

[For the Liberator.]
UNCLE SIMON'S EASY CHAIR.
No. XI.

Female slave who had been sold in Maryland, with her child, on the way from Bladensburg to Washington, heroically cut the throats of both her child and herself, with mortal effect. This narrative has been since confirmed by a relative of the parties and others.
An African youth, in the city of Philadelphia, lately cut his throat almost mortally, merely from the apprehension, as he said, of being sold. This information was obtained from several respectable citizens of Philadelphia, who had personal knowledge of the fact.

Thomas Clarkson states, in his History of the Abolition of the Slave Trade, that the arrival of slave ships, on the coasts of Africa, was the uniform signal for the immediate commencement of wars for the attainment of prisoners, for sale and exportation to America and the West Indies. In Maryland and Delaware, the same drama is now performed in miniature. The arrival of Man-Trafticars, laden with cash, at their respective stations, near the coasts of a great American water, called justly, by Mr. Randolph, "a Med-terranean sea," has become an annual event near the dividing line of Maryland and Delaware, (at some of which they have grate prisons for the purpose) is the well known signal for the professed *Kittlingers*, like beasts of prey, to commence their predatory operations upon the *fecety flocks*; extending their ravages, generally attended with bloodshed, and sometimes murder, and spreading terror and devastation among the poor wretches who live throughout the sandy regions, from the western to the eastern shores. These "leg-ferless featherless animals," or human blood-suckers, when overtaken (rarely) by the messengers of law, are generally armed with whips and instruments of death, sometimes with pistols with latent spring daggers attached to them! Mr. Cooper, one of the representatives to congress from Delaware, has stated, that he had often been obliged to send one of his servants out of his house in the evening, from the danger of their being seized by kidnappers.

"The others whom I found in the same garret, (meaning where the poor woman was broken limbs was lying) at the same time, where a young black widow woman, with an infant at the breast, both of whom were born free. Her husband had died a few months previous to her becoming what she was in a state of pregnancy at the time. She stated that the man in whose house she resided, together with his brother, and three other persons, (two of whom she said, they stood indicted for the murder of her husband) who had been lying in wait, armed her off at a former time, came into her room (a kitchen where she was in bed, seized and dragged her out, fastened a noose round her neck to prevent her from screaming, and attempted to blindfold her. She resisted with such violence, she prevented them from succeeding. She said, while one of them was endeavoring to fix the bandage over her eyes, that she bit the offender on the nose, and took a piece of it entirely off. She said one of them struck her head several times with a stick of wood, from the wounds of which she was almost entirely covered with blood. She showed me a scar on her forehead, which she had, occasioned by one of the blows, which a gentleman who saw her the day previous to the seizure, has since informed me was not there before. She said, that she was seized against her, and screaming, the man in whose house she lived bawled out, "Choak the — — — don't let her bawl; she'll scare my wife!" Having conquered her by superior force, she said, she was taken to a carriage, in a chaise, (her description of which, with the horse and the driver, who was one of the victors, corresponds precisely with that given by the mulatto man, of the carriage, &c., by which he also was removed,) and resting to dress herself, three of them, leaving the two who belonged to the house, carried her off in the condition that she was dragged from the bed, to the man-dealer's house, and sold them both to the man-dealer who brought them to the city of Washington. She stated, that one of her captors drove the carriage, and held the rope which was fixed to her neck, and that the other two, who were horseback: that while one was negotiating a bargain with her purchaser, he asked her who her master was, and replying that she had none, he said, "let us take her to go into another room, where the business was adjusted without troubling her with any further inquiries. She stated, that her purchaser confessed, while on the way to Annapolis, that he believed she might wish to claim freedom, and intimated that he would have taken her back, if the man of whom he bought her had not run away; but requested her, notwithstanding, to say nothing to any body about her being man-dealer, which she refused to comply with. She affirmed, that he offered her for sale to several persons, who refused to purchase, on account of her asserting that she was free. She stated, she might have been left her in Washington for a few weeks, and gone to the Eastern Shore, in search of more black people, in order to make up a drove for Georgia.

