



THE LIBERATOR

VOL. I.] WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. [SATURDAY, DECEMBER 24, 1831.]

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

[SATURDAY, DECEMBER 24, 1831.]

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WM. LLOYD GARRISON, EDITOR.

TEXTS ON SLAVERY.

As some of our readers may not have perceived a change of texts in each successive number of the Liberator, we republish the following selections in a body, believing that a reference to them will be found useful and convenient.

I. 'Of all men living, an American citizen who is the owner of slaves is the most despicable: he is a political hypocrite of the very worst description.'—I stain the star-spangled banner that was never struck down in battle.—O'CONNELL.

II. 'The friends of humanity and liberty in Europe should join in one universal cry of shame on the American slaveholders. "Base wretches," should we shout in chorus—base wretches, how dare you profane the temple of national freedom, the sacred fane of republican rites, with the presence and the sufferings of human beings in chains and slavery?'—IDEM.

III. 'I register my testimony against the unprincipled, inhuman, anti-Christian, and diabolic Slave Trade, with all its authors, promoters, abettors, and execrable gains; as well as against the Great Devil, the father of it and them.'—DR. ADAM CLARKE.

IV. 'Tell me not of rights—talk not of the property of the planter in his slaves. I deny the right—I acknowledge not the property. The principles, the feelings of our common nature, rise in rebellion against it. Be the appeal made to the understanding or to the heart, the sentence is the same that rejects it.'—BROUGHAM.

V. 'By the law of God, unchangeable and eternal, while men despise fraud, and loathe rapine, and abhor blood, they shall reject with indignation the wild and guilty fantasy, that man can hold property in man!'—IDEM.

VI. 'We are told not to meddle with vested rights: I have a sacred feeling about vested rights; but when vested rights become vested wrongs, I am less scrupulous about them.'—REV. MR. BURNETT, of England.

VII. 'In behalf of the perishing slaves, let each parish in the country speak. Let each denomination of Christians in its distinctive capacity speak. Let every mouth in the community speak.'—IDEM.

VIII. 'Who supports the system of slavery is the enemy of the whole human race. He divides it into two societies of legal assassins—the oppressors and the oppressed. It is the same thing as proclaiming to the world, if you would preserve your life, instantly take away mine, for I want to have yours.'—ABBE RAYNAL.

IX. 'Unless the Divine power has raised you up to be as Athanasius contra mundum, I see not how you can go through your glorious enterprise, in opposing that execrable villany, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But "if God be for you, who can be against you?" Are all of them together stronger than God? Oh, "be not weary in well-doing; go on, in the name of God, and in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it."—JOHN WESLEY.

X. 'Reformation must be put at some distance to please. Its greatest favorers love it better in the abstract than in the substance. When any old vice is touched, they become scrupulous, captious, and every man has his separate exception. Thus between the resistance of power, and the unmetaphorical process of popularity, the reformer is himself off the stage, both by friends and foes.'—EDMUND BURKE.

XI. 'We hold these truths to be self-evident—that all men are created equal, and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.'—DEC. IND. U. S.

XII. 'Slavery is a system of incurable justice, the complication of every species of iniquity, the greatest practical evil that ever has afflicted the human race, and the severest and most extensive calamity recorded in the history of the world.'—WILLIAM PITT.

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

XIV. 'I shall briefly give my opinion of slavery. I know it to be inhuman; I am certain it is unjust; and no honest man can support a trade founded upon principles of injustice and cruelty. We are accused of enthusiasm. Are we then fanatics—we are enthusiasts—because we cry, Do not rob! Do not murder! I have ever considered this business as a most unjust and horrible persecution of our fellow creatures: and in whatsoever situation I may ever be; as long as I have a voice to speak, this question shall never be at an end.'—CHARLES JAMES FOX.

XV. 'The trade in human flesh is so scandalous, that it is to the last degree infamous to suffer it to be carried on in any part of the globe, or in any country. With regard to the regulation of slavery, my detestation of its existence induces me to know no such thing as a regulation of robbery and a restriction of murder. There is no medium: the legislature must either abolish it, or plead guilty to all the iniquity with which it is attended.'—IDEM.

XVI. 'What hypocrisy and villany, to profess that we are votaries of liberty, while we encourage or countenance the most ignoble slavery! We cannot form to ourselves an idea of an object more ridiculous, than an American patriot signing declarations of Independence with one hand, and with the other, brandishing his whip over his afflicted slave!'—BRANNAGAN.

XVII. 'We assert, that no slaveholder is innocent; that he is an unjust, cruel, criminal kidnapper, who is guilty of the most atrocious transgression against God and man; that it is the most infatuated delusion for such men to believe, or the most impudent hypocrisy in them to profess themselves innocent; that whole counties may be traversed, in which comparatively but few persons can be traced, who distribute as many comforts or as much care to their slaves, as to their horses; that the general management of the slave is a complication of indescribable barbarity; that Christian professors are not exempt from the enormity of the crime, or the application of the charge; and every man-stealer is dared either to refute the doctrine, or to disprove the accusation.'—REV. GEORGE BOURNE.

