

THE LIBERATOR.

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BOSTON, MASSACHUSETTS.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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THE LIBERATOR.

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Edward Hoach, Valley Hill.

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considerations, they would submit the following

views.

1. It is said, in the first place, that the position

which we have taken is not required at the North,

and is an officious intermeddling with Southern

interests and rights. The pro-

position of free discussion is in terms, it is true,

generally acknowledged in New-England. Yet, if

it is not practically called in question, we know

not how to interpret the sarcasm so frequently

thrown out, that it would more become to promulgate

our sentiments where actual slavery exists. We refer to the

liberal and enlightened friends of the cause who

do not appreciate its force; for we believe, there

are places even in New-England where a manly

support of our doctrine requires some what of

political and moral courage. For ourselves we

should deem it just to relinquish our post and go

to South Carolina or Georgia.

The object of the N. E. Anti-Slavery Society,

of which ours is an auxiliary, is the enfranchisement

and elevation of the colored people in all parts of

the country. We wish not merely to cruminate the

Southern slave, but to vindicate the spirit of slavery

everywhere. We are not content with the

abolition of slavery in one part of the Union. The

oppressive civil disabilities laid upon them in the

non-slaveholding States, and the settled opposition

to their education and elevation, so outrageously

exhibited recently in Connecticut, are but glaring

indications of the prevalent spirit of slavery. The same

spirit of slavery, in the same proportion, is to be

trampled on his rights and to local it over his

person, follows him, whatever degree of emancipation

he may have obtained, and in whatever part of the

nation he takes his refuge. We had better view only

the wrongs of the colored people in the Territories of

Arkansas and Florida. Will the doctrine of expedi-

ency justify us in keeping silence, when more than

26,000 men are continued in bondage by our own

Legislature, and we profess our indignation in re-

spect to slavery at the South, when we are aware

that it is recognized by our national Constitution,

and that the nation is pledged to sustain it, in case

of resistance, by force of arms? Congress has no

power of interference for removing the evil, and

legal abolition, if it is effected, must be by the slave-

holding States. But we must be guided by the

logic which is in itself inferred from our being

deprived of the right of legal abolition, that we are

bound to do so. This is by the spirit of discussion

and remonstrance. We bear the burden, and are

chargeable with the iniquity of slavery; but we have

not the legislative means of removing it. We are

therefore bound to do so by the other alternative—

the considerations of truth and duty! On the con-

trary, as this last is our only resource, we feel

bound to employ it with Christian boldness, and

with firmness and uncompromising faithfulness.

2. Another objection brought against us, is that

we do not comply with the directions of scripture.

It is not denominated the spirit of the letter, but

the spirit of the law. This is by a multitude of pas-

sages plainly prohibitive. But we are told, that as

christian teachers, we should imitate the example of

Paul, who came to treat the slaves kindly. If we

fully endeavor to impress this duty, and preach

faithfully the general truths of the gospel, (excluding of course that

part which bears upon slavery), the system of

slavery will in time be abandoned. This is by

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man. This would enable him in the shortest

time possible to reap all the benefits of an en-

franchisement. This is what we mean by

immediate abolition.

Were it not for the unaccountable igno-

rance which prevails and is persisted in, on

any subject, we should deem it superfluous to

say any thing of the economy or safety of

immediate abolition. We suggest it as a duty to

those whose minds are haunted with apprehen-

sions as to the safety of the scheme, to be

attended to the evidence which experience has

furnished us on this subject. No witness has

been found to contradict its uniform testi-

mony. We refer them to the evidence given in

Parliament by those best acquainted with the

interests of the subject, and by an organ-

ized and trained opposition, if the greatness

and inveteracy of the evil demand it. Let

this principle be applied to slavery. Let the

religions and benevolent take some stand, in

regard to it. If we are incorrect as to what

we deem to be morally wrong, then let it be

shown. If slavery is a moral evil, to remove

it is to be taken. If education be the only

thing which can be done for the colored

people, then let it be pointed out; let the hearts

of the benevolent be engaged in this object; let

the proper influence be employed to

procure for the slaves the right of education.

