

THE LIBERATOR

VOL. III.
BOSTON, MASSACHUSETTS.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 48.

[SATURDAY, NOVEMBER 30, 1833.]

THE LIBERATOR
IS PUBLISHED WEEKLY,
AT NO. 11, MERCHANTS' HALL.
W. LLOYD GARRISON, EDITOR.

TERMS.
Two Dollars per annum, payable in advance—
\$2.50 the end of six months—\$3.00 at the expiration
of the year.
The rate is imperative, in order to shield us
from the frequent impositions of our enemies. Those
who wish their letters to be taken out of the
Office by us, will be careful to pay their postage.
But yearly subscribers will be received for the
advance subscriptions for the Abolitionist. For every
number obtained by them for either public or
private use, we will be glad to receive a testimonial
from them. Agents are desired not to remit less than \$5
at one time, unless they pay the postage.
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[For the Liberator.]
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Charles Whipple, Newburyport.
Abner Little, Newbury.
Benjamin Colman, Salem.
Charles L. Remond, Newbury.
Edward Johnson, Lynn.
Richard Johnson, New-Bedford.
Ezra J. Pomroy, Tauntonville.
John F. Colman, Fall River.
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Samuel N. Sweet, Adams.
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Thomas M. Pherson, Wilmington.
- NEW-JERSEY.**
Isaac Stiles, Newark.
Abner H. Francis, Trenton.
- PENNSYLVANIA.**
Joseph Cassey, Philadelphia.
Joseph Sharpless, Philadelphia.
Charles C. Gordon, Jr., Pittsburg.
J. B. Vashon, Harrisburg.
George Chester, Harrisburg.
John Peck, Carlisle.
Thomas Williams, Lewisport.
Edward Keach, Williamsport.
John Williams, Valley Mill.
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[For the Mercantile Journal.]
NO. I.
HOW HAPPY THEY ARE!!!
Mr. EDITOR.—You said something the other day about the comfort of slaves. Will you allow me to say a word in reply? What, then, to come at once to the point, is the evidence that the 'slaves' are more comfortably situated than the free blacks? Why, this: 1. That there is more punishment and crime among the free blacks, in proportion to their number, than among the whites.
It is calculated that the colored population of the North furnishes ten per cent. of the criminals. The Report of the Prison Discipline Society for 1827 sets the result thus:
Proportion of the popu-
lation sent to prison.
out of 140
Connecticut 1 out of 250
New-York 1 out of 214
out of 233
New-Jersey 1 out of 2745
Pennsylvania 1 out of 2191
out of 181

2. That the rate of increase of the slaves is five times as great as that of the free blacks. As the rate of increase of the free blacks is 1 per cent, and the rate of increase of the slaves is 5 per cent, the inference is that the slaves are 5 times as 'comfortably situated' as the free blacks.
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[For the Liberator.]
Mr. GARRISON:—
Some time since, an article appeared in the Mercantile Journal of this city, in reference to the condition of the slaves and free blacks. Some days after, I went into the office of the Journal, for the purpose of procuring the number that contained the article, with the design of noting it, in such a way as I thought best, and bringing it under the medium of the Journal. One of the publishers, however, suggested that I had better write an article for the Journal in relation to it, saying that if I would, it should be easier. Accordingly, I did so, and prepared the two articles signed CLARKSON, and the next day handed them in for publication. Both the publishers, as I know, were, or at least professed to be, desirous of their insertion. But the Editor said, No, I accordingly send them to you for publication, if you like best.

But 3. This greater increase of the slaves may be accounted for from other causes than that of greater comfort. For example, the cause of the increase of them. Allowance is made for the increase of population by emigration, and the result is (if it is a supposition) more that the rate of increase among the colonists is only 1 per cent. Now what is the 'irresistible' inference from this fact? Why, that the free blacks of this country are 1-1/2 per cent 'more comfortably situated' than the colonists at Liberia. Would this be good logic? No more is it in the present case. Other causes, besides that of greater comfort, may have been at work to produce this greater increase. Indeed, the prevalence of illicit intercourse between the master, his overseers, sons, &c. and the slaves, a known cause of such increase? Nay, is it not a regular business, and some masters, to raise slaves for market; and do they not therefore take advantage of the same means for raising them which farmers at the north take for raising cattle? And more, who knows how many slaves were smuggled into the country, during the period specified, by the way of Mexico, &c. And yet who would be kidnapped, or seized as runaway slaves, and then sold, to pay the fees of their imprisonment into hopeless bondage? I believe, would show that if there had been divided and precise, and a selling of slaves from abroad, and no kidnapping of negroes at home, the 1-1/2 per cent. would have come up to 3 per cent. Other causes than that of greater comfort, then, are remembered, were at work.