XVIII. 'Is not the plea, that emancipation is impracticable, the most impudent hypocrisy and the most glaring absurdity ever propounded for contemplation?—Can any supposititious expediency, any dread of political disorder, or any private advantage, justify the prolongation of corruption, the enormity of which is unequalled, or repel the holy claim to its extinction? The system is so entirely corrupt, that it admits of no cure but by a total and immediate abolition. For a gradual emancipation is a virtual recognition of the right, and establishes the rectitude of the practice. If it be just for one moment, it is allowed for ever; and if it be inequitable, not a day should it be tolerated.'—IDEM.

XIX. 'To pray and kidnap! to commune and rob men's all! to preach justice, and steal the laborer with his recompense! to recommend mercy to others, and exhibit cruelty in our own conduct! to explain religious duties, and ever impede the performance of them! to propound the example of Christ and his Apostles, and declare that a slaveholder imitates them! Can any enjoin an observance of the Lord's day, and drive the slaves from the temple of God! to incite to every social affec-

tion and instantly exterminate them! to expiate upon bliss eternal, and preclude sinners from obtaining it! to unfold the woes of Tophet, and noxious men from its fire! are the most preposterous delusion, and the most consummate mockery.'—IDEM.

XX. 'The Church of God groans. It is the utmost Satanic delusion to talk of religion and slavery. Be not deceived: to affirm that a slaveholder is a genuine disciple of Jesus Christ, is most intelligible contradiction. A brother of Him who went about doing good, and steal, enslave, torment, starve and scourge a man because his skin is of a different tinge! Such Christianity is the Devil's manufacture to delude souls to the regions of woe.'—IDEM.

XXI. 'Every man who holds slaves, and who pretends to be a Christian or a Republican, is either an execrable idiot who cannot distinguish good from evil, or an obdurate sinner who resolutely defies every social, moral and divine reconviction. Evangelical charity induces the hope that he is an ignorant.'—IDEM.

XXII. 'Will subsequent ages credit so monstrous a statement, that Preachers of the Gospel, eighteen hundred years after angels had sung, on earth peace, good will to men, were characterised as probably devoted participants in all the enormities and iniquity of man-stealing? and nearly fifteen years after the promulgation of the Columbian Declaration of Independence reprobated its self-evident truths as unsound propositions, because they were not in accordance with the barbarous robbery of the rights of man, which had been restrained?'—IDEM.

XXIII. 'If the most guilty and daring transgressor he sought, he is a Gospel Minister, who solemnly avows his belief of the Presbyterian Confession of Faith, or of the Methodist Discipline, and notwithstanding himself is a Negro Pedler, who steals, buys, sells, and keeps his brethren in slavery, or supports by his taciturnity, or his smooth prophesying, or his direct defence, the Christian professor who unites in the kidnaping trade. Truth forces the declaration, that every church officer, or member, who is a slaveholder, records himself, by his own creed, a hypocrite.'—IDEM.

XXIV. 'A free people, and hold slaves! Republicans, and traffic their fellow-creatures! Democrats, and enslave those who are born with natural, inherent and inalienable rights! and Christians all!—No: such persons are enemies of the republic, humanity, religion and God.'—IDEM.

XXV. 'The guilt does not consist merely in making men slaves; it consists as much in keeping them slaves. The present slaveholders, and their advocates in this country, cannot escape by setting up such a distinction. It avails them nothing. For if it be unlawful, iniquitous and unchristian to steal a man and force him into bondage, it must be equally unlawful, iniquitous and unchristian to retain him in that state, whether he has been purchased, or received as a gift, or got by inheritance, or obtained in any other way whatever. The crime is the same in both cases.'—REV. DR. THOMSON.

XXVI. 'Slavery is hostile to the original and essential rights of common humanity—contrary to the inflexible and paramount demands of moral justice—eternal variance with the spirit and maxims of revealed religion—inimical to all that is merciful in the heart, and holy in the conduct—and on these accounts, necessarily exposed and subject to the curse of Almighty God.'—IDEM.

XXVII. 'That man cannot hold property in man is a proposition which is self-evident: it does not bear an argument: and he who maintains it, must be prepared to admit, that if the white man can hold property in the black man, the black man can hold property in the white man,—a doctrine which, as soon as it is carried into operation, breaks up the whole frame of society, and reduces all things into absolute anarchy and confusion.'—IDEM.

XXVIII. 'Give the slaves their liberty, and then you can secure their full and universal instruction; but as long as they are slaves, hold to be the property of their masters, and involve in all the deaden-

ages of colonial bondage, Europe to their religious and moral culture will be set up, which satisfy all your parliamentary enactments, and all your orders in council, to surmount or to overthrow.'—IDEM.

XXIX. 'If the plague had rewards and potencies bestowed, it would find apologists; but in defending the poor and the oppressed, we meet our own strength against power, riches and fraud; we may expect nothing but calumny, injustice, and persecution.'—FRAGLOSARPI.

XXX. 'Robbers invade the property, and marter the life of human beings; but he that holds another man in bondage subjects the whole nature of his existence to oppression, because his life is in jeopardy, and is, therefore, more detestable than robber and assassin combined.'—THOMAS DAY.

