, was mounted on Proctor's horse.

Arrived here, we were, as a matter of course, marched into camp under sound of file and drum.—We were then introduced to the jail, Brooks saying as we entered, "There is where all the enemies of Georgia have to land,—here, and in hell."

On Monday Mr Thompson and Mr Wells came and requested an interview with us. Mr Thompson was admitted, under the restriction that no one should have any private conversation with us, or receive any papers from us without their being inspected by Col. Nelson who has the present command of the jail, and Dr Butler being absent. Mr Wells was refused admittance.

Mr McLeod sent a note to Col. Nelson on Monday, requesting a personal interview. On Tuesday morning Col. Nelson sent for him, and dismissed him. He was not permitted to return and bid us farewell.

On Saturday evening, July 16, perceiving that he must probably spend the Sabbath in prison with his companions in suffering, he wrote to Col. Nelson, requesting permission to hold a meeting for worship Lord's day evening.

They were taken before the Court on July 23, at Lawrenceville, and ordered to give bail for their appearance at the next term of the Superior Court, or to be anew committed to jail. All gave bail but the Cherokee.

The American Peace Society offers five hundred dollars for the best, and one hundred for the second best, essay on the subject of a Congress of Nations for the amicable adjustment of national disputes, and for the promotion of universal peace without recourse to arms.

A gentleman in Philadelphia lost a pocket book with \$5000 in it, at church.—an honest lad, the boy's son, found it, and restored it to the owner, the boy twenty-five dollars, no cents!

The secret Journal of the Senate for 1850, has been published. It appears that the President had to withdraw several nominations and make them over again on account of misapplying the names of persons.

MORAL.

TOO OFT IN PURE RELIGION'S NAME.

BY THOMAS H. BAYLEY.

Too oft in pure Religion's name,
Hath human blood been spilt;
And Pride hath claim'd a Patriot's fame,

FIGHTING CHRISTIANS.

[SELECTED.]

'The first thing that demands consideration, is fighting christians as persons that will kill others, I deem much worse than such as only steal, swear, or get drunk sometimes.

'If there is in the affairs of mortal men any one thing which it is proper uniformly to explode; which it is incumbent on every man by every lawful means to avoid, to deprecate—and to oppose; that one thing is, doubtless, WAR.

And can it be possible that any of the followers of the meek and lowly Jesus, who breathes nothing but compassion, and unfeigned great commandment is Love, are to be found in practices so inhuman, so horrid?

I hate that drum's discordant sound,
Pounding round, and round, and round,
To my joy with pleasure yields.

I hate that drum's discordant sound,
Pounding round, and round, and round,
To my ear a talk of univ'rsal peace.

JOHN B. PERO,

No. 2 & 3, In rear of Dock Square, near the City Tavern

BOSTON,

KEEPS CONSTANTLY ON HAND, FOR SALE,

COLOGNE and Lavender Waters, of first quality, wholesale and retail.

Also, just received, a fresh supply of the following prime articles, viz.
One Case, Crown and Antique Oil, Milk of Rose, Brazil Oil, Cornet Oil, Essence of Orange, Essence of Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps; Shoe, Head, Clothes and Teeth Brushes; Swan's Down Powder Puffs, Emera's and Pomroy's Strope, Fine Tooth, Combs and Dress Combs, Court Plaster, Real French Hair Powder, Flaming Cards, Old English Razors, H. Bark's Gentlemen's Shaving Soap, first quality, from Windsor, England; Rose do, Wash Balls, Tooth Pinks, Penknives, Scissors, Calf Skin, Pocket Books and Wallets, Pencils and Cases, Tooth Powder, Pocket Almanacs, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking, Warren's do. Hayden's do. Silver-plated Penicils Cases, Collars, Stockings, Stiffeners, Goggles, Rouge, German Honey, Britannia and Wooden Leathering Boxes, Light Boxes, Tweezers, Densons, Scissors and Curis, Hair Pins, &c.