2. Though five times as long as the humble paragon that occasioned them, they are not longer than certain humble paragon that have found their way into your columns; nor longer even than the sum total of some several similar paragraphs that have been continually crowding themselves into the 'little space' you have, to devote to this subject.
They accuse you, you say, of 'deliberate falsification,' and are 'founded altogether on a misapprehension of your meaning,' &c. Then let the communications speak for themselves, and let the public judge.
3. Your explanation only makes the matter worse. You intended to argue, 'I am not so simply, that the slave's physical condition is * * * not so very bad but that it might be worse.' But how worse? Why, by becoming free. Else, why the comparison between the slave and the free black? And this, then, is all that was meant by the 'careless use' of those two words 'comfortably situated'?

promoters was to meliorate the condition of certain individuals, by removing them, with their own consent, from a land in which prejudices existed against them to a great extent. But the slave-owners, seeing that the scheme might be turned to their own advantage, have availed themselves of its instrumentality; and I grieve to say they have obtained the mastery, and that the benevolent portion of the subscribers has sunk into a small minority; so that the agency of the Society is employed for the interests of those who regard abolition as altogether contrary to their interests. (1)
To show that I am not singular in believing that there are some persons who contribute to its funds from benevolent motives, who believe that it does not deserve all the odium that has been cast upon it, I may say that no later than yesterday, I read a letter from THOMAS CLARKSON, (2) a gentleman whom no one can refuse to call the great apostle of abolition and the friend of the negro, in which he declared that after having examined the evidence produced upon both sides, he still believed that the Colonization Society had done good; that it was doing good; and that still more good would result from its efforts. Now, therefore, if, after having taken all the pains that a man could take to arrive at a just conclusion, I should seem to differ from some persons present, I only ask for the exercise of that charity which has been so eloquently pleaded for by my honorable friend, (Mr. O'Connell), and beg place in your organs, for the publication of my opinion as being as conscientious as those who entertain an opposite sentiment.
Having said that I am no friend to the American Colonization Society, and that I think the excess of evil far preponderates over the good, (hear, hear), I should be the last individual to hold up my hand, or to use my tongue, in supporting it; (hear, hear!) and so I have said upon every occasion.

I feel it my duty to say, that the gentleman who came forward with so much pomp has not denied one word in his own defence. He has even asserted that the Colonization Society is for immediate emancipation. The only hope he has overturned, was the story of the bugs—(Cheers)—for he has proved that the slaves in America. The gentleman said, that there is nothing like leather, (laughter), but his story is, that there is nothing like cotton; and he will emancipate all the slaves, as soon as he has the plantations. As Mr. HURST again rose and said—(Aloud)—I believe that the gentleman who just now sat down, (Mr. ARNOLD), has not convinced one gentleman in this hall, and I am sure that we are a very improper assembly to decide upon the question brought before us. He has convinced me that this is a question between two contending parties. The points at issue were, whether slavery should be continued in America, and all the rest of the world, we could sit in judgment upon it, and doubtless should be unanimous in our decision. But after having an opinion made, that this is a question to be decided upon, a gentleman has got up and denies that assertion, and I think we are not a competent assembly to decide upon it, and I will not take any further part in the resolution, that I think will have the effect you intended, without committing the meeting by pledging itself as to the character of the institution. In submitting the resolution, I have said but a few words, and I will speak for myself. I regret that the people of England should be discussing, whether a certain Society is intended to emancipate a portion of the blacks in Africa, and passed by what is occurring at our doors. The meeting has listened with great attention to the gentleman who first addressed it, and also to the gentleman who spoke with so much pomp, and with great delight to what fell from the honorable member for Dublin, as we always must. If I could, for a moment, differ with any portion of that speech, it would not be with so much as I think it is. I think that the gentleman who spoke with so much pomp, and with great satisfaction in having declared our opinion of a principle, rather than condemn a body of men, many of whom, although they may be as honest in their intentions as any amongst us. The resolution is this: "That this meeting is of opinion that the agitation of the West Indian question is likely to result in a more extensive and more effectual agitation of the American Colonization scheme would, in all probability, result in a war with America." (Loud laughter, and a cry of "Oh, no, no, no, no.") I do not think that the agitation of this question in so small an assembly as this, will have any such effect; but if the whole country should be disposed to agitate it, I submit whether it would not be better to exert our strength in a general agitation. (A laugh.) "And that the agitation of the Colonization scheme would, in all probability, result in a war with America; whilst, if humanity is really the object of the meeting, there is at the present moment a more important question to exercise in the case of the poor factory children of this country, without going into a search of proper objects." As for myself, I will not attempt to speak in contradiction to what we have heard of the horrors of black slavery, the horrors of white slavery in our factories. I see a gentleman present, who if he will do me the honor to second the motion, will be able to speak on this subject more efficiently than I can. (A laugh.) I only regret that mitigating the slavery of factory children should have elicited from this assembly a laugh. (A laugh.)

GEORGE THOMSON, Esq. said—I will second the resolution, for the purpose of getting rid of it. I submit, whether a British assembly should be called to meet, to take off its eyes from the sufferings of the colored people, and sympathize upon the tears of the white man's (Cheers).