XXXI. 'What would you say to a man in private life, who should pretend to be no other than a Christian, but only bought stolen goods; or that he was a slave in law, because he did not forge a deed himself, but only paid another to do it, and enjoyed the fruits by that honorable security? Yet this is literally the title which the Americans plead to the unfortunate inhabitants of Africa.'—IDEM.

XXXII. 'The owners of slaves are licensed robbers, and not the just proprietors of what they claim. Keeping them is not depriving them of property, but restoring it to the right owner: it is suffering the unlawful captive to escape. It is not wronging the master, but doing wrong to the slave. He who takes away property that is the own property, does not ours; property that has the same right to possess us, as we have to possess it; property that has the same right to convert our children into dogs and calves and colts, as we have to convert theirs into these beasts; property that may transfer our children to strangers, by the same right that we transfer theirs.'—RICE.

XXXIII. '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.'—IDEM.

XXXIV. 'When we plead for slavery, we plead for the disgrace and ruin of our own nature. If we are capable of it, we may hereafter claim kindred with the brutes, and renounce our own superior dignity.'—IDEM.

XXXV. 'The slave we have deeply wronged. His wrongs we are bound to redress. And whatever may be the difficulties of the task, we are persuaded they admit of adjustment—a reasonable and righteous adjustment. Give them liberty, and teach them religion, and you make them men. You make them better servants than ever they were slaves. I speak experimentally. I have had them in the domestic relations of life as nurses for my children, and in other situations, as well as under my pastoral care; and I repeat, give them liberty, and you make way for their moral and intellectual elevation;—give them liberty, lest just heaven should permit them to redress their own wrongs, or the Almighty Power, who has said "vengeance is mine, and I will repay it," should undertake their cause.'—REV. C. MUSGRAVE.

XXXVI. 'Slavery is made up of every crime that transgression, cruelty and murder can invent; and men-stealers are the very worst of thieves. The most knavish tricks are practised by these dealers in human flesh; and if the slaves think of our general character, they must suppose that Christians are Devils, and that Christianity was forged in Hell. Shall we call ourselves Christians or Devils? Is that a race of Devils plot against us worse than we do against them? In art and wickedness, as it relates to our principles and practice, we abundantly exceed.—BOWLEIGH HILL.

XXXVII. 'Of all the slaveholders under Heaven, those of the United States appear to me the most reprehensible; for men never so truly selfish as when he milks upon others these selfish notions self-abandonment.'—ROBERTSON.

SLAVERY RECORD.

XXXVIII.

Every slave in these States is as notoriously kidnapped, as he who claims a colored child as his property...

XXXIX.

I freely confess that I am no friend to what are called ameliorating measures. If they can effect good, they will not effect it in sufficient time...

XL.

I never met with a man yet, who impliedly admits the enslaving of human beings as consistent with the exercise of christian duties...

XLI.

All the fraudulent methods that are taken for the purpose of enslaving men must be considered as man-stealing; and all the buyers and holders of slaves are partakers of the guilt of the slave-merchant...

XLII.

It is impossible to allow that Negroes are men; because, if we allow them to be men, it will begin to be believed that we ourselves are not Christians.

XLIII.

Slavery is incompatible with the very nature of man and the welfare of society. The inextinguishable mind of man can never be wholly enslaved.

XLIV.

A person cannot be a child of God, and live in the practice of that which his reason, his conscience, and Scripture disallow; and a man must be intellectually blind, not to see that all these faithful monitors absolutely and unequivocally condemn slavery and its abettors.

XLV.

These same slaveholders would wade through seas of blood, and shed the blood of their own men, to gratify their despotic propensities, if they were not restrained: it is the fear not the love of either God or man, that restrains them.

XLVI.

Slavery is the full measure of pure, unadorned, unsoftened wickedness; and scorning all competition or comparison, it stands without a rival in the secure, undisputed possession of its detestable pre-eminence.

XLVII.

Immortal souls in slavery! Subjects of the grace of God, and the purchase of the precious blood of Christ, in slavery! Beings capable of all the blessings of civil society, deprived of them all, to administer to the vice and pleasure of others!

XLVIII.

There must doubtless be an unhappy influence on the manners of our people, produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions...

XLIX.

Slavery is not good in itself. It is neither useful to the master nor to the slave. Not to the slave, because he can do nothing from virtuous motives. Not to the master, because he contracts among his slaves all sorts of bad habits, and accustoms himself to the neglect of all the moral virtues.

L.

I tremble for my country when I reflect that God is just: that his justice cannot sleep forever; that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events; that it may become probable by supernatural interference.

LI.

Slavery is unnatural; a violation of human rights, inconsistent with every sound system of national policy, in opposition to every principle of religion, replete with wrongs and cruelties of man, and offensive and insulting to God, who has made of one blood all the individuals of the human race, and with whom there is no respect of persons.

LII.

Join with me, friends of freedom, friends of humanity, in concerting to eternal fame the names of slaves in the Republic of North America.

JUVENILE DEPARTMENT.

The Editor takes this occasion to thank those correspondents who have contributed to the Juvenile Department of the Liberator. He is particularly indebted to his talented friend 'U. I. E.' for many valuable communications.

For the Liberator.

THE SLAVE.

