

THE LIBERATOR.

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THE LIBERATOR

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WM. FLOYD GARRISON, EDITOR.

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THE LIBERATOR.

When I am indulging in my views of American prospects, and American liberty, it is mortifying to be told that in that very country, it is a dark spot on the face of the nation. Such a state of things cannot always exist.—LAFAYETTE.

ADDRESS OF THE CARETAKERS OF THE LIBERATOR to their Patrons, JANUARY 1, 1832.

Friends of Manhood and Truth! we come to-day with no light glory, and no vain essay; No yearly nonsense, tortured into rhyme, To mock the solemn sadness of the time; Nor like loose Mosaic call his madman peers To force a laugh, when Wisdom calls for tears; Ours is a cause, the noblest hearts might own, And scorned by Pride and Tyranny alone.

Let paper win their eloquence display, To praise the worth of Jackson or of Clay; Let partial poets raise their warlike songs, And call mankind to weep o'er Poland's wrongs; Ours is a theme that asks for warmer tears, A theme to raise the patriot's ardent fears. By the deep wrongs of Slavery's cruel deeds, Our freedom suffers, and our country bleeds. Millions of human hearts, that God has made, Weep tears of blood, mid Liberty's parade; And for each cannon, pealed on freedom's day, A hundred souls in wretched bondage pray, And pray in vain, to men whose gold is free, When called in aid of Grecian liberty!

Yes, pray to men whose hearts are full as flow, Of the light anguish of some foreign wo, While in their fields a thousand wretches faint, And bleed afresh at every slight complaint; Doomed there no meliorating bliss to know, No hour of joy to mix with years of wo; Condemned to drink the portion of the slave, Nor know a God to love, or soul to save!

There the fond father strikes his burning brain, And thinks of home, but thinks of home in vain! Each day he feels anew the anguish hour, When his free spirit felt the white man's power, When he was severed from his peaceful land, To taste the misery of a Christian's hand!

There the freed mother feels each common wo, That woman's heart is doomed on earth to know, While thousand girls to her pain never feel, Which the freed woman's soul can never feel! Her child is hungry, and she steps to feed— The driver's lash makes every pore to bleed!

Her child is sick, and she would fain assuage— Her very pity makes the driver's rage; Her child is dying, she would see it die— E'en that sad mercy is denied her eye! Her child is dead, and she would see it laid In honest earth, with decency arrayed— Ah, no!—to be the dog's or raven's food, For the degraded black is much too good!

The paper patriot leaves his daily meal, To raise the lukewarm anti-mason's zeal, And strives by weekly essays to display The monstrous lies that lurk in Freedom's way— On each election morn, with magic cup, He calls the weary ghost of Morgan up, To stalk in terror o'er his fated land, With death's black beads stratched in either hand, And put the soul of ancient Hiram down— Yet is his boasted cause by ours outdone, Much as two million souls are more than one!

The friends of Truth have raised their banner high, It bears an ensign in the troubled sky, Our standard-bearer proudly keeps his cause, Nor faintly trembles at the slaves' hiss, Though Georgian tyrants for his precious head Upon the board five thousand coins have spread! It sure must make him proud, that such a heap Should rise for him, when Christ was sold so cheap! And where's the traitor, that would fill his purse With the rich price of Afric's deapest cure? Not here! not here! a thousand voices cry, Ten thousand swords would from their scabbards fly, Ere from a feather Yankee's veins should fall, Out'drop to gild a Slave's half-gall.

The time has been when scarce one soul would

How much more scarce a soul was deemed to possess, But now, beneath a more benignant sky, Are many ears that listen to his cry, And they must deem humanity of steel, Who think that none but Garrison can feel! Should he be deemed to drink the Slave's cup, Enough would give him to bear our banner up, Although great Adams should desert our cause, And Major Noah print his Jewish lies, And teach that nature made the negro's bones, For the sole purpose to sustain his groans; And that the highest point he can approach, Is to 'black boots,' and drive his master's 'coach'! And therefore he need not sit o'er 'Horace's' nod, Who was foredoomed to be a senseless fool; There have been black men who could teach his better.

In science, and in manners too, their letters, When he a verse like Terence can entice, And Nature's laws with Euclid bring to light, It will be time enough for him to preach, How far a black man's nobility may reach.

There have been men, the noble of the earth! Who thought the negro's cause was one of worth! It surely must some consolation be, That such good men were as great fools as we— And greater far, for they had learning's aid, And what is more, had not so dark a shade; And color, or the want of it, they say, Aids men in finding out the better way To manage matters on this earthly sod, And win the favor of a partial God! But we, without the fortune to be white, Have not yet learned that Slavery is right!

Patrons! to you our grateful hearts are bound, For the attention which our cause has found, Encouraged thus by your support and aid, The LIBERATOR has our cause displayed, And spread a mass of information round, Within so small a compass rarely found, Still may it live, till all the blacks are free, Till some New-Haven for their sons shall be, Where they may learn with 'Horace' to repeat, 'A crust of bread, with liberty, is sweet!'