A GENTLEMAN rose to support the resolution, but Mr. O'CONNELL, with considerable warmth, said: "The cause of the factory children is one that is dear to every friend of humanity. I reply the man that can make it the subject of mockery or ridicule, that is, that he can make it, in any way of a side wind. Why does he not call a public meeting on it? (Cheers.) And any where, where I have a voice or vote, to the factory children. I will not, therefore, sit here, and have their situation put forward as a kind of overture of another great principle. We meet here upon the subject of black slavery, and if the humble gentleman will wait till we have made resolutions, we will then pass a resolution for him—I think unanimously. My opinion shall be most decidedly for him, or with any gentleman who comes forward to speak on this subject, that is no reason why we should be diverted from our present purpose. Every body knows that in business, one thing should be done at a time, or you will do nothing. He who looks at a blunderbuss with fifty shots, which he will do nothing, and hit it, as the Cannagar man did, (Cheers and laughter.) My voice will be raised up against our poor factory children, until they are ten years of age; and I submit that as it is in the nature of an amendment, should be resolved here till the resolution is put. He (Mr. HURST) really treats us as though he had the Colonization Society treats us as masters. I read a passage, in which it was stated that the Society addressed no arguments to the master; and I am sure that gentleman (Mr. ARNOLD) is very fit to address no arguments to you; I have no objection to his (Mr. HURST) humbling himself, whether one great object is to be blotted out and obliterated, by the holding up of a second candle when one is enough for the present occasion. Let us have our own resolutions, and let us be no light of the honorable gentleman afterwards. (Cheers.)

Mr. HURST rose to explain.—The honorable

gentleman, said he, is an old soldier, but I am an old soldier too; and I am not quite to be put down by misrepresentation. I stated that I was a great enemy to slavery, as any man living; and if the question were the abolition of slavery in America, in the West Indies, and every other place, I should assist in it without difficulty. But this is nothing more than a declaration, and the meeting is not to declare, whether a Society has the abolition of slavery in view which it professes. Here is a gentleman who will second my resolution.

Mr. HURST again rose and said—(Aloud)—He is a sham seconder. (Loud laughter.) The resolution of Mr. HURST was then put, and unanimously negatived, and the original resolution carried by acclamation.

The Rev. Mr. ARNOLD said that the word slave should be omitted in the resolution. The CHAIRMAN—You are too late, Sir; the resolution is carried.

Mr. O'CONNELL—He might as well move to leave out the body. (Laughter.) The resolution proposed by Mr. O'CONNELL was carried unanimously.

(To be continued.)

BOSTON

SATURDAY, NOVEMBER 30, 1833.

EDITORS AND NEWS-PAPERS.—No. 1.

Whoever cares for the reputation of his country, or for the pure dissemination of truth, or for the improvement of society, most deeply lament to observe into whose hands that mighty engine, THE PRESS, has generally fallen. The multiplication of newspapers is truly a cause of congratulation, only so far as they become vehicles of practical information and regenerative matter. Our editors as a body—what are they? Measure their intelligence—it is as dwarfish as their subscription list. Examine their principles—they are as straws blown about by the wind—the breath of patronage, or the current of popular opinion, now compels them to ascend and descend, and stimulates them to unblinking profanity—now gives them the semblance of virtue, and anon makes them like arrows, 'venomed and barbed,' to wound and destroy all that is lovely and of good report. Behold their independence! it is that of the miserable creature who begged pardon of all mankind for having been born into the world—weigh it in the scales against a farthing, and it will kick the beam. There are probably fifteen hundred newspapers in the United States; how many of these are conducted in a fearless, unwavering, upright manner? I do not know many are willing to stand up for the bold, religious, for we have no lack of these; but how many stand ready to give battle to all the popular vices and follies of the age, without fear and without favor? And here let me not be understood as requiring of editors an equal advocacy of every moral enterprise; for, as one of the fraternity, I know that this is scarcely practicable. For instance—the anti-slavery cause imposes upon me so many burdens, and has such claims upon my time, that I am necessarily precluded from doing so deeply as an advocate of other benevolent pursuits. No man cherishes more unmingled abhorrence of that most execrable and destructive traffic—the trade in ardent spirits—and rejoices more sincerely at the steady growth of the Temperance reformation, or is more desirable for the prevalence of the cause of Peace, or the extension of the glorious gospel, or the prosperity of a hundred kindred enterprises, than myself; but I cannot give them much direct attention. What then? If my engagements are such as to shut me out from an active and vigorous support of any particular cause, I will throw a stumbling block in the way of none;—I can occasionally say or copy something in their favor, which, through the medium of my paper, may be like a grain of mustard-seed sown in the earth, or a ray of light bursting out so timely as to save some benighted wanderer from destruction. A single sentence may be instrumental in setting some 'great circular mind' in motion, which shall give an impulse to nations, and be felt to the latest posterity.