I pity the poor little slave, Who labors hard through all the day— And has no one, When day is done, To teach his youthful heart to pray.

No tears are shed Around his bed, When fevers rage, and death is near.

None feel for him when heavy chains Are fastened to his tender limb;

No pitying eyes— No sympathies— No prayers are raised to heaven for him.

But I will pity the poor slave, And pray that he may soon be free;

That he at last, When days are past, In heaven may have his liberty.

D. C. C.

THE SWEEP AND THE TOMBSTONES.

Some time ago, you printed an account which I sent you, of two little sweeps. I now send you an anecdote about another of these poor boys. It is written down nearly as it was communicated to me.

Jack had been several years apprenticed to his master, and was almost twelve years old, but could not read. No person had ever taken any pains to teach him, and his master, though kind, was an ignorant man, and there was not a book in his house.

One day, as Jack was going along the street, he saw several school boys, about his own age, playing at marbles, and as he was very fond of the game, he stopped to look at them. His attention was soon caught by something new to him: this was their books, ranged in a line by the side of the wall.

One day Jack came as before to the place where they used to meet, but did not find his teacher: he searched for him, and finding him busy at marbles, he waited till the game should be over. After a short time, to his great sorrow, the boy called out, 'Silly boy, I can't teach you any more, father and mother have both scolded me, because you have dented my book with your black hands.'

Poor Jack had not expected this, but was unwilling to be disappointed, and being very different from some idle children who are glad of any excuse to escape their lessons, he offered to pay two marbles for every lesson, and to wash his hands carefully every day. This was in vain; his teacher was either tired of the task, or afraid of being blamed about his book.

The boys were struck with his anxiety to learn, and agreed that they would take it by turns to teach him, and immediately began. After covering his lessons, I hope they will think of the 'Sweep and the Tombstones'; and I hope, also, that like him they will learn the best of wisdom. 'For the soul to be without knowledge, is not good; but it is of very little use to be able to read and write, if they remain ignorant of Christ, or only repeat texts and chapters by rote. Then 'incline thine ear unto wisdom, and apply thine heart to understanding;—thou shalt seek for her as for hid treasures, and shalt then understand the fear of the Lord, and find the knowledge of God.' Prov. ii. 2, 4, 5.

New-York Observer.

Sixty slaves surrounded and shot in a swamp, on suspicion of being revolters.

Nineteen slaves, at Portsmouth, attempted to escape in a lighter, but were retaken.

A law passed by the General Assembly, requiring a quarantine of forty days of every vessel bringing a free man of color into any port.

A planter, named Woodruff, waylaid and killed by five slaves. The slaves executed.

Several slaves, convicted during the late conspiracy, had their heads cut off and stuck on poles at the four corners of the town. Thirteen others executed—others sentenced to transportation.

The Editor of the Liberator indicted by a Grand Jury.

A slave murdered at Rutherfordton, by one Henry Cloninger. C. convicted of manslaughter, and sentenced to pay a trifling fine.

VIRGINIA.

Capt. Thomas Hand killed at Cape May in an engagement with a gang of runaway slaves, who succeeded in getting clear.

Dick, a slave, executed for attempting to commit a rape on a white woman.

Mr. Robinson, a respectable white gentleman, stripped naked, severely scourged by a mob of slaves, and compelled to leave the State, for having said, in a private colloquy, that the blacks were men entitled to their freedom.

Upwards of one hundred slaves slaughtered in the Southampton tragedy—many of them in cold blood while walking in the streets; and about sixty white individuals, men, women, and children.

Some of the conspirators had their noses and ears cut off, the flesh of their cheeks cut out, their jaws broken asunder—in that condition, they were set up as marks to shoot at. The whites burnt one with red hot irons, cut off his ears and nose, stabbed him, cut his hamstrings, stuck him like a hog, and at last cut off his head, and spiked it to the whipping-post.

Mr. Henry Lewis, a planter in Prince George, burnt in his house, after first being murdered and robbed by his slaves. Five of the slaves hung.

Nat Turner, the instigator of the insurrection, hung, and two or three others, in consequence of his confession.

Three petitions presented to the Legislature, asking compensation—one from Levi Waller, for two slaves—another from Peter Edwards, for three slaves—another from Richard Potter for two slaves, unlawfully put to death, without trial, in the late weeks.

Another petition presented, praying that a law may be passed forbidding colored youth being taught trades.

An infant slave drowned by its mother.

MISCELLANEOUS.

A constable in New-York City mortally wounded in attempting to arrest a runaway slave.

Several free persons of color kidnapped in various parts of the country.

The body of a black man found in a hog-pen of molasses in Connecticut.

A white woman arrested at Alexandria for having kidnapped a colored girl.

About thirty or forty slaves executed at Martinique for a conspiracy.

Two thousand slaves landed at Cuba, from Feb. 1 to March 15.

Several hundred slaves reported to have been killed in an insurrection at St. Jago.

Nearly one hundred slaves, from Africa, drowned in chains by the wrecking of a slave vessel on one of the Virgin Islands.

BOSTON,

SATURDAY, DECEMBER 24, 1831.

TO OUR PATRONS.