Freemen! to you we raise our earnest plea; Your fathers bled to set our nation free; It is not free, while millions souls remain Bound, wretched, bleeding, hopeless, with a chain More galling than the one your sires oppress, As the worst evil can exceed the best, Can you suppose it, nor such things heed? Nay, more, while for the hearts who dare to plead The cause of suffering, bribes of gold are made, To urge the dark assassin to his trade!

In our New-England, boast of Freedom! sold! Bartered for office, and for southern gold! 'T is time to wake, or you too late may find, Your strength is but the portion of the blind!

Christians! on you we call!—one soul, say, Is worth more than ten thousand souls could say, Here are two millions!—all New-England's store, When ranked and counted don't amount to more! Will not you urging Christians deign to heed, How God's immortal spirit bears and bleeds!

Woman! to you we make our last appeal! You have a soul, and you can surely feel! You aid the poor—but poverty is tame To the dark lies we cannot ever name, Beneath the daily lash your sisters grieve, Without a hope their anguish to relieve! Oh, aid the cause that would such wretches redress, And million hearts shall rise to love you and to bless!

THE LIBERATOR AND SLAVERY.

INTRODUCTORY REMARKS.

The past has been a year more than ordinarily eventful to this country and the world. Henceforth there is to be no pea on the earth—no cessation of revolutionary movements—no exhausted inability—until a just rule be at an end; until personal freedom be laborer's; until thrones be scattered in ashes to the winds; until hereditary titles and distinctions be effaced; until knowledge be diffused as freely as sunlight, and be as readily inhaled by all classes of the people as the vital atmosphere; until landed monopolies be distributed in equitable shares; until all labor be voluntary, receive its just remuneration, be protected in its own earnings, as a crown of honor, and not a mark of servitude; until every government be elective and republican; until the right to worship God, according to the dictates of every man's conscience, be secured; until, in short, freedom of thought and speech and writing—freedom of choice—freedom of action—be not only the inalienable right, but the positive exercise of every rational creature. The Spirit of Liberty is no longer young and feeble—it is no longer to make an abortive struggle, and then be passive for a time; it is armed with power—thundering at castle-gates and prison-walls, from revolution to revolution.

— instead of agitating a European, formerly, it is now shaking the world. When it once fairly gets the mastery over its enemy oppression, will not its retaliation be terrible! Wo to those who dress in purple and fine linen, and fare sumptuously every day, having defaced the laborer of his hire and oppressed the poor! Wo to those who entrench themselves behind hereditary privileges and conduct, and declare that for the crimes which they commit, their ancestors must be responsible! Wo to that policy or system which has no other foundation than injustice, tyranny and wrong! which consults expediency and not right! which expects to satisfy the hungry with a crumb of knowledge—to content the light-hearted wanderer with a few scattered rays of light—to comfort the naked with half a blanket, or a whole suit of rags! which mocks the remonstrances of prudence, repels the suggestions of wisdom, forgets all the lessons of history, discredits the uniform results of experience, defies the moral and physical power of its victims!

Wo, wo, for all that is oppressive—for all that flows by usurpation for those who have done not to the voice of nature—which is rivet upon the bodies of two millions of our fellow-countrymen as gailling and heavy as were ever forged for human limbs. Shall those chains be broken by physical or moral power? Infatuated as we may be, we are conscious that, at some period or other, in some way or other, our slaves must be free. Gigantic as may be our strength, we are too intelligent to believe that it will enable us always to oppress with impunity. Secure as we may feel, we tremble for posterity—for our children, and our children's children.

THE GUILT OF SLAVEHOLDERS.

On the commencement of a new volume, I would reiterate my opinions of the guilt of slaveholders. For the crimes of their ancestors, I do not arraign them, but for the adoption and extension of those crimes. The plea that the evil of slavery was entailed upon them, shall avail them nothing; in its length and breadth, it only avails the robberies of another; that the inheritance of stolen property converts it into an honest acquisition; that the atrocious conduct of their fathers exonerates them from all accountability, thus presenting the strange anomaly of a race of men incapable of incurring guilt, though practicing the vilest deeds! Scarcely any body denies that blame attaches some where; the present genera-

tion through it upon the past—the past, upon its predecessor—and thus it is cast, like a ball, from one to the other, down to the first importer of the Africans. I have no accurate account of the number of slaves in this country, at the time of the Declaration of Independence; there may have been three or four hundred thousand. Only that number, then, could have been entailed upon us; and yet we hold more than two millions, and gravely wash our hands in innocence!