The manner in which attempts to meet the

objection of the colored people is invaded

merits this question is more than two

millions of slaves. If this be in mind, we

conceive that the petty objections by which

men excuse themselves from uniting in an

enterprise which, in principle, is confessedly

good, will vanish into nothing. The leaders

of the Anti-Slavery cause have abused the

Colonization Society. It may be; but that

will hardly justify you in spurning from you

the claims of more than two millions of en-

slaved countrymen. The cause of the

Anti-Slavery Society tends to expiate the

South. It may be; but will you therefore

slout your bowels of compassion, when the

deprived of their rights, and the real point of

duity to be to the South—that feeling has been

sadly misdirected and perverted from its true

object by the delusive scheme of colonization.

3. A third objection against the Coloniza-

tion Society is, that it sustains a prejudice

which prevails against the colored people, and

tends to discourage their improvement. The

nature of the Society establishes this objec-

tion also, in a manner which is not only

correct, but is also just. The blacks cannot

be elevated in this country—therefore we shall

confer on them a favor by removing them to

Africa. It assumes, at least, that the carrying

them to Africa, is the best mode of elevating

them; and that the same effect could be made

directly for their improvement at home. We

do not notice this colonization principle for

the sake of showing its falsity in fact; we

merely exhibit the unavoidable impression

which it is making as to the practicability of

improving the colored people in their own

country.

The premises in the reasoning of the

Colonization Society's advocates are that the

blacks cannot be elevated in this country—

therefore we shall confer on them a favor

of its domination have the dictates of religion in our communication with our colored brethren been more generally acknowledged and obeyed? Have we been more disposed to own them as brethren, and to love them as we love ourselves?...

Have not, on the contrary, all their former wrongs been confirmed, and has not every species of abuse, both legal and illegal, accumulated?

We repeat it,—we are aware that benevolent men have very generally been enlisted in the cause of colonization. It is perhaps very true that men who are so styled in the Bible Society, and also the Colonization Society, and if this class are the most favorable to emancipation, the fact may well be ascribed to the influence of one of these Societies as the other.

But whence was borrowed this monstrous opinion that the blacks cannot be elevated in this country?—that this land so vainly styled the asylum of the oppressed, was not fitted to exclude the colored negro from its bosom? Above all, that the most benighted portion of the earth is the only place where one class of our countrymen can be enlightened or be free?

The last objection which we shall present, is perhaps the most important of any, but our limits will only permit us to allude to it. We conceive there is something wrong in the principle of making it the chief object of our scheme of benevolence toward the colored people, but to neglect some other indirect means, the injury occasioned by the deprivation of those rights. It is precisely similar to the conduct of our nation in appropriating lands to the Indians, and in the Missionary lands in New-England, it was generally allowed that the Cherokees had rights on their native soil which it was the duty of our nation to respect, and to support by charity, and by yielding the question of right most effectually closes the door against them, and the proposed system, which will never be effected but upon considerations of principle. Let the Colonization Society go on monopolizing the benevolence of the nation, and compromising the rights of the blacks, and the proposed system of emancipation will be more and more hopeless.

We have been thus particular in stating our reasons for withholding our support from the Colonization Society, not because we make it a principal objection, but because we have because our non-conformity in reference to it is made a formidable charge against us, and because also we find it constantly coming in collision with the rights of the colored people, whether that Society shall stand or fall, the real duty which we owe to the colored people is a subject distinct from it, which the threatening judgments of Heaven upon our nation—which the perils of our country to every individual will not suffer us to treat with scorn or indifference.

We have apologized for our cause without that undignified manner, to which we have alluded with our sentiments, and which we believe the most ingenious of our opponents will approve.

Sentiments contradictory to those which we have advanced require from us no disavowal. Those into whose minds the persuasion has been instilled that we are determined to throw firebrands into the combustible society at the south, may be assured that we are harmless fanatics—that we shall counteract no measures but those that are enjoined by the gospel of peace. We employ, for the removal of a moral evil, the only appropriate moral means.