The complaint, therefore, is not that an equal, but that a consistent aid is not given by the organs of the press to the most important movements of the times, which, in their various magnitude and importance, and pursued by different modes, are nevertheless, close and indissoluble in their relations to each other. Is it right to extort one good enterprise because it is popular, and throw ridicule and denunciation upon others equally good because they are unpopular? Is it right in manner to countenance run-selling, horse racing, lottery gambling, theatrical pollution, &c. &c. even by the insertion of advertisements? Do we, by our language, morality, loudly exclaim against 'No. 1.' Yet this is often practiced and almost universally—done by men, too, who pique themselves upon their patriotism, their benevolence, and their moral worth, and sometimes even upon their christianity.

I have thought that a few essays upon this subject might prove serviceable at the present time; perhaps the series may be longer than I now anticipate, but they shall be brief even if they fail in merit. The hints which they may contain, embodied in a tangible form and placed upon record, may be as useful to me as to others. The general policy of the newspaper press is a crying evil—its stolidity

is less alarming, but quite as indispensable. He, therefore, who shall succeed, even to a limited extent, in changing its principles, reforming its manners, and increasing its intelligence, will confer an important benefit upon the whole country. The task is by no means a hopeless one. The press may be made a powerful check upon the press. Editorial view and fully (if I may so speak) will quail like any other, under the rebuke of virtue and wisdom.

There are some papers which are not tainted by the corruptions of the age—virtuous, faithful, intelligent, useful—and, therefore, worthy of praise and patronage. These must combine to make all others as good as themselves and better if practicable.

In none of these essays do I intend to make any personal references or applications.

A GOOD BOOK AT THE RIGHT PERIOD.

JAMES LORING, of this city, has lately published in a neat and handsome volume of 300 pages 12mo., 'Essays in a Series of Letters, on the following subjects:—On a man's writing, Memoirs of himself.—On Decision of Character, intelligible to the catholic and the Protestant.—On some of the Causes by which evangelical Religion has been rendered less attractive to persons of cultivated Taste.—By John Foster. To laud these Essays is as superfluous as to extol the value of fine gold. This is the fifth American from the eighth London edition. The work cannot be called strictly a popular one,—that is, attaching the idea of evanescence to the term: nor is it calculated to interest feeble or superficial minds. Its thoughts are compact, robust and original—its philosophy clear and deep, without any metaphysical abstruseness—its spirit catholic and expansive. The style is somewhat cumbersome and parenthetical, though not obscure. The profusion of words evidently flow out of a rich fountain of ideas. Foster's Essays fully deserve, and it is fair to presume will find a place in the libraries of all 'persons of cultivated taste.' Nothing could be more apropos than the publication of his Essay on Decision of Character in these puerile, unshuffling, half-and-half times. It is a masterly disquisition.

THE DESPOTISM OF FREEDOM: or the Tyranny and Cruelty of American Republican Slave Masters shown to be the worst in the World; in a Speech delivered at the First Anniversary of the New-England Anti-Slavery Society, 1833. By DAVID L. CHILDS. Boston: Published by the 'Boston Young Men's Anti-Slavery Association for the Distribution of Truth.' pp. 72. Price 12 1/2 cts. single.

This is the first number of a series of publications, entitled the 'Abolitionist's Library.' May the series be long continued, and may every number be like the first, a powerful weapon, wielded by a strong arm, and aimed with unerring certainty at the horrible monster, Slavery. There has, probably, never been a pamphlet issued from the American press which has so completely stripped the 'Despotism of Freedom' of its dark disguise; or displayed the inconsistency of American Slavery in a more odious light. The author has adduced a mass of facts, from the best authority, which should make every American blush when he hears this country called the 'land of liberty,' or 'the asylum for the oppressed.' He has assailed the fabric of oppression with no feeble hand or trembling arm; and has given it a shock from which we trust it will never recover. He has presented domestic tyranny before us in all its loathsome deformity, and in his own words, said to say 'Start not at this; it is truth; and it is time for you to look if it fall in the face, though it do petrify us with horror or sicken us with disgust.' We understand that the Young Men's Anti-Slavery Association, with a zeal worthy the holy cause in which they are engaged, have printed a large edition, in hopes that the friends of the cause would aid in giving it an extensive circulation. May they not be disappointed.

We would remind the members of the Boston Young Men's Anti-Slavery Association, that the following question will come before them for discussion at their next meeting, viz: 'Is it our duty to abstain from the use of articles which are the produce of slave labor?' We would recommend the question to the serious attention of every member.

CAPTAIN ROSS.

This intrepid navigator of the polar sea has at length returned to England after an absence of more than four years. His arrival at Hull was hailed with such enthusiasm, that the following question will come before them for discussion at their next meeting, viz: 'Is it our duty to abstain from the use of articles which are the produce of slave labor?' We would recommend the question to the serious attention of every member.

It is a singular circumstance, that the first of his return in good health and spirits, he had returned in good health and spirits. The following is from the Caledonian Mercury.