To sin up our belief in a few words. I hold that every man, who possesses human beings as slaves or property, whether he obtained them by purchase or inheritance, is as guilty as the original kidnapper. The wretch who stole them (to use the words of another) could by no possible means acquire or transmit the right to make slaves of them, or to keep them in slavery. They have a right to their liberty—through whatever number of transfers the usurpation of it may have passed, the right is undiminished—and so is the crime of withholding it. Can that be innocence in the temperate zone, which is the scene of all guilt near the equator? can that be honesty in one meridian of longitude, which, at one hundred degrees east, is the climate of injustice? Sixty thousand infants, the offspring of the slaves, are annually born in this country, and doomed to remediless bondage. Is it not as atrocious a crime to kidnap these, as to kidnap a similar number on the coast of Africa?

As a people, we of New-England, are lamentably ignorant of the subject of slavery, but even our ignorance is exceeded by our apathy. When we hear of the cruel conduct of the slaveholders, we often kindle into a flame, and our judgments are set on fire without reason. We hardly believe that such things exist in our land. This is a righteous indignation; its feelings of abhorrence are creditable to our humanity. But what if it should appear, on a candid examination, that we are as guilty as the slave owners; that we uphold and protect a system which is full of cruelty and blood; that the chains which bind the limbs of the slaves have been riveted by us? Let us see whether we are indeed implicated in this bloody business.

In its origin, slavery was a common crime; it is equally so in its continuance, as well as a common cure; in its removal, we are all bound to assist. The foundation of the system was laid in Massachusetts and Virginia. Other colonies immediately began to build thereon; and if the free states have since overtaured the wings of the superstructure, they have also assisted in furnishing materials to enlarge the main edifice. For thirty-two years after the Declaration of Independence, the ships of New England were actively engaged in stealing victims on the coast of Africa, for the desire and authority of the nation; and even at the present day, many of their vessels, manned with American officers and crews, but under foreign colors, are undoubtedly engaged in the horrid traffic. Moreover, the transportation of domestic slaves (a trade equally atrocious with the foreign) is almost exclusively effected in eastern vessels. It is proverbial at the south, that the Yankees who become residents among them, are generally the most eager to acquire slaves, the most unmerciful in their treatment, and the last to engage in the work of emancipation. All proofs are not true; but Solomon never uttered a truer, perhaps, than the one related. How, then, shall we boast of our innocence in this matter?

Every reader will recollect the beautiful panegyric upon England by Cowper:

'Slaves cannot breathe in England; if their lungs Receive our air, that moment they are free; They touch our country, their shackles fall.'

But who exonerates her from blame in permitting Slavery to exist in her West India Colonies? She is answerable to God and the world for that pernicious toleration. The foul stain, black and broad as an eclipse of the sun, covers her whole island, and the blood of the slaves rests upon all her people. The consciousness of this universality of guilt immediately calls forth the interrogation of the amiable poet:

'We have no slaves at home, then why abroad?' How much more criminal is America, who retains the evil in her own bosom!

We are involved in the crime of slavery by the delicate ties of consanguinity. We are constantly marrying and giving in marriage with the south and the more slave we can get, as a wedding dowry, the more fervent and blinding is our love. There may be—I do not know, I hope the case is otherwise—there may be none in this city, who have jumped into a black fortune in this manner, or whose brother or sister, or father or mother, or uncle or aunt,—no matter which,—has made such a jump, and who boast of that wealth or

of that relation. This is what may be called *unavoidable guilt*; and a great many come to the wedding.

It is in vain that we profess to be opposed to the continuance of slavery, while our liberality is so manifest. Look at the District of Columbia, over which we have ample control! There is a black monument of American tyranny, towering up into the sky; and more wretches are engaged in its completion, than were employed upon the tower of Babel—ten millions at the lowest calculation. The Bunker Hill Monument gets up very slowly; because the patriotism of this city is very liable to shocks of paralysis; but self-interest—or what is mistaken for self-interest—is immortal, and defies disease.

There is no sophistry or device which can give us abolition in this disreputable business. We have a right, and it is our duty, to lift up our voices against the existence of slavery in that District. Why may not the present session of Congress denounce it as a blow? It is certainly a legitimate right as to do; and it is only wanting to receive a national impulse.

Why is it—if we are really hostile to oppression—why is it, that so few petitions go into Congress on this subject? The population of the free states now amounts to five or seven millions. Do we average five petitions, annually, to one million of inhabitants? It really seems as if we are enamored, instead of being disgusted with slavery.

So long as we continue one body—a nation—the compact involves us in the guilt and danger of slavery. If the slaves, goaded to desperation by their cruel masters, should rise en masse to obtain redress, do the citizens of New-England suspect that they are constitutionally bound to assist the southern tyrants in subduing or exterminating the blacks, and are liable to be drafted at a moment's warning? Perhaps we imagine, that there is little danger of a general insurrection among the slaves—the recent events at the south to the contrary, notwithstanding—but does this circumstance remove the responsibility from our shoulders? No matter what is the probability in this case. The question is, whether we are not solemnly pledged to put down a black rebellion in the south! At the present moment, indeed, appearances seem to indicate a double rebellion in that section of the Union; a rebellion against the Government by the whites, and a rebellion against the whites by the blacks; so that the 'ing of war' may be nearer than the people of the free states imagine. What protects the state from instant destruction? Our PHYSICAL FORCE. Break the chain which binds her to the Union, and the scenes of St. Domingo would be witnessed throughout her borders. She may attempt to laugh at this prophecy; but she knows that her security lies in northern bayonets. Nay, she has repeatedly taunted the free states with being pledged to protect her; tyrannous and cruelly as she may, they are bound to save her life, and, if necessary, to slaughter her slaves. How, then, do we make the inquiry, with affected astonishment, 'what have we to do with the guilt of slavery?' Is this a novel view of the subject? Must we now begin to inquire, for the first time, what are our duties and responsibilities as American citizens?