For your voluntary support, during the present year, we tender you our heartfelt acknowledgments, and solicit a continuance of your patronage. If your subscriptions were needed on the commencement of the Liberator, they are specially important at the present crisis. You have been informed, from week to week, of the formidable opposition which has threatened to swallow us up, and which seems to increase in virulence and activity.

Some of the base and murderous charges which have been brought against us by the enemies of truth, on the right hand and the left, you have seen recapitulated in our columns; and you will bear witness to their aggravated malignity, and to the benevolence of our efforts. With many individuals among your number, we are personally acquainted; and we know them to be too wise and too philanthropic—as we believe you all are—to patronize a paper of a blood-thirsty or malignant character. We all have but one object—the restoration of two millions of our fellow countrymen, who are now wearing the galling fetters of slavery, to equal rights and privileges, not by physical force but moral suasion—not by inflammatory appeals to the bad passions of men, but by calm, pungent and rational addresses to their understandings and consciences. We do not wish to emancipate the slaves at the expense of the happiness and safety of the planters; our benevolence

LOUISIANA.

A slave fine \$200, (!) for shooting a female slave in New-Orleans.

Law passed by the Legislature, condemning to death any person who shall make any signs, or use in public or private any language, having a tendency to produce discontent among the free colored population!!

The slave Elijah hung in New-Orleans for having wounded (not mortally) a Mr. Pandey. A colored lad, formerly his companion, died in spasms on witnessing his execution.

Sunday Schools for the instruction of the blacks prohibited by law. Penalty \$500 for the first offence—death for the second!!

Three hundred and seventy-one slaves imported into the port of New-Orleans in one week: approximately.

GEORGIA.

A tax of \$100 imposed by the City Council of Savannah, on every free man of color coming to that city in any vessel or otherwise.

A slaveholder shot by the overseer of his slaves. A slave whipped to death near Macon, by his overseer. The murderer unpunished.

Another slave hacked to pieces with a hand-saw used on his naked carcass by his owner.

Several slaves, suspected of treasonable designs without the least evidence, tied to the limbs of trees and cruelly stabbed with swords. Two of them had their skulls split open.

A subscriber to the Liberator in Macon tarred and feathered, carried on a rail, ducked into the river, and taken to the whipping-post, by a mob, for presuming to take the paper.

Five thousand dollars offered for the apprehension of either the editor or the publisher of the Liberator, by the Senate of Georgia.

Alderman Binns presented by the Grand Jury of Scriven County, for having proposed to a Convention in Philadelphia the purchase and colonizing of all the slaves.

KENTUCKY.

A slave hung for attempting to commit a rape. Another for the murder of a Mrs. Dodd. Two others for attempting to poison their master.

Three of her own children drowned by a female slave, in consequence of her being chastised by her master.

SOUTH CAROLINA.

A slave hung for having (as the Charleston papers state) accidentally set on fire a cotton factory!!

Peter, a slave, executed for having slightly wounded a white man. Also the slave Glasgow, for attempting to poison his master.

A reward of \$1500 offered by the Vigilance Association of Charleston, for the apprehension and conviction of any white person detected in circulating the Liberator in that quarter.

TENNESSEE.

A black girl, afflicted with the small pox, burnt to death (supposed purposely) in a lone building.

FLORIDA.

A female slave shot at Pensacola by Lieut. Wm. H. Baker, of the U. S. Army. No record of the punishment of the murderer.

ALABAMA.

A slave in Florence whipped to death by his master, George Hill.

NORTH CAROLINA.

A slave executed for petty larceny.

embraces the whole population; our aim is to promote public as well as private good. We are not vindictive in our feelings towards the slaveholders: their crimes we abominate, their situation pity, their blindness deplore: we see them hurrying themselves, and their victims, and us, and our country—together with the hopes of the world,—to remediless ruin; and our duty to them, to us, to the world, to posterity, to God, forbids us to hold our peace. We must—we will be heard: apathy, now, is death—silence, treason—despair, criminal.

Patrons, these are your views and feelings—they are ours. Actuated by these, we propose to continue our efforts another year, and as long as He who is the avenger of the oppressed shall deem our instrumentality useful. We ask you—all—to stand by us—give strength and permanency to the Liberator—let the light of truth blaze yet more intensely upon the thick darkness of our land—stifle not the voice of humanity, justice, religion—suffer the trumpet of alarm to sound long and loud, that it may be heard from the east to the west, from the north to the south, every where rousing the sluggish, inspiring the timid, encouraging the active, and uniting in one noble army all the friends of our country—the friends alike of master and slave, the friends of God! So shall fetters fall, and the fabric of oppression totter to the earth, and the song of rejoicing be heard on earth and in heaven, and they who once were deadly enemies shall embrace as friends, and all wrongs be forgotten, and every man sit under his own vine and fig-tree, with hope to molest or make him afraid.

But we need, and the cause demands, something more than your patronage. Endeavor, each of you, to get at least one new subscriber to the Liberator, to commence with the first number of the second volume. Be prompt in complying with our terms—making payment in advance for the year. We shall give you a larger sheet for the same amount of money, thus nearly doubling our past expenses. During the present year, if we have not lived exclusively upon bread and water, our fare has been simple and economical. We are willing to suffer privation to the extent of human endurance, and to make sacrifices to the last farthing, to promote a cause so benevolent and exalted as that of African emancipation. Patrons, we have made our appeal to you—will you repeat it to your friends, and in the ear of the public?