'Capt. Ross considers it fortunate that he escaped this season, for it is his opinion that another year would have proved fatal to most of them, as their remaining provisions and stores were inadequate to support Arctic winter. Capt. Ross is understood that his private loss in this expedition is upwards of \$30,000. All his charts, journals, and papers are safe; and his voyage cannot fail to be eminently important to the geography of those regions.'

(For the Liberator.)

TO THE MEMORY OF CHARLES B. STORRS, Late President of the Essex Female College. BY JOHN GREENLEAF WHITTIER.

'He fell a martyr to the interests of his colored brethren. For many months did that mighty man of God apply his discriminating and gigantic mind to the subject of Slavery and its Kennedy; and when his soul could no longer contain his holy indignation against the spoilers and apologists of this upright system, he gave vent to his seething heart, and poured forth his clear thoughts and holy feelings in such deep and penetrating eloquence, that other men, whose he would fain in his humble modesty acknowledge his superiors, sat at his feet and looked up as children to a parent.'—*Correspondent of the Liberator*, 16th of 11th Mo. 1833.

Thou hast fallen in this arm—
The martyr of the Lord!
With thy head upon the sword!
And thy hand upon the sword.
The haughty heart derided,
And the saintly lip reviled.
But the blessing of the perishing
Around thy pillow given—
When to our eyes trembling
The added drop is given—
And the low-appealing thither
Ye earthly powers from heaven,
When a new and fearful freedom
Is professed of the Lord
To the slow-consuming flame—
The Pestilence and Sword!
When the refugees of falsehood
Shall be swept away in wrath,
And the temple shall be shaken
With its idol to the earth—
Shall not thy words of warning
Be all remembered then—
And thy blood unobscured on the
Barr in the hearts of men!
Oppression's hand may scatter,
Its netles on thy tomb,
And even Christian bosoms
Deny thy memory toils.
For thy life shall be a warning
Thy mercy into crime,
And the slandering shall flourish
As the bay-tree for a time.
But, where the South-wind lingers
On Chesapeake's pines—
Or, galls the carcase golden
Down Georgia's gulf mines—
Where now beneath his burden
The tolling slave is driven—
Where now a tyrant's mockery
Is offered unto Heaven—
Where Mammoth hath his altars
And Erie with human blood,
We Pride and Lust debases,
The workman of his pride,
There shall thy grief be spoken,
The Redeemer from falsehood's ban,
When the fetters shall be broken,
And the slave shall be a man.
Joy to thy spirit, brother—
A thousand hearts are thine,
A thousand kindred bosoms
Are aching to the storm.
What though red-imbued Violence
With scorns from combine
The tyrant's hand be raised,
Our Present Hope was thine!
Lo—the waking up of nations,
From Slavery's fatal sleep
The murmur of a universe—
Deep in our hearts are thine,
Joy to thy spirit, brother—
On every cheer and summons
OF FREEDOM'S BOST is given!
Glorious God forever!
Beyond the deep's of life
The soul of Freedom liveth
Impenetrable still,
The words which thou hast uttered
Are of good seed that scatter
In the soil of the heart.
Is springing from the heart.
In the evil days before us,
And the trials yet to come—
In the shadow of the prison,
By the dark and dreary, said to
We will think of thee, O Brother!
And thy sainted name shall be
In the blessing of the captive,
And the anthem of the free.

(For the Liberator.)

To the Treasurer of New England Anti-Slavery Society.

P. N. H. Nov. 14, 1833.

Sir—I send you the enclosed \$—it being the amount of my former annual donation to the Bible Society in this State. In making this transfer of my mite (insignificant indeed of itself) from a Society than which, perhaps no other in this country stands higher in the scale of benevolence, I consider myself governed by motives in strict accordance with rectitude and propriety. It is a fact well known that the Parents Bible Society, engaged in the laudable enterprise of supplying every destitute family in the United States with a copy of the Holy Scriptures, which good work, as far as practicable, is said to be accomplished. The question occurred to me, whether the two millions of slaves were included; and from the best information I have been able to obtain, I must presume that this is not the case. If the same can be said to be accomplished, is to myself truly surprising. If it is the fact that many of them cannot read the Bible, if placed in their hands, or the circulation of the Bible, in general, more or less under legal prohibition with regard to religious privileges, which was the occasion of their not being supplied in common with others; their case is the more urgent, and calls for an unusually more pressing and imperative, to commence a system of effort for their speedy enfranchisement.

It appears to me that, if there are any human beings in the face of this globe, who have paramount claims on the enlightened and benevolent in the United States, the slaves in the United States are that people. Have they not been most shamefully and cruelly persecuted, and on the other side of the way, and left to wallow in their moral pollution, and perish in their ignorance, while the white population

have been comparatively almost sufficed with religious privileges. Under this state of things, ought not the Christian community to adopt the sentiments of the leprose man in the Syrian Camp, and say with them, 'We do not well, this is our day, or rather, our day, and hold our peace, if we tarry till morning light, some mischief will come upon us. Now, therefore, come, that we may go and tell the king's householders.'—(Lamentation.)