Perhaps we internally resolve never to march against the blacks—never to bear arms, south of the Potomac. But such a decision would be full of treachery to the people of the south. Let us give them fair warning when we intend to leave them at their fate; and let us not practise studied cruelty and deceit. Hear the language of a Representative from Massachusetts (Mr. Dwight) in the Congressional session of 1827:

'In an internal commotion in Georgia, where should its white population seek a shelter? Not, certainly, in the little fort of Savannah. In such an event, (and he hoped the day was far distant,) they would not look to the forts erected for maritime defence, but to the stout hearts and sympathetic feelings of their northern brethren; and he did not hazard too much in saying, that in such a case the north will pour out its blood like water, to assist the south!'

Are these indeed our sentiments? Can we cover ourselves with laurels in a war of oppression? What! ready to pour out our blood like water, in order that a large portion of our fellow countrymen may be kept in servile bondage?

It is awful to reflect, that it is solely by the assistance of the free states slavery is tolerated in our land. The south is only our agent. We form a powerful combination which cannot be resisted, and give her a broad license to kidnap, plunder and oppress; promising our united aid, in case she is in personal danger! Yet we complacently wipe our mouths, and say, 'We commit no evil—the south is the guilty to be sacrificed.' This is certainly an improvement upon the Holy Alliance. We are guilty—all guilty—horribly guilty.

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IMMEDIATE ABOLITION.

Since the deception practiced upon our first parents by the old serpent, there has not been a more fatal delusion in the minds of men than that of the gradual abolition of slavery. Gradual abolition is to its supporters really know what they talk about? Gradually obtaining from what? From sin the most flagrant, from conduct the most cruel, from acts the most oppressive? There is not a clergyman, of any denomination, who would not be instantly ousted from his pulpit were he to inculcate such advice. Do our gradualists mean, that slave-dealers shall purchase or sell a few victims less this year than they did the last? That slave-owners shall liberate one, two or three out of every hundred slaves during the same period? That slave-drivers shall apply the lash to the scarred and bleeding backs of their victims somewhat less frequently? Surely not—I respect their intelligence too much to believe that they mean any such thing. But if any of the slaves should be exempted from sale or purchase, why not all? if justice require the liberation of the few, why not of the many? if it be right for a driver to inflict a number of lashes, how many shall be given? Do gradualists mean that the practice of separating the husband from the wife, the wife from the husband, or children from their parents, shall come to an end by an almost imperceptible process? or that every man shall be defrauded of their just remuneration, less and less every month or every year? or that they shall be under the absolute, irresponsible control of their masters? Oh no! I place a higher value upon their good sense and morality than this! Well, then, they would immediately break up the slave traffic—they would put aside the whip—they would have the marriage relations preserved inviolate—they would not separate families—they would not steal the wages of the slave, nor deprive them of personal liberty! This is abolition—this is immediate abolition. It is simply declaring that slave owners are bound to fulfil—now, without any reluctance or delay—the golden rule, namely, to do as they would be done by; and that, as the right to be free is inherent and inalienable in the slave, there ought now to be a disposition on the part of the people to break their fetters. All the horrid species which are conjured up, on this subject, arise from a confusion of the brain, as much as from a corruption of the heart.

I hold the proposition to be self-evident, that no transfer, or inheritance, or purchase, or sale of stolen property, can convert it into a just possession, or destroy the claim of its original owner—the maxim being universally conceded to be just, that the receiver is as bad as the thief. I utterly reject, as delusive and dangerous in the extreme, every plea which justifies a procrastinated and indefinite emancipation, or which concedes to a slave owner the right to hold his slaves as property for any limited period. I wish, therefore, to contend for the right of the slave to freedom; believing all such pretenses to be a fatal departure from the high road of justice into the bog of expediency, a surrender of the great principles of truth, an indefensible prolongation of the curse of slavery, a concession which places the guilt upon any but those who incur it, and directly calculated to perpetuate the thirldom of our species.