One consideration more. Make your memory a storehouse of arguments, and seize the subject of slavery on every suitable occasion, and among all classes of people. Discourse, write, debate, inflame about it. Ever carry the torch of truth to illumine the moral darkness, and let your watchword be—**IMMEDIATE ABOLITION.** Do not be afraid of the result: talking will create zeal—zeal, opposition—opposition will drive men to inquiry—inquiry will induce conviction—conviction will lead to action—action will demand union—and then will follow victory. *Don't give up the cause.*

DISTRICT OF COLUMBIA.

The following incident occurred in the proceedings of Congress of last week:

Mr. Adams of Massachusetts, (the ex-President of the United States) presented fifteen petitions, all numerously subscribed, from sundry inhabitants of Pennsylvania, all of the same purport, praying for the abolition of Slavery and the Slave Trade in the District of Columbia, and moved that the first of them should be read; and it was read accordingly.

Mr. Adams then observed, that it had doubtless been remarked that these petitions came not from Massachusetts, a portion of whose people he had the honor to represent, but from citizens of the State of Pennsylvania. He had received the petitions many months ago, with a request that they should be presented by him, and, although the petitioners were not of his immediate constituents, he had not deemed himself at liberty to decline presenting their petitions, their transmission of which to him manifested a confidence in him for which he was bound to be grateful. From a letter which had accompanied those petitions, he inferred that they came from members of the Society of Friends; a body of men than whom there was no more respectable and worthy class of citizens, none who more strictly demanded their lives a commentary on the professions—a body of men comprising, in his firm opinion, as much of human virtue, and as little of human infirmity, as any other equal number of men of any denomination upon the face of the globe.

The petitions, Mr. A. continued, asked for two things: the first was, the abolition of slavery; the second, the abolition of the slave trade in the District of Columbia. There was a traffic in slaves carried on in the District, of which he did not know but that it might be a proper subject of legislation by Congress, and he therefore moved that the petitions he had had the honor of presenting, should be referred to the committee on the affairs of the District of Columbia, who would dispose of them as they, upon examination of their purport, should deem proper, and might report on the expediency of granting so much of the prayer of the petitioners as referred to the abolition of the slave trade in the District.

As to the other prayer of the petitions, the abolition by Congress of slavery in the District of Columbia, it had occurred to him that the peti-

tions might have been committed to his charge under an expectation that he would receive his countenance and support. He deemed it, therefore, his duty to declare that it would not. Whatever might be his opinion of slavery in the abstract, or of slavery in the District of Columbia, discussed in the House; if it should be, he might perhaps assign the reasons why he could give it no countenance or support. At present, he would only say to the House, and to the worthy citizens who had committed their petitions to his charge, that the most salutary medicines unduly administered, were the most deadly of poisons. He concluded by moving to refer the petitions to the committee on the District of Columbia. Referred.

We do exceedingly regret, that the crowded state of our columns compels us to defer our strictures upon the remarks of Mr. Adams until another paper. If we do not misapprehend the public sentiment in this quarter, the course pursued by Mr. A. will excite general astonishment. It looks too much like a trimming policy—an attempt to court southern popularity—and is, withal, heretical in sentiment. This is not a time for northern dough-faces to trifle with the sympathies and petitions of their constituents. Every representative is expected to do his duty.

By the following extract of a letter from a Washington correspondent of the N. Y. Daily Advertiser, it appears that Mr. Adams is already gathering golden opinions from southern slavites:

Mr. Adams's remarks made on printing the fifteen petitions from the Society of Friends, in Pennsylvania, praying for the abolition of slavery and the slave trade in the District of Columbia, have secured him much favorable regard, in the House, from quarters whence he could not have expected it. Witness the compliment paid him by Mr. Mitchell, of S. C.

SOUTHERN AUCACITY.

Gov. Hamilton, of South Carolina, has transmitted a Special Message to the Legislature of that State, on the subject of the late insurrectionary movements among the slaves, from which we copy the following paragraphs. Should he communicate with Governor Lincoln, he may expect a suitable rebuke for his meddlesome disposition—unless we greatly overrate the good sense, legal knowledge, and many spirit of his Excellency. We hope the correspondence will be open to public inspection, as it will involve the liberty of every citizen of Massachusetts.