"These facts clearly exemplify the safety with which the free born inhabitants of the United States, may be offered for sale, and sold, even in the Metropolis of Liberty, as oxen; even when they are notified of the fact, and are persons convinced of it, that they are free!"
Such facts as these might be multiplied until every feeling heart is rivetted. I do from the

"The mulatto youth had been purchased in the city of Washington, about six weeks, by a person who confessed his regret, that he had not removed him before the suit, for the recovery of his freedom, had commenced; that he did not know it sooner, he would have taken him on — (the place of his residence), even if he had anticipated the suit, as he was not taken to be offered, was however, so conscientious, that he refused to purchase him, or any who was with him (before mentioned), but he said that he had illegally enslaved."

"I have been assured by a gentleman of the highest respectability, that a former representative to congress, from one of the southern states, acknowledged to him, that he had purchased a slave, having purchased him in company with slaves, who affirmed that he was free born, and had been kidnapped from one of the southern states, and was well educated, and who, he had no doubt, was born as free a man as himself of my informant. Upon being asked, how he could be so certain he was free, he replied, that the customs of his part of the country were such, that these things are not minded much."

bottom of my heart declares that in my opinion, the internal slave trade of this Republic, is very little inferior in horrors and atrocities to the foreign trade of Africa. I do believe that Virginia is become another Guinea, and the Eastern Shore an African Coast.
Is there no remedy for this?
I believe that Congress has the same power over the domestic slave trade between the different states, which it had over the foreign slave trade after the expiration of the disgraceful 'twenty years.' Let Congress exercise this power. The following is the clause which confers this power.
"That Congress shall have power, * * * To regulate commerce with foreign nations, and AMONG THE SEVERAL STATES, and with the Indian tribes."

[For the Liberator.]
CATSKILL, 9th mo. 24, 1833.

To the Board of Managers of the New-England Anti-Slavery Society.

My last letter from Albany, I spent eleven days there and at Troy, during which I saw most of the clergymen of those places, several of whom are friendly to our cause, while others are devoted to Colonizationism; that notwithstanding I assured them that I had no wish to speak on that subject, they would not consent that I should address their congregations on the abolition of slavery. In Troy, I could get no house for a public discussion. This is the second place where I have visited in 15 months, where I have not succeeded in getting a hearing. The question is often asked, why the two Societies do not co-operate in the work? Let those who refuse to permit the people to hear an advocate of the cause of universal education, and religious privileges, answer the question. The minister who presided in the meeting at the Presbyterian church in Albany, very generously granted me the use of their house, on the evening of the 10th. The meeting was not very numerously attended. By far the greater proportion of those that did attend, were females, who listened attentively with intense interest, for nearly two hours, to a delineation of slavery, and of our plan for its abolition; after which a contribution was made, amounting to \$31, including two fine gold rings, cast in by ladies, who were willing to part with superfluous ornaments, for the promotion of the cause of humanity.

On entering the pulpit, Dr. Kirk, informed me that several of his friends had requested, that I might present our views of the Colonization question; but that he thought it would be more fair, when that question was discussed, to have the two parties face to face, and hear both sides at the same time. He being a friend of the Colonization Society, I considered this in the nature of a challenge for a public discussion, coming from that side of the question, in consequence of which, at the close of the meeting, I stated the suggestion which had been made to me, and remarked, that although I had said nothing on the subject in principle, I had decidedly opposed to the Colonization Society; and that if there was any friend of that institution, who would hazard his popularity, by undertaking its defence, I should be willing to meet such an one before the public, and engage in a fair and candid discussion of the subject; and that I would remain in the city a few days, to give the friends of Colonization, an opportunity to make their arrangements for vindicating their cause against the charges of the abolitionists. I repeated the same proposition personally, to the Colonizationists with whom I conversed, who, although urged to come out and defend their cause, were unable to present themselves, a communication in the Evening Journal, no one has appeared to attempt before the public, in the presence of an opponent, a vindication of their hobby.