Immediate abolition does not mean that the slaves shall immediately exercise the right of self-defense, or be eligible to any office, or be emancipated from law, or be free from the benevolent restraints of guardianship. It contends for the immediate personal freedom of the slaves, for their exemption from punishment except where law has been violated, for their employment and reward as free laborers, for their exclusive right to their own bodies and those of their children, for their instruction and subsequent admission to all the trusts, offices, and emoluments of an intelligent freeman. Emancipation will increase and not destroy the value of their labor; it will also increase the demand for it. Holding out the stimulus of good treatment and an adequate reward, it will induce the slaves to toil with a hundred fold more assiduity and faithfulness. Who is so blind as not to perceive the peaceful and beneficial results of such a change? The slaves, if freed, will come under the watchful cognizance of law; they will not be idle, but, by various industrious occupations, they will not run through the country, firing dwellings and murdering the inhabitants; for freedom is all they ask—all they desire—the obtaining of which will transform them from enemies into friends, from nuisances into blessings, from a corrupt, suffering and degraded, into a comparatively virtuous, happy and elevated population.

Nor does immediate abolition mean that any compulsory power, other than moral, should be used in breaking the fetters of slavery. It calls for no bloodshed, or physical force. It is a jealousy regard to the rights of the planter; it simply demands an entire revolution in public sentiment, which will lead to better conduct, to cessation for past crimes, to a love instead of a fear of justice, to a repudiation of wrongs, to a healing of breaches, to a suppression of revengeful feelings, as a quiet, improving, prosperous state of society!

WHAT MUST BE DONE?

There are three modes in which slavery can be overthrown: by physical force on the part of the free states—by the same force on the part of the slaves—and by an enlightened and benevolent public opinion. The first two modes are all discord as revolting and disastrous—the last is our chosen alternative. We must, therefore, organize a National Anti-Slavery Society, which shall concentrate the moral energies of the nation. Auxiliaries must be formed in every State, every town and village must have an association. The people every where want light on this subject—nothing but light. Their hearts are all right—they mean those in the free states particularly—their heads are all wrong. T. P. ENYOS.

SLAVERY RECORD.



QUESTION.—Well, what is this? ANSWER.—This is SLAVERY! Q. What does Slavery consist of? A. In outrage, in robbery, in every species of cruelty and injustice; in blood, in murder, and all the fiendish passions exercised on the helpless. Q. For what crimes are all these miseries inflicted on our fellow-creatures? A. For having been born of black parents; for being poor and friendless. Q. Have we more Slaves in the United States, there are upwards of two millions such wretched beings. Q. Is Slavery profitable to the Planters? A. No! in the contrary, it is, of all systems, the most unprofitable. Q. Why, then, do the Planters continue it? A. Because they have always been accustomed to consider and treat the Negroes as brute instead of men, and they see the Driver on his knees, whenever they please; to put them in the stocks, or chain them to the wall; to burn them with hot irons, in order to mark them, to sell them to others, and should they run away, to send men after them with guns to shoot them, and kill without mercy. All men love to exercise despotic power, and, therefore, the Planters will not consent to be free. Q. Well, but there would be very great danger in setting Negroes free; would there not? A. Certainly not! The danger arises from the immediate abolition. It is simply declaring that slave owners are bound to fulfil—now, without any reluctance or delay—the golden rule, namely, to do as they would be done by; and that, as the right to be free is inherent and inalienable in the slave, there ought now to be a disposition on the part of the people to break their fetters. All the horrid species which are conjured up, on this subject, arise from a confusion of the brain, as much as from a corruption of the heart.

THE SLAVE TRADE.

The following description of the shipboard traffic, now prevailing in the African trade, is given by R. Lander, who attended the late Captain Clapperton in his last expedition to the interior of Africa. 'By reason of the vigilance of British men of war on the coast, merchants are obliged to use much greater caution than formerly, by sending aboard a vessel, and enshrouding their purchased slaves. The plan now generally adopted is as follows: as soon as a vessel arrives at her place of destination, the crew discharges her light cargo, with the men intended for the slaves, and land the captain at the same time. The vessel then cruises along the coast to take in country cloth, ivory, a little gold dust, &c.; and if a British man-of-war is seen, the crew having nothing to board to excite suspicion, in most cases continue to get their vessel scoured whilst trading with the natives. At such time as they think their produce or vessels are in danger, they return to the place where the cargo had been landed, and communicate with the captain on shore, who during their absence has not been idle; and who then takes possession of acquiring his crew with the exact time in which he will be in readiness to embark. The vessel then cruises a second time up and down the coast, till the appointed day is reached, when it returns to the place where the cargo had been landed, and last of all, the wretched slaves are dragged forcibly towards the boats, and received by the European crew, who, as soon as this is effected, crowd all sail, and sail off quickly towards the coast. I saw four hundred slaves at Bulogy crammed into a small schooner of eighty tons; and the appearance of these unhappy human beings was equalled only by the most wretched of the dogs. They were packed by the neck in pairs, only a quarter of a yard of chain being allowed for each, and driven to the beach by a parcel of hired scoundrels, whilst their associates in cruelty were in front of the party, pulling them along by a narrow band, their only apparel, which encreased the wail.