Choose their own mode for relieving their consciences of their share in the national wickedness. For ourselves, we claim and shall exercise exclusively the absolute rights of our combined and most effectual from the irrepressible emotions of our own hearts.

D. T. KIMBALL, Jr. Pres't. L. F. LAINE, Secretary. Theological Sem. Andover, Aug. 22, 1833.

SOUTHERN RAVINGS!

The following article is from the Edgefield (S. C.) Gardinian: 'We copy to-day the proceedings of a meeting lately had in Columbia, from which it will be seen, that the conduct of a Rev. Mr. Pinnery, African Missionary, had caused no little excitement among the inhabitants of that place. As soon as it was known, the citizens promptly prohibited the proceedings of this vile incendiary; but we are disposed to think, that upon this occasion, it would have been better, perhaps, to have allowed the absolute maxim of the English Law—'Caput lupinum'—aid, without ceremony, to have knocked this outlaw upon the head. If one attempts to fire your house, or to cut your throat, it is an act of aggression to your person, and the law justifies the act. Why then should this

midnight assassin, who is selling his murderous knife upon our very hearth-stones, be entitled to any particular privileges over the common cut-purse? The only distinction which he is entitled to, is that the one carries on his work for his own emolument—the other murders 'in the name of the Lord.' A vulgar foot-pad is limited in his work of robbery by the extent of his wants; but our murderer, by the aid of his Colonization Missionary, has more enlarged views, and is satisfied only with the blood of a nation. Our readers will be convinced, now, what we have been crying aloud when the field was laid, that the One of the drove has at last entered the enclosure, and commenced his hideous howling at the very threshold of our dwellings.

This starting incendiary should be hunted down as a wild beast; and his co-laborers, in this holy cause, should be taught by his fate, that if they will labor in this vineyard, they must expect to reap nothing but thorns. If these men, mistaking the instigations of the Devil for the will of God, come to our very homes, instigating insurrection and bloodshed, they should be made to feel what they would inflict.

'The fall' of men-stealers, of kidnapers, and of murderers.

SLAVERY RECORD.

THREE MONTHS IN JAMAICA.

[Extracts continued.] I resided on New Ground estate, from the time of my arrival in the beginning of September, and exclusive of some occasional absences, altogether fully conversed with my eyes the regular flogging of upwards of twenty negroes. I heard also of many other negroes being flogged by order of the overseer and book-keepers, in the field, which I resided near. Besides the cases which came under my own personal observation. Neither do I include in this account the slighter floggings inflicted by the drivers in supervising the working gangs,—which I shall mention afterwards.

The following are additional cases of which I have a distinct recollection. But I have retained the precise dates of only one of these, because the others have been found it necessary to destroy almost all my papers, in consequence of the threats of the Colonial Unionists.

1st. A slave employed in the boiling-house. He was a very stout negro, and uncommonly well dressed in a blue coat and breeches on the ground, held by two men, and flogged on the naked breast in the mode I have described, receiving 30 lashes. I was afterwards informed that this negro had really committed no offence, but that the overseer had him punished to spite a book-keeper under whose charge this slave was at the time, and with whom he resided on the estate. I was told that he had been flogged the slave. Such at least was the account I received from a third party, and another book-keeper. I could scarcely have believed such a story, had it not been confirmed by the driver on other occasions, on a plantation took place one evening on the barbecue, where pimento is dried. Mr. M'Lean, the overseer, and I, were sitting in the window at the spot, he came in with his back-loads, and I observed the drivers took pride in being able to crack their whips loud and well. While we were thus conversing, the gang of young slaves, employed in picking pimento, came in with their back-loads. The head book-keeper as usual proceeded to examine the baskets, to ascertain that each slave had duly performed the task allotted. He then ordered the poor girls were pronounced deficient, and the book-keepers immediately ordered them to be flogged. The overseer did not interfere, nor ask a single question, the matter not being deemed of sufficient importance to call for his interference. I observed this took place within a few yards of the open window where we were sitting. One of the girls was instantly laid down, her back parts uncovered in the usual brutal and indecent manner. The driver commenced dragging—every stroke upon her flesh giving a loud crack, and the wretched creature at the same time calling out in agony, 'Lord! Lord! Lord!'