The letter of the Governor of Virginia leaves no doubt that the spirit of insubordination in that State was excited by incendiary newspapers and other publications, put forth in the non-slaveholding States and freely circulated within the limits of Virginia. That such engines are at work in our own State and throughout the southern States, if not extensively at least progressively, can admit of no question. In proof of this, I transmit you a letter which I received, amongst other letters during the period, enclosing an Address delivered in Philadelphia and New-York during the last summer; also sundry copies of a newspaper termed the Liberator, which were sent to me as Governor of the State of South Carolina. I also transmit to you a memorial from the American Convention for promoting the abolition of Slavery and improving the condition of the African Race, issued by William Rawle, President, requesting you to instruct your Senators and request your Representatives to use all their efforts for the gradual abolition of Slavery in the District of Columbia. After this event shall have been consummated, what the ulterior views of the memorialists are, will sufficiently appear from the Document itself; you are aware that in a complaint made by the public authorities in the City of Savannah, respecting the publication and distribution of the incendiary productions to which I have in the first instance referred, as inconsistent with a just regard to the obligations of the Union, and calling for suitable punishments, for their suppression, it was answered by the constituted authorities of Boston, from which these publications emanated, that they had no power to interfere, however justly they might reprehend the mischievous tendency of these publications. Without stopping to inquire whether this decision was correct or the reverse, it presents the extraordinary fact, that in a peaceful and united confederacy of States, we may have to submit to acts of hostility and annoyance from the citizens of one of its members, without a remedy, which, if we were separate and distinct States, would justify a suspension of pacific relations, if no complaint made, it was unredressed according to every principle of international law.

However justly the obligation might seem to arise on the part of the Federal Government, to arrest by penal Legislation acts and doings, in one or more States, inconsistent with that spirit of amity and justice due to the other members of the confederacy, which must form the Bond of our Union, we will not I am sure seek this mode of redress, without an amendment to the Constitution of the United States, clearly conferring this power. We have suffered too much from the usurpation of undelimited power on the part of Congress to purchase our security at such a price, even if it could be thus obtained. As I believe the evil to be a growing and pernicious one, it might be expedient that you should authorize me to communicate with the Governor of the State of Massachusetts, calling the attention of the Legislature of that State to this wrong of which we

have such just occasion to complain; should you consider it unnecessary to pass some declaratory Resolutions for the concurrence and co-operation of the other States in the Union, as it regards our internal security, depending on such measures, as are fully within our own control. I have reflected on the subject with much deliberation, and am satisfied that, by a small addition to our annual expenditure in connection with our present military resources, every sort of peril may be obviated and the most perfect security given to the domestic peace and good order of our State.

SENATORIAL VILLANY.

The Georgia Senate has adopted Mr. Nesbit's resolution, (alluded to in our last paper,) offering FIVE THOUSAND DOLLARS for the apprehension and prosecution to conviction of the editor or publisher of this paper. A step like this, however ridiculous in itself, ought to stir up the indignation of every man in the Commonwealth. A price set upon the head of a citizen of Massachusetts—for what? For daring to give his opinions of the moral aspect of slavery! Where is the liberty of the press and of speech? where the spirit of our fathers? where the immunities secured to us by our Bill of Rights? Are we the slaves of southern taskmasters? Is it treason to maintain the principles of the Declaration of Independence? Must we say that slavery is a sacred and benevolent institution, or be silent? Know this, ye senatorial Patrons of Kidnappers! that we despise your threats as much as we do your infatuation; nay, more—know that a hundred men stand ready to fill our place as soon as it is made vacant by violence. The Liberator shall yet live—live to warn you of your danger and guilt—live to plead for the perishing slaves—live to hail the day of universal emancipation! For every hair of our heads which you touch, there shall spring up an asserter of the rights of your bondmen, and an upbraider of your crimes. Mr. Nesbit's Resolution is thus noticed in two of our city papers:

We have heard of 'capping the climax'; but we have seldom seen so prominent and daring an example as the above. Where is the 'freedom of the press'? What has become of our 'Declaration of Rights,' and our great national axiom, 'all men are born free and equal'? 'Hail, Columbia, happy land!' when men of principle and conscience must be kidnapped for publishing their opinions.—*Boston Telegraph.*

What a spectacle this resolution of Mr. Nesbit is to attempt to legalize abduction, murder and crime. The question can be no other than such an attempt. And so much, it is an insult on the honesty, dignity and integrity of a Republican Legislature, and high treason against the Constitution of a free people. Establish such a precedent as this, and what will follow? Why, the whole system of jurisprudence would be unavailing, and the greatest crimes would be harmless. The sum offered would induce many a daring villain to commit the foulest deeds; when he knows he shall be protected by Legislative authority. This is giving public license to commit crime with impunity. But, in the present case, such an act on the persons of the editors of the Liberator, as this resolution is intended to sanction, would be the watchword, not only for a little yankee operation; but it would make hundreds of editors in the same cause in which they are so laudably engaged—viz. universal emancipation. *Boston Christian Herald.*

A petition of the Society of Friends, adopted at their yearly meeting, praying for some attention to the evils of slavery, was presented to the Virginia Legislature last week. The Richmond Whig remarks—

It will be observed that the petition of the Friends was referred by a great majority. This is an important step. The question of remote and gradual abolition is under the consideration of the General Assembly. Circumstances have subdued the morbid sensitiveness which disallowed even public allusion to the topic. Public opinion can now act its wishes. Events will demonstrate the groundlessness of apprehension from considering the question of abolition. The people of the Commonwealth will feel emboldened to express their wishes openly and unreservedly, and the practicability of ridding ourselves of an evil which all men confess to be the sorest which ever a nation ground under, will now be tested. We do not know that yesterday will not be celebrated by posterity, as a day entitled to be associated with the Fourth of July, by the benefits which may flow to Virginia from the step then taken.