THE LITTLE BOSTONIAN.

In the year 1819, a decent looking man, residing at Sturbridge, in the interior of Massachusetts, called at the house of a colored woman in Boston, and inquired if she had any children. She was willing to place on his farm in the country? He promised to feed and clothe him, and to give him an ordinary school education. The poor woman rejoiced at the prospect of obtaining a new and advantageous situation for her child, without inquiring into his character, as she ought to have done, gladly gave her consent; and furnishing the boy with all she had, she left him in the hands of his father, with the understanding, that his future master was to be as she thought, his future father. Instead of taking him to Sturbridge as he had promised, this man placed him in a situation of bondage to New York, and set sail with him the same day for that place. Immediately on his arrival there, he is required for a vessel bound and ready to sail for a southern port. He soon found one on the eve of departing for Savannah, and took the boy on board; but providentially, a change of wind prevented them from sailing until the next day. In the forenoon, he went on shore to amuse himself, and left orders for the boy to remain in the fore-cabin, stating to the hands, that he was his property, and that they must not permit him to go on shore lest he should be lost. The poor child remained there according to his directions, ignorant of the fate that awaited him, fearful that something was wrong, but still not suspecting that he had been sold into slavery. The boy told him his story in the simplicity of his heart, that he had not intended to go into the country upon a farm, and that the man whom he was going with, had gone away and left him alone. The humane pilot immediately suspected the truth, and took the boy to his cabin, and led him up to a member of the New-York Manumission Society, who made himself acquainted with the particulars of his situation, and promised him his protection. Shortly after, the kidnapper made his appearance, in pursuit of his prey; and upon his arrival, he was taken before the police justice of the city, and committed for his offence. The boy was given up to the care of the Manumission Society, and returned by them to his mother in Boston, to whom he was the first to communicate.

THE LADIES' DEPARTMENT.

The particular of his escape from the dreadful fate which had awaited him. The miserable wretch who had brought him away, in consequence of the interference and solicitations of his friends, and of some individuals who were given of his having been at times insane, was permitted to return to his friends, who promised to prevent him from engaging in similar practices in future. LADIES' DEPARTMENT. 'Ain't no such woman and a Minister! The poor woman was much distressed at my inquiries, and it was with difficulty that I prevailed on her to accept of my assistance. I was obliged to tell her that I was not a Minister, but a young man, that all white people were not like those who had treated her with so much barbarity; and that the greater part of them detested such kind of cruelty. 'Why then,' she inquired with much earnestness, 'bursting into tears, 'why then do they not prevent it?'—ABRAHAM GIUCIELLY. The fact that one million of the female sex are reduced, by the slave system, to the most deplorable condition—compelled to perform the most laborious and unseasonable tasks—liable to be whipped to an unmerciful degree—exposed to all the violence of heat and passion—and treated with more indecency and cruelty than cattle, ought to excite the sympathy and indignation of American women. We have therefore concluded, that a Ladies' Department in the Liberator would add greatly to its interest, and give a new impetus to the cause of emancipation. The ladies of Great Britain are moving the sympathies of the whole nation, in behalf of the perishing slaves in the British Colonies. We cannot but believe that our own ladies are less philanthropic and less influential. In their hands is the destiny of the slave. The Ladies' Department in the Genius of Universal Emancipation adds vastly to the value of that little periodical. It is conducted by a young lady whose ability and philanthropy, it is not invidious to say, are not exceeded, if equalled, by any other in this country. The following article from her pen is pertinent on this occasion. OUR OWN SEX. We have no language sufficiently strong to express our feelings on this occasion. That our own cause of emancipation. That they are called upon to be so, alike by duty and humanity, must think be freely admitted; and that so large a portion of them are still sitting inert and satisfied, is a circumstance scarcely to be believed. It is surprising that American ladies, benevolent and enlightened females—those who will embrace their own comforts, and penetrate fearfully the gloomy and sad prospects of poverty, and that they may convey to the afflicted a temporary relief from physical suffering—should calmly suffer hundreds of thousands of their own sex to drink of all the degradation and bitterness of slavery, without one effort to rescue them from their death wretchedness, is, indeed, scarcely to be credited, and speaks loudly of the strange inconsistency of the human heart. Education, it is true, has had its share in producing this tergity of feeling; but the prejudices of education might not surely be so easily to pervade, and so to void the plain demonstrations of reason and humanity. It is useless to acknowledge the utter incapacity of slaves, with the tenets of the christian religion, unless at the same time, we are prepared to clear ourselves from participation in a confessed crime, and to lighten the burdens of those whom they affect to compassionate. The situation of slaves of our own sex, certainly claims in a pre-eminent degree the attention of American females, and we know not how they could so ungenerously neglect of those poor sufferers, to the God, who has bestowed on them, as their fellow creatures, their oppressed sisters should be dear to them as their own flesh. We cannot believe the benevolent and humane feelings of every long continuing, for it is not in the nature of the human heart to look unmoved upon scenes of misery. Some have already flung off the unwonted callousness of the heart, and we can but trust that they will find forth a spirit of compassion that we doubt not will enter widely into the bosoms of our own sex, and, with God's blessing, bring forth fruit abundantly. We had the pleasure, a few evenings since, in conjunction with two other friends, of addressing the members of the Society, whose constitution we give below; and a more pleasant evening we never enjoyed. This Society, though recently organized, already embraces a large number of the most respectable females of our country, and we can but trust that they will be productive of incalculable good to themselves and others. CONSTITUTION OF THE AFRIC-AMERICAN FEMALE INTELLIGENCE SOCIETY OF BOSTON. PREAMBLE. Whereas the substantial welfare of color of the Commonwealth of Massachusetts, actuated by a natural feeling for the welfare of our friends, have thought fit to associate for the diffusion of knowledge, the suppression of vice and immorality, and for cherishing such virtues as will render us happy and useful to society, sensible of the gross ignorance under which we have too long labored, but trusting that the blessing of God, we shall be enabled to establish the object of our union—we have therefore associated ourselves under the name of the AFRIC-AMERICAN FEMALE INTELLIGENCE SOCIETY, and have adopted the following constitution. Art. 1st. The officers of this Society shall be a President, Vice President, Treasurer, Secretary, and a Board of Directors of five—all of whom shall be annually elected by the members of the Society. Art. 2d. Regular meetings of the Society shall be held on the first Thursday of every month, at which