Colonization has had a strong hold there, but the faith of many is already shaken, and Christians are beginning to investigate the subject with more care; the result of which must of course be a conviction, that Colonizationism, however honest the motives of many of its supporters, is directly at war with the immutable principles of justice and the rights of man. Investigation is all that is wanted to ensure a complete triumph of Anti-Slavery principles in the mind of every Christian throughout the world.
I attended the meetings of the colored people in Albany, and addressed them on the importance of temperance, and moral and social improvement. In this branch of my duties I find much encouragement and satisfaction; as my communications to them are always received with kindness, and a disposition uniformly manifested, by the intelligent portion of them, to press forward, in spite of prejudice and opposition, until they shall win the sympathies, and the favor of the world.

From Albany I went to Hudson, where I found that our devoted coadjutor, Charles Marriott, had already made arrangements for me to address the people in the Methodist meeting-house on the evening of the 15th. The house was crowded to overflowing. It was thought best not to take up a collection in the usual manner; a few persons, however, sent up \$637, including one gold ring. At Episcopal and Presbyterian meeting houses; but the arrangement having been made, for the friend's meeting-house, it was concluded to occupy that. The meeting was small and no collection was taken.

On the evening of the 18th, I addressed a small meeting in the Court House in Catskill, at the close of which, Rev. John Dowling, a Baptist minister from England, addressed the audience in a strain of eloquence, expressive of the feelings with which Englishmen abhor slavery; feelings which caused Burke, and Pitt; and Fox, to plead our cause in the British Parliament half a century ago; but which seem to be almost lost in the politicians of our country, under the influence of our education, in a land where one sixth part of the people are slaves!!! Notwithstanding the meeting was very small, owing to wet weather, they contributed to the object of my mission \$525, including one gold ring.
On the evening of the 20th, I had another appointment in Catskill, in the Reformed Dutch Church, and anticipated a full house; but just before the time for assembling it commenced raining with great violence, in consequence of which but a very few persons assembled. A postponement was proposed, but having appointed to proceed down the river the next day, I presented to the few assembled some thoughts on the subject, which presented me with a contribution of \$234. Here are a considerable number of warm friends to our cause, and I trust will be the freer disseminators of truth, and of course, continually gain ground, until righteousness shall triumph.
ARNOLD BUFFUM.

New-York, 9th mo. 30, 1833.
On the 21st, the day of my last report, I left Catskill and came down the river to Poughkeepsie, where I found a liberally strikingly distinguished with the bigotry of some other places which I have visited. Before I had been many hours in the place, it was arranged that I should deliver three public discourses on the object of my mission; viz. one in the Baptist meeting house on Sabbath afternoon, one in the Presbyterian meeting house in the evening, and on the following evening in the Methodist meeting house. They were all respectively attended, and I have good reason to believe, were to the satisfaction of all; and that seed was sown to the amount of \$1845, one dollar of which was handed to me in the pulpit by the Methodist minister, (an Englishman,) saying it was all the money he had, he wished it was more, and that he gave it to me with pleasure, trusting that his purse might be replenished against the time of need. This he spoke so as to be heard by the congregation, and he added the expression of his heartfelt concurrence with what had been advanced, with that benevolent warmth which on this subject I find everywhere characterizes English clergymen; exhibiting a striking contrast to the cold-hearted apathy which prevails in the minds of our countrymen. Those who have been educated in a country where one sixth part of the people are held in slavery, and bought and sold like brute beasts, are not very likely to have much sensibility for human suffering and woe. The blighting influence upon the sensibilities of the human mind, which must necessarily be produced by an education in a country, where such an awful system of wickedness is tolerated, is not, among the least to be deplored evils, of the slave system.