'That,' said the overseer, turning to me, 'with the regulations that I have just been reading, is a chucking length; that is the best length, by G—d!'" The other female was then flogged also on the bare posterior, but not quite so severely. They received, as usual, each 30 lashes.

4th & 5th. On another occasion I saw two girls from 10 to 13 years of age, flogged by two of the overseer. They belonged to the second gang, employed in cane-weeding, and were necessary to be sent to the field that morning. Two other girls of the same age were brought up to hold them down. They got each 30.

7th. After this I saw two young men flogged (very severely) in the cooper's yard. I did not learn their offence.

8th. On another occasion, a man in the road leading from New Ground to Golden Spring. We met this man while riding out, and for some time he did not learn (for he said that time I had found my enquiries on such points had become offensive,) the overseer called a driver from the field and ordered him 30 and 10th. Two young men before breakfast, for having slept too long. They were made-drivers, and it being then crop time, they had worked two days and a night previously at work without sleep. As the overseer and I were going out at day-break (the sun was not yet up,) we found them only putting the harness on their mules. They ought, according to the regulations then prescribed on the plantation, to have been in the house and ready for and for this offence they received a very severe flogging.

11th. A girl who had been missing for some days, was found by the overseer and I from the plantation for a punishment.

Here is another advertisement showing the remarkable attachment between masters and slaves, and the strong desire of slaveholders to emancipate!

100 DOLLARS REWARD.

By the subscriber, living in the city of Lexington, Ky, on Saturday the 15th inst, a Mulatto Man Slave, named JESSE, aged about 35 years, and about 5 feet 9 inches high; well made and muscular; black eyes; light, bushy hair, and remarkably straight. The loss of one of his upper front teeth, is easily noticed when he smiles. He has a good forehead, I think a little scarred about one of the eyes, prominent neck bones, small and sharp nose, and cheeks somewhat sunk, black bushy hair, a little sun burnt, which combs out straight, but is inclined to curl, and is usually long. His color is unusually red, or what some call a natural red, called a fish mark, on one of his cheeks, which shows at some seasons more than at others. His eyes are yellow or hazel, and he has a fierce look. He has a scar on the back of his head to the middle joint, and which last he has a scar of more than an inch long, hid by hair. The little finger of one of his hands is crooked at the middle joint, and he generally wears small gold rings in them. He took away a good suit of blue broad-cloth, black fat, and boots, a rubber, linen and cotton coat, a pair of white socks, and two silver watches; likewise a large Dark Bay HORSE, belonging to me, which paces a narrow plain saddle, and is under the management of the saddle, wheels well in harness, and white comb, called a fish mark, on one of his cheeks, which shows at some seasons more than at others. His eyes are yellow or hazel, and he has a fierce look. He has a scar on the back of his head to the middle joint, and which last he has a scar of more than an inch long, hid by hair. The little finger of one of his hands is crooked at the middle joint, and he generally wears small gold rings in them. 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advances to a more Northern latitude, there- fore, none unlovely Southern expressions...

BOSTON. SATURDAY, SEPTEMBER 28, 1833.

DISTRICT OF COLUMBIA. It is to be a humiliating reflection to every American Patriot and Christian, that 6,000 human beings...

It is to be a humiliating reflection to every American Patriot and Christian, that 6,000 human beings are held in abject bondage in the very capital of our nation...

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It is to be a humiliating reflection to every American Patriot and Christian, that 6,000 human beings are held in abject bondage in the very capital of our nation...

Let there be no bailing, no waiving, no hesitating in the ranks of the Abolitionists. Let every man do his duty...