JUVENILE DEPARTMENT.

Three British subjects were lately tried at the Admiralty Sessions, and found guilty, of having formed part of the crew of the Midea, a Spanish vessel, engaged in the Slave Trade, and having 360 Negroes, men, women, and children, on board; taken by an English Ship commanded by Captain Sheerer, of the Baltimore Bank. It appears by the evidence, as reported in the papers, that the number of poor Negroes originally on board, was 400, and that 100 died during their voyage from the Coast of Africa; that they were in a very wretched state, when taken, from disease, and being crowded together; it is also stated, that many of the poor creatures threw themselves into the sea, and were drowned, at the time of the capture, and that 283 of the whole 500, were delivered by the British Consul to the agents of the East India Company. Here then was a barbarous murder of 217 unoffending human beings! What a variety of melancholy reflections crowd upon the mind, at the contemplation of such a scene! We cannot pathetically language sufficiently strong to express our feelings on this occasion. That our own cause of emancipation. That they are called upon to be so, alike by duty and humanity, must think be freely admitted; and that so large a portion of them are still sitting inert and satisfied, is a circumstance scarcely to be believed. It is surprising that American ladies, benevolent and enlightened females—those who will embrace their own comforts, and penetrate fearfully the gloomy and sad prospects of poverty, and that they may convey to the afflicted a temporary relief from physical suffering—should calmly suffer hundreds of thousands of their own sex to drink of all the degradation and bitterness of slavery, without one effort to rescue them from their death wretchedness, is, indeed, scarcely to be credited, and speaks loudly of the strange inconsistency of the human heart. Education, it is true, has had its share in producing this tergity of feeling; but the prejudices of education might not surely be so easily to pervade, and so to void the plain demonstrations of reason and humanity. It is useless to acknowledge the utter incapacity of slaves, with the tenets of the christian religion, unless at the same time, we are prepared to clear ourselves from participation in a confessed crime, and to lighten the burdens of those whom they affect to compassionate. The situation of slaves of our own sex, certainly claims in a pre-eminent degree the attention of American females, and we know not how they could so ungenerously neglect of those poor sufferers, to the God, who has bestowed on them, as their fellow creatures, their oppressed sisters should be dear to them as their own flesh. We cannot believe the benevolent and humane feelings of every long continuing, for it is not in the nature of the human heart to look unmoved upon scenes of misery. Some have already flung off the unwonted callousness of the heart, and we can but trust that they will find forth a spirit of compassion that we doubt not will enter widely into the bosoms of our own sex, and, with God's blessing, bring forth fruit abundantly.

OUR OWN SEX.

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CONSTITUTION OF THE AFRIC-AMERICAN FEMALE INTELLIGENCE SOCIETY OF BOSTON.