I visited an interesting colored school at Poughkeepsie, under the care of Nathan Bloor, a colored young man of great merit and respectability from the south, who had never learned to read until he had arrived at the age of manhood, and now a talented school master, and a prominent friend of the cause, to persuade him to go to Liberia; but, notwithstanding the prevalence of color and unlovely prejudice in this country, a sense of duty, toward the people of his own color, has determined him to weather the storm, and live and die in this his native land. He, with another equally persevering and meritorious colored man of the name of Jared Gray, subscribed each ten dollars toward our school fund.
From Poughkeepsie I came down to Newburgh, where I made application and endeavored to obtain a meeting house for the purpose of addressing to such as were willing to hear a plea for the oppressed, but the meeting houses were all refused me; the reason assigned was, that they were colonizationists. I hired a hall for which I paid \$2, where I addressed perhaps thirty persons.
I next visited Fishkill, with no better success. The minister of the Dutch Reformed Church said he would do all he could to defeat my object; his mother also appeared to take a lively interest in the perpetuation of the slave system. She recommended me to get a black wife, &c. &c. However I remained at Newburgh until I got the people to discussing the subject of slavery and colonization; and discussion always elicits truth; and separates truth from error, and draws a line of demarcation between them; and I do not doubt, but by the time another agent of our Society shall visit these places, some of the meeting houses will be opened for him. There are in every place a few who have not bowed the knee to Baal. 'Ten righteous will have saved a city once.' And it is to be hoped that there may be a proportion at least equal to that found in all our towns and cities, who are the fearless and uncompromising advocates of righteousness in this day.

Most respectfully your fellow-laborer,
ARNOLD BUFFUM.

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No. XI.
"He that is first in his own cause seemeth right, but presently cometh his neighbor and searcheth him."

Mr. Dufford, preceding essays, or whatever you may please to call them, I have been as you doubtless recollect, rather wandering and desultory, as is usually the case with old story tellers, who have nothing else to do, and think of course that their auditors can have no better business than to sit and hear them. In the subsequent numbers, I shall endeavor to be more direct and explicit, and confine my attention in the first place to the letters of Mr. Danforth, published in the African Repository, a publication which I take this opportunity to recommend to the attentive and thoughtful of every friend of the black in the United States. He will there find abundant evidence of the truth of the old proverb, that language was given to man to conceal his thoughts; but to the point, as I am wandering. On Mr. D's first arrival as an agent of the Colonization Society, I had the curiosity to hear his statements and accordingly hobbled down, as fast as my rheumatism would permit me, to the first Baptist church in Salem Street, where I heard what was on the whole a pretty good address, and one, to three quarters of which no abolitionist could reasonably object. He described in a very feeling manner, the injuries, which for so long a period have been inflicted on bleeding Africa. He gave us the date when Clatham, Fox, and Wilberforce came forward in the British Parliament, an account of their success in [namely] abolishing the slave trade, the unrighteous laws and customs which at this day in the Southern States degrade the colored people almost to a level with the brutes, clearly proved by a variety of statements that the colored people are capable of being elevated to great respectability, and then—then what? talked of Africa as an asylum whither American citizens, who are 'guilty of a skin not colored like their own' may retire and enjoy freedom and equal rights! Shame on the man, who has the hardihood to use such language in New-England, and shame on a people, who will sit and hear their country abused, vilified and insulted in this manner. What are we to be told from the pulpit that our colored brethren are so persecuted and degraded in this boasted 'land of the free and home of the brave' that they cannot be treated like human beings here, and worse than all, that their very oppressors are very benevolently providing an 'asylum' in the barbarous land of Africa, 'a land' as Mr. Danforth says, 'where the gospel shines in all its purity,' and to which as their Agent he is virtually assisting to banish the victims of their cruel prejudices and relentless persecution. What an anomaly. A Society professing benevolence, overflowing with the milk of human kindness, holding in utter abhorrence the nefarious slave trade, and shedding oceans of [crocodile?] tears over the millions of Africa, and yet retaining in hopeless bondage these millions of ignorant and justifying the most disgraceful and atrocious laws against the education of the colored race, appropriating the wealth stolen from the unrequited labor of the unoffending slave to the cruel purpose of exiling the free black, thus doing gross injustice to two classes of men, and inflicting a lasting injury on two continents, and to crown the whole, employing a New-England clergyman as their instrument to carry into effect their unrighteous scheme. I have not the slightest doubt that many truly pious and benevolent individuals patronise the Society, men whose hearts are attuned to nature's finest sympathies, but whose intellects most sadly need illumination. What effect Mr. D's address had on their sympathies in his mind I do not know. I know not, that he had some doubts of its efficacy is evident from his subsequent attempt in the same discourse, to enforce the claims of duty by an appeal to their self-interest. Like Dr. Porter, and with about equal success, he attempted to turn politician, and enlighten the merchants of Boston with his persuasive eloquence. His political remarks were in substance these. 'There is,' said he, 'much dispute at the present day concerning the tariff. It will, therefore, be a wise policy in the New-England people to assist in establishing the colony at Liberia as it will be of great advantage to the commercial point of view. Whatever therefore, be the decision respecting the tariff, they should always be a market in Liberia'; or in other words, every one of you will contribute something handsome to aid in sending a black man to Liberia, will have an opportunity of sending a piece of brown sheeting after him! What a privilege!