CORRECTION. We stated, in our paper of the 12th November, that we had received a very insulting epistle from Allen Fleming, Postmaster at Macon, Georgia. For Macon read Marion. M. R. Wallis is Postmaster at the former place. We have just discovered our error, and hasten to correct it—it being wholly unintentional.

Another trial to elect a Mayor took place in this city on Thursday last. Mr. Sullivan having declined standing as a candidate, the contest was carried on with great spirit between the friends of the Hon. Charles Wells and the Hon. Theodore Lyman. Mr. Wells received 3316 votes; Mr. Lyman 2408; scattering 235. Mr. Wells, therefore, is our next Mayor.

PROSECUTION. A very unusual instance of malice and enmity occurred in this city on Monday. A Lad who was an apprentice to a respectable apothecary, (then Daniel Noyes,) had been detected in some dishonest practice, and his master had determined on sending him home to his parents. In order to prevent an exposure of his fault, he first attempted to poison the whole family. On Monday forenoon, he went to the house and emptied of the cook what was in preparation for dinner; and having remained, he sprinkled arsenic on the meat, butter, &c.; put a portion of the same poison in the teakettle, and mixed some portion with sugar in the sugar-bowl. He then put a cracker into his pocket, and said he should not come home to dinner. Immediately after dinner, the whole family of six persons, including a domestic, were seized with vomiting and violent irritations, the effect of the arsenic. Medical aid was forthwith called, and the proper antidotes administered.

The lad was carried before the Police Court, on Wednesday afternoon, and ordered to recognize in the sum of \$3000 for his appearance at Court on Friday the 30th instant; in default thereof, he was committed to prison.

Six members of Mr. Noyes's family were poisoned; himself and wife, one child, two ladies, (sisters of Mr. N.) and a domestic. They are all still confined to their beds. With one exception, the persons poisoned are believed to be out of danger.

TAKE NOTICE.

This number, being the 52d, completes our first volume; consequently our next paper will be dated January 7, 1832.

Wanted, half a dozen complete files of the Liberator, for which will be given an advance upon the subscription price. Apply at this office.

Also wanted, immediately, for which cash will be paid, 1 copy of No. 1—2 of No. 2—1 of No. 3—2 of No. 4—1 of No. 5—3 of No. 6—1 of No. 7, 8, 9, 10, 11, each—3 of No. 13—1 of No. 14, 15, 16, each—3 of No. 24—2 of No. 27—1 of No. 32, 34, each.

Among the pleasing events of the year may be mentioned the liberation, by the British Government, of 164 slaves exported from Alexandria, in consequence of a shipwreck on Abaco; and also the admission of the free blacks to equal privileges with the whites in Martinique, St. Croix, Kingston, St. Barts, and Barbadoes.

A Daily paper of Oct. 29 says:—All Egypt is infected with the Cholera Morbus, which is more destructive in the principal towns than ever the plague has been. From 600 to 800 persons daily died at Cairo. From the 19th of August to the 1st of September, about 9000 persons had died.

There had been more fires at Constantinople.

The President of Greece, Capo d'Istria, was assassinated as he was entering a church, Oct. 9.

A riot of a most alarming character, took place at Bristol, on the 30th of October, and continued until the 2d of November, supposed to have resulted from the disappointment of the people at the defeat of the Reform Bill. Many people were killed and wounded by the troops, and many of the mob, it is supposed, were consumed with the buildings set on fire by themselves. They attacked the Police and the Military, broke open the Bridewell, the New Jail and Gloucester County Prison, liberating the inmates and destroying the buildings, burned the toll-houses at the bridges, the Bishop's Palace, the Mansion House, the Custom House, the Excise Office, together with forty-two other dwelling and ware houses!

The London Times of Nov. 2, speaking of the suppression of the riots at Bristol, says:—We grieve to state, that in the performance of this indispensable and painful duty, the arms of our gallant soldiers occasioned a great loss of lives,—that between 400 and 500 of the rioters are calculated (though on no certain data) to have been slain by the military, or to have otherwise perished.

EVENING SINGING SCHOOL.

The subscriber proposes to open an Evening Singing School for the instruction of colored Ladies and Gentlemen, as soon as a sufficient number of names are obtained. His terms will be moderate. Reference as to his qualifications as a teacher may be had to the Editor of the Liberator. No pains will be spared to explain the science of music to the scholars. Subscription papers are left with Mr. J. G. Barbadoes in Bristol-street, Mr. J. H. Howe, in Court-street, and at the office of the Liberator. Notice will be given hereafter of the time and place of commencement. **PULASKI W. FLANDERS.**

Dec. 24.

GENTEEL BOARDING HOUSE FOR COLORED TRAVELLERS AND RESIDENTS.

ROBERT WOOD

GIVES notice to his friends and the public, that he has taken the house corner of Gentry and Southack streets, for the entertainment of genteel persons of color who may wish to be accommodated with board. It is situated in an eligible part of the city, and commands an extensive and pleasant prospect. Board may be obtained by the day, week or month, as desired. Every effort will be made by Mr. Wood to suit the taste and convenience of his patrons. Gentlemen of color, in other places, visiting Boston, will find him a desirable and convenient stopping place. *Patronage is respectfully solicited. P. W. W.*