PREAMBLE. Whereas the substantial welfare of color of the Commonwealth of Massachusetts, actuated by a natural feeling for the welfare of our friends, have thought fit to associate for the diffusion of knowledge, the suppression of vice and immorality, and for cherishing such virtues as will render us happy and useful to society, sensible of the gross ignorance under which we have too long labored, but trusting that the blessing of God, we shall be enabled to establish the object of our union—we have therefore associated ourselves under the name of the AFRIC-AMERICAN FEMALE INTELLIGENCE SOCIETY, and have adopted the following constitution. Art. 1st. The officers of this Society shall be a President, Vice President, Treasurer, Secretary, and a Board of Directors of five—all of whom shall be annually elected by the members of the Society. Art. 2d. Regular meetings of the Society shall be held on the first Thursday of every month, at which

THE LIBERATOR.

each member shall pay twenty-five cents, and pay twelve and a half cents of every monthly meeting thereafter. Art. 3d. The money thus collected shall be appropriated to the purchase of books, the hiring of a room and other contingencies. Art. 4th. The books and other articles purchased by this Society, shall be considered as the Society's property, and shall be the property of the Society, and shall be disposed of by auction, and each member receive the proportional part of the proceeds accruing from such sale. Art. 5th. If the President or Treasurer should neglect to preserve order at the meetings of said Society, and to call special meetings when occasion may require. Art. 6th. In the absence of the President, the Vice President shall preside, and in the absence of both, the Secretary shall preside. Art. 7th. It shall be the duty of the Treasurer to pay all orders drawn on him by the Secretary, and signed by the President. The Treasurer shall give bonds to the Society for the faithful discharge of the duties of his office. Art. 8th. The Secretary shall keep an account of the receipts and expenditures of the Society. Art. 9th. All applications shall be to the Society at the monthly meeting or to the Board of Directors, who shall report it at its next meeting. Art. 10th. The members of the Society shall be called to a roll of the members at each meeting, and to keep a book in which the names of the members shall be recorded. Art. 11th. All candidates for membership shall be of good moral character, and shall be elected by a majority of the votes of the Society. Art. 12th. No member shall be absent at the regular monthly meetings, shall be fined six and a quarter cents, unless a satisfactory apology can be offered to the Society. Art. 13th. The members of the Society shall be elected annually by a vote of a majority of the Society. Art. 14th. All vacancies occurring, may be supplied by nomination from the members. Art. 15th. Any member of this Society, of one year's standing, having regularly paid up his dues, who may in his own mind, receive an annual dollar per cent, shall be eligible to the office of Secretary, consistent with the merits of the institution. Art. 16. No article of the constitution of this Society shall be altered or amended, unless by a vote of a majority of the members. Art. 17th. Any member becoming quiescent, may be removed from the Society by a vote of a majority. Art. 18th. In case any unforeseen and afflictive event should happen to any of the members, it shall be the duty of the Society to aid them as far as in their power. Art. 19th. If any member shall neglect to pay her regular monthly assessment, such person shall be subject to a fine of twelve and a half cents per month by the Society, and if she should at the end of a year, she shall be removed therefrom by a vote of the Society, and forfeit all claim thereto. Art. 20th. Should circumstances cause any member to withdraw from the Society, she may transfer her contributions to any person approved of by the government of the institution. Art. 21st. It shall be the duty of the Treasurer to keep a correct account of all the receipts and disbursements, and deposit it in the bank as the Board directs. BY LAWS. Art. 1. Each member who wishes to speak, shall rise and address the chair. Art. 2d. While any member addresses the chair, no other person shall be permitted to speak. Art. 3d. If any member becomes inattentive, it shall be the duty of the President, who will instruct the Directors to visit the sick person, and advise means for her recovery. Art. 4th. Twelve members shall constitute a quorum to transact business. Art. 5th. Any person or persons who shall habitually neglect to attend the meetings of the Society, or any aid or sympathy from the Society. Art. 6th. Each meeting of this Society shall begin and end with prayer. Art. 7th. The Treasurer shall make quarterly reports of the state of the funds. Art. 8th. The Secretary shall read the proceedings of the last meeting at each succeeding one.

MR. STEWARD'S ESSAYS.

A few weeks since, we alluded to an excellent little tract, published at this office, entitled 'Religion and the pure principles of morality the sure foundation on which we [the people of color] may stand'; by Mrs. Maria W. Steward, a colored lady of our city. We give the following interesting extract: 'I am of a strong opinion, that the day on which free sin, heart and soul, and turn our attention to knowledge and improvement, that day the hissing and reproach among the nations of the earth shall cease. The day on which we shall win our new point at us with the finger of scorn, will aid and befriend us. It is of no use for us to sit with our hands folded, hanging our heads like bulrushes, lamenting our wretched condition; but let us be men of action, and let us be men of industry. Why cannot we do something to distinguish ourselves, and contribute some of our hard earnings that would reflect honor upon our memories, and be a blessing to our children? Shall it any longer be said of the daughters of Africa, let us have no ambition, they have no force! By no means. Let every female heart become a temple, and by prudence and economy in their domestic concerns, and their unwearied attention in forming the minds and manners of their children, they laid the foundation of their becoming what they now are not. The good woman of New-England, Connecticut, told us in the blazing sun, year after year, wedding onions, then sold the seed and procured money enough to erect them a house of worship; and she would not imitate their example, and let her children be idle. Why cannot we do something to distinguish ourselves, and contribute some of our hard earnings that would reflect honor upon our memories, and be a blessing to our children? Shall it any longer be said of the daughters of Africa, let us have no ambition, they have no force! By no means. 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