PLAIN ANSWERS TO PLAIN QUESTIONS.

We copy the following communication from the Brooklyn (Ct.) Advertiser with great pleasure. The answers which Mr. May gives to the questions proposed to him, are such as will meet the hearty approbation of all true friends of the anti-slavery cause...

Mr. HOLBROOK.—I should have been better pleased, if my friends, who suggested the questions you proposed to me in the last advertisement, had not taken the liberty of communicating, instead of sheltering themselves underneath your official signature...

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are the sentiments and purposes of Abolitionists. This surely must be your own fault. For they have not been unfrequent in their publications...

COLONIZATION PAPPHLET.

The objections to African Colonization stated and answered. Originally published in the April number of the Boston Recorder...

These questions are not quite so troublesome as the notes which have been sent me. I have no objection to my name being put in the paper...

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[From the Emancipator.] In the Vermont Chronicle of Sept. 6, I perceive that the editors personally call on the author of the article in the Liberator...

STAND FAST.

I make this proposition, expressly that the editors of the Vermont Chronicle may no longer unjustly reproach Mr. Goodell and others, for an article which nobody ever saw...

COLONEL STONE.

What is the matter with him? He sets like a dog with a sore head. We hope he will not be seized with the hydrophobia...

[He [Garrison] was not imprisoned on account of his attachment to the cause of abolition, but on account of his attachment to the cause of the poor...

CHEERING NEWS!

The colored inhabitants of the West India Islands are FREE. The bill providing for their emancipation has passed both Houses of Parliament...

HINGHAM.

We learn that the Rev. Mr. May of Brooklyn, (Conn.) delivered an address on the subject of slavery and colonization last Sabbath evening...

NATIONAL ANTI-SLAVERY SOCIETY.

A convention will be held at Philadelphia on the 25th of October next, to organize a National Anti-Slavery Society.

NEW-ENGLAND CONVENTION.

[At a meeting held in this city the present week, arrangements were made for calling an anti-slavery convention for New-England soon after the organization of a National Society.

ZION'S HERALD.

The New-England Christian Herald has assumed this title, which was given to the first Methodist paper ever established in N. England.

Mrs. Starr's Farewell Address to the People of Connecticut in this city, was delivered on the 13th inst. at the residence of Mr. Ballintrap...

GRATIFYING DONATION.

Mr Denison, permit the subscribers, through the medium of the 'Emancipator,' to acknowledge the receipt of \$36 volumes of religious, literary and classical books...

SAMUEL E. CORNHIS.

THE AFRICAN EXPEDITION. Letters have been received from Mr. Lander, dated Fernando Po, May 25th...

The Richmond Enquirer is, it appears, willing to have the Constitution amended so that in case a President should not be elected by the people on the first ballot...

Argentine Contrivance.—A gentleman at Philadelphia, who has had his grape vines killed for several years, has now adopted a plan which will effectually prevent his property from being destroyed...

A meeting of the Boston Young Men's Anti-Slavery Association will be held at the Committee Room in Mechanic's Hall, Wilson's Lane, on TUESDAY EVENING next...

NOTICE. The Quarterly Meeting of the New-England Anti-Slavery Society will be held at Boylston Hall on MONDAY EVENING NEXT...

NOTICE. According to adjournment a meeting will be held at the African School House, Belknap-street, on MONDAY EVENING NEXT...

NOTICE. The Monthly Concert for Prayer for the abolition of Slavery and the amelioration of the condition of the colored people will be observed in the Baptist Meeting House...

ACADEMY. THE Subscriber respectfully informs his colored friends that he has opened a public general school which he will remove his English and Mercantile Academy...

THE Canterbury worthies having refused to supply Miss Crandall with water, we understand that her father brings her a quantity daily from his farm...

DEATH OF MR. COX.

We regret to learn that letters have been received in this country announcing the death of the Rev. MERRILL B. COX, Methodist Missionary.

THE address on our first page will repay an attentive perusal.

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