At the close of the services Mr. Buffum rose in his pew and requested leave to ask Mr. D. a question. What is it? said Mr. D. 'I wish to know,' said Mr. B. 'if the American Convention for promoting the abolition of slavery, at the head of which was the venerable Wm. R. F. Johnson, of Philadelphia, and which has for its motto, "40 years which have covered the rights and interests of the people of color, I wish to know whether that Convention approve of the principles and objects of the Colonization Society?' I cannot answer the question, said Mr. D. I never before heard of the existence of such a Society! This and no more was said, but there are two

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When I was in London, (chiefly young, and a few adults) with A. B. Boston, J. B. New York, President, and Garrison for his Secretary, have associated themselves together, which would be more inappropriate. New-England women them.

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AFRICAN COLONIZATION.
In a packet received from Liverpool, was a twenty-fourth number of "The Tutor, or Black Boy's Friend," containing an account of the success in [namely] abolishing the slave trade, the unrighteous laws and customs which at this day in the Southern States degrade the colored people almost to a level with the brutes, clearly proved by a variety of statements that the colored people are capable of being elevated to great respectability, and then—then what? talked of Africa as an asylum whither American citizens, who are 'guilty of a skin not colored like their own' may retire and enjoy freedom and equal rights! Shame on the man, who has the hardihood to use such language in New-England, and shame on a people, who will sit and hear their country abused, vilified and insulted in this manner. What are we to be told from the pulpit that our colored brethren are so persecuted and degraded in this boasted 'land of the free and home of the brave' that they cannot be treated like human beings here, and worse than all, that their very oppressors are very benevolently providing an 'asylum' in the barbarous land of Africa, 'a land' as Mr. Danforth says, 'where the gospel shines in all its purity,' and to which as their Agent he is virtually assisting to banish the victims of their cruel prejudices and relentless persecution. What an anomaly. A Society professing benevolence, overflowing with the milk of human kindness, holding in utter abhorrence the nefarious slave trade, and shedding oceans of [crocodile?] tears over the millions of Africa, and yet retaining in hopeless bondage these millions of ignorant and justifying the most disgraceful and atrocious laws against the education of the colored race, appropriating the wealth stolen from the unrequited labor of the unoffending slave to the cruel purpose of exiling the free black, thus doing gross injustice to two classes of men, and inflicting a lasting injury on two continents, and to crown the whole, employing a New-England clergyman as their instrument to carry into effect their unrighteous scheme. I have not the slightest doubt that many truly pious and benevolent individuals patronise the Society, men whose hearts are attuned to nature's finest sympathies, but whose intellects most sadly need illumination. What effect Mr. D's address had on their sympathies in his mind I do not know. I know not, that he had some doubts of its efficacy is evident from his subsequent attempt in the same discourse, to enforce the claims of duty by an appeal to their self-interest. Like Dr. Porter, and with about equal success, he attempted to turn politician, and enlighten the merchants of Boston with his persuasive eloquence. His political remarks were in substance these. 'There is,' said he, 'much dispute at the present day concerning the tariff. It will, therefore, be a wise policy in the New-England people to assist in establishing the colony at Liberia as it will be of great advantage to the commercial point of view. Whatever therefore, be the decision respecting the tariff, they should always be a market in Liberia'; or in other words, every one of you will contribute something handsome to aid in sending a black man to Liberia, will have an opportunity of sending a piece of brown sheeting after him! What a privilege!

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