It is by no means the worst feature of our slavery system, that their bodies are held in cruel servitude, mangled, manacled, and sold like the brute. But, revolting as this must be to the benevolent mind, it rankles at the soul from its view, when we contemplate that malignant, fend-like, deadly policy, which denies the slave the light of Revelation, which endeavours to shut him in the dark, and thus compel him to grope onward, through his brief and only probationary period, until he stumble upon the dark mountains of eternal perdition. O! there is God, and shall he not visit for these things, O! there is God, and shall he not visit for these things, O! there is God, and shall he not visit for these things.

What denizens of this boasted land of free and equal rights was a few years since prepared to believe, that, ere this, laws would be enacted, prohibiting the sale of slaves. As that question? Lava too, whose penalty for that offence would be DEATH! This seems to be legislating gratuitously for Satan, and an open alliance with the powers of darkness. Will it not be the case, that the laws, which the legislatures of some of the slave States, and even that of Connecticut, in language like this: 'Friends and Confederates, welcome! Fostered your own slaves, thank you! Let no freeman of this country any longer boast of liberty and rights. Let him rather prepare to witness the enactment of laws, which would cause even a Catholic Inquisition to blush.'

It is with emotions of grateful anticipation that I hail the New England Anti-Slavery Society, as the day star of hope to the long benighted and degraded millions of Africa, whose benighted rays already begin to glid with brighter prospect the confines of that darkness in which the African-American has so long been shrouded; and which has scarcely been dispelled by the rays of the Sun of Hope might look for deliverance. Let, then, all the consistent friends of civil and religious liberty unite. There is but one appropriate way to overcome the prejudices of the Colonizationists, and the selfishness of the slaveholder. Let there be light, and let the great battery of Truth be opened upon them. This is the artillery before which this strong hold of Satan must crumble and fall. From this the discharge of moral and intellectual light is incessantly continued, until this hideous monster shall be driven from his last lurking place, this gloom of wickedness, and the national execution, and the flag of Liberty wave over none but the free. Dictated by motives and measures which the God of Truth and Justice will approve, and relying on the aid of the friends of the late Rev. James Arber, of the Zion Methodist Church, New York.

MARRIED.—In New York, on the 21st inst. by the Rev. William Miller, Arber, of Cromwell, of the Rev. William Miller, Arber, of Cromwell, of the late Rev. James Arber, of the Zion Methodist Church, New York.

DIED.—At Philadelphia, October 16, Mrs. Eliza Hall, in the 31st year of her age, after a lingering illness of six months, which she bore with fortitude and resignation. She left a husband and one child to lament her loss, together with her relations and a large circle of friends and acquaintances. At the age of 16 Mrs. Hall made a public profession of religion, and her correct deportment secured her the respect and esteem of all that knew her. She possessed a cheerful disposition and an intelligent mind. During her long illness she often expressed a wish to be restored to health. It was the wish of the Lord, 'But said she, 'my only wish—I wish to submit to whatever may befall me, as called for in the name of the Father to remain around her bed. After shaking hands with all present, she called for her nurse to meet her in the Kingdom of Heaven. In a few moments she departed this life with scarcely a groan or a sigh.

In Weatherfield, Ct. on the 16th inst. Mrs. Miriam, wife of Kells Carr. She has left a husband, and a numerous circle of relatives and acquaintances, who will deeply feel her loss.

In New York city, on the 9th inst. Richard Taylor, aged 70 years.

EVENING SCHOOL.

The subscribers would inform the young ladies of color in Boston, that they will open an Evening School on the first day of December, the school room under the Belknap St. Church.

Reading, Writing, Spelling and Arithmetic, will be particularly attended to. Terms one dollar, stationary included.

The school will be kept some evenings which will be most agreeable to the pupils. It will be conducted by Miss M. V. BALL, who has become members of the School, would be there on the above named evening.

L. M. BALL,
M. V. BALL.

LONDON HAT STORE.

No. 8 South Fifth street, between Market and Chestnut streets.

A SPLENDID assortment of Pritchard's best LONDON BEAVER HATS, direct from the manufacturer, constantly on hand, at wholesale and retail; warranted not to fade, and of every best quality.

Generous customers respectfully invited to call and examine them, whether they purchase or not.

ARNOLD BUFFUM,
Philadelphia, Nov. 8, 1833.

JUST PUBLISHED.

'The Despotism of Freedom; or a Speech at the First Anniversary of the New England Anti-Slavery Society, 1833.' By DAVID L. CHILDS. JAMES LORING, 132 Washington-street, Boston, 30, 1833.

TO LET.

The upper part of the House, 47, Howard Street, consisting of back and front Parlor. Inquire on the premises.

New-York, Nov. 17, 1833.

LITERARY.

[For the Liberator.]

YE DAUGHTERS OF FREEDOM! AWAKE!

Tune—"Hailin", or "Hopkins". Ye daughters of freedom! awake and arise! A spirit is calling to you from the skies! His flight is begun from yon glorious plains, To wake you to gaze on the slave in his chains.

TIGHT LACING.

The subjunctive form is based upon an old theme, the tyranny of fashion; but the conception of the writer, in personifying the "destroyer," is not only new but good. The beautiful effect of light being seen in the dark, and we therefore cheerfully give the piece a prominent place in our columns.

THE DESTROYER.

From the empty face of a thoughtless brain, On Venus's wings I sprang; While from fery, crown'd, full foxes and lead, My birthday party came.

THE SLAVE MOTHER.

I hear a groan!—I louder wails— A voice!—a voice!—of woe it tells— A shriek!—a shriek!—that pierces to the soul— She sobs and swears and wails.

UNFADING BEAUTY.

Written in 1640, by T. CAREW. He that loves a rose in clime, Or a coral lip admires, Or from star-like eyes doth seek Fuel to maintain his fires.

HYPOCRISY.

We are not to blame in this.— 'Tis too much proved, that the deceiver's vice, And pious action, we do sugar o'er. The devil himself.

MISCELLANEOUS.

[From the New-York Journal of Commerce.] THE FALLING STARS.

In your paper this morning, some notice is taken of the phenomenon of yesterday. It comes so far short of the view taken of it by myself, and a number of friends who gazed upon the spectacle with me, that I cannot but tell of that eventful scene, as we witnessed it. One of the family arose at 5 o'clock, A. M. to prepare for leaving the city in the seven o'clock boat. He threw up the window to see whether the dawn had come, and behold the East was lighted up, and the heavens were apparently falling. He rubbed his eyes first in doubt; but seeing on every side the stars falling with the dawn, and the sky falling like flakes of snow and whitening the sky, he aroused the whole family. At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the East lighted up with the dawn, and the stars falling, the North and the West, also showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife, and she came running, and she exclaimed, 'See how the stars fall!' replied, 'That is the wonder,' and we felt in our hearts, that it was a sign of the last days.

the same: 'But the day of the Lord will come'—and, although with him a thousand years is as one day, and one day is as a thousand years, it is wise to look upon the teachings of his Providence and of his word. No philosopher has told or recorded an event like that of yesterday morning. A Prophet of 1800 years ago foretold with me, that the stars would be troubled of hovering stars falling to men's feet, or of 'hot ashes' to our nostrils, upon the same day, in the only sense in which it is possible to be literally true. I would I stop to discuss the 'signs in the heavens,' as the Apostle's word, and that must stand. I will not speculate. Natural causes undoubtedly produced this phenomenon, and the same will probably produce the scene to which the world is prepared.

SHOOTING STARS. The following account of a meteoric phenomenon, very similar to that of the 13th inst, is taken from the Richmond (Va.) Dispatch, of April 23, 1838. The electrical phenomenon was observed on Wednesday morning last at Richmond and its vicinity, in a manner that alarmed many, and terrified every person who beheld it. From one o'clock until five o'clock, the shooting stars seemed to fall from every point in the heavens, in such numbers as to resemble a shower of sky-rockets. The inhabitants happened to be out, and to be called to the door by the fire-bell, which was rung on account of a fire that broke out in one of the rooms of the Army, but which was speedily extinguished. Every one therefore had an opportunity of witnessing a scene of nature which never before was displayed in this part of the globe, and which, probably will never appear again. Several meteors were accompanied by a train of fire, that illuminated the sky for a minute or more. One, in particular, appeared to fall from the zenith, of the apparent size of a ball eighteen inches in diameter, that lighted for several seconds the moderate air, and produced a hissing noise in the air was plainly heard, and several reports resembling the discharge of a pistol.

Capt. Hammond, of the ship Restitution, from furnished us with the following extracts from his journal, by which it appears, that precisely one year previous to the late wonderful meteoric phenomenon, he witnessed a similar one, near Mocha, in the month of March. 'Nov. 13th, 1837.—From 1 A. M. until 5 o'clock this morning, there was a very unusual phenomenon in the heavens. It appeared like meteors bursting in every direction. The heavens were clear, the stars and moon bright, with streaks of white, and clouds interspersed in the sky. On going on shore in the morning, I inquired of the Arabs who had noticed the above; they said they had never seen anything of the kind. I then asked them if the like had ever appeared before. The oldest of them replied that it had not. I asked them, to what cause they attributed the above, and they said they supposed the Devil was doing it, and that he ordered it an ill omen, which of course was natural, as they were daily expecting an army to besiege the city. For the last six days it has been blowing a strong gale from the South—hazy weather, and the stars very few. Capt. Hammond and his ship's company have had the extraordinary good fortune of witnessing this wonderful phenomenon twice on the 13th inst. The ship being in our bay on Wednesday morning, they saw the meteors as early as 12 o'clock, and they ended their day-light. The appearance of the heavens was very similar to that at Mocha, on the same day, and the meteors on Wednesday morning were more numerous, and not quite so bright. They state that the display on Wednesday was most brilliant between 4 and 5 o'clock.

It is a remarkable coincidence that the three great Meteoric showers, the only ones of which we have dates or particulars, all took place on the morning of the 13th November—viz. In South America, in the year 1779 (formerly printed 1778)—At Mocha, Nov. 13, 1837, and in the U. States, Nov. 13, 1838.—Salen Reg.

TAXES IN ENGLAND.

LONDON, Oct. 5, 1838. The opponents of the assessed taxes are daily getting more and more numerous. I attended one of their meetings, and had a solemn number of persons who have taken no idea of never to pay these obnoxious impositions. I may truly say, that I felt yet to be a subscriber of public opinion, and yet to be a place. The question is, how and where will this conspiracy end? No one can tell for 10,000 persons decline to pay, and their goods cannot be sold, 20,000 will soon follow the example. Exchequer writs may be issued and the parties threatened to be punished, unless they comply; but that course will only tend to increase their numbers. Those who have been served with writs, and made a subscription, and stated it to be made in emulation to go down to Westminster and a band of rioters, accompanied by flags, and societies, and there put in their appearance. Affairs are certainly by no means very agreeable to the Chancellor of the Exchequer, long since, to have a writ with a universal demand for the abolition of these taxes. At the city of York a meeting has been held for the purpose of paying some respect to the memory of the distinguished friend of the human race—Mr. M. B. Keble, Archbishop of York presided, and the principal resolution was moved by the Lord Chancellor to the effect, that some benevolent institution should be erected, or in the event of the funds not proving sufficient, that the subscriptions should be placed in the Minster, both as to be accomplished. Lord Brougham seemed desirous of having a large sum devoted to education, and eloquently observed, that 'He trusted that when ignorance offspring of ignorance, and illegitimate intolerance—be made extinct, the benighted world would be all anxious to relinquish whether in Europe or America. Many will however think that his Lordship is rather Utopian in his anticipations, but those who have devoted themselves to inquire into the origin of the assessed taxes, will be convinced that it is chiefly an emanation, a consequence of ignorance. In this country the barbarous state of the lower classes is truly lamentable, and their love of ardent spirits is one of their most pernicious and disgusting traits. Correspondence of the Jour. of Commerce.

of officers, it would amount to \$342,000 less, that is now paid as a tax for licensed spirits, the sum of \$400 taken from the earnings of \$10 into the treasury, licensed grogshops which legislators to make laws, which will operate to tax the community, and take away the high earnings of the people? The New-York, after a long session, say that this is the source of vice and misery, and that the most quarters of the crimes and pauperism of the city are to be prevented, and together with an incalculable amount of wickedness, does not come under the cognizance of law. And they add, 'It is a common public avowal, that no time has arrived since the evil complained of, would not be sanctioned the purpose of vending ardent spirits for legitimizing the traffic, at the expense of our moral, intellectual and physical power.' Of 53, who were in one year committed to the house of Correction in the city of New-York, 433 were drunkards, and the remainder were committed to the workhouse, and the latter are called drunkards; and it is his opinion, that they were not taken into the workhouse, but in the habit of the excessive use of ardent spirits, and intemperance is almost the sole cause of all the crimes committed. They were committed as paupers, and were almost all pilfer if they could not procure rum with their means, which they have taken. Is it not a most vicious for legislators to sanction a business which produces such results? They are elected by the people, and sent to legislate for the purpose of preventing all their time, and a vast portion of law to punish crimes, which are committed in making laws, and the people are obliged to pay millions of dollars annually, to sustain the people of this free country, and to legislate? They punish the criminal, longer endure the traffic that makes them. Like the father, to prevent his son from swearing, sends him to school, and he would visit him with his wrath; and with the same wisdom as done by fathers to keep their sons from being sent to ardent spirits, answered, 'Why, they must drink it all themselves.' They build prisons and license men to carry on the trade that fills them; tenants to the asylums, and furnish their errands; the new and old almshouses, and the magistrates are not the suffering manufacturers to fill their purses, and the public houses, and tenfold the personal and domestic wickedness of the country. And when the people are not to be allowed, and will have often in his nature, and vote that they will have such influences among them, the commissioners, or some petty officers clerical with a brief authority, come in and gravenly declare, 'The public good requires them; and thus again lose the opportunity of doing this. This is legal oppression, legislative tyranny; and it leaves behind it a deep and lasting sense of injustice. A few retailers have the profit of making spirits, and the people have to support them; and when they complain of the palpable injustice, it is then that 'The public good requires it.' This is to announce, and it needs no spirit of prophecy to announce, that the people will have the men born to be free, who have the power and the heart to be free, will not endure it. A few men, for their own pecuniary profit, will not be satisfied with the sanction of law, thus to burden the community with 30,000 persons admitted to the workhouse in Salem, Mass., the superintendent states, in his opinion 2360 were brought there, and that the number of the almshouse in New-York states, that the number of male adults in the house is 572, of which there are not 20 that are not the support of their families; and of females is 50 of men; that can be called sober women. In the city of Boston, for six years, there were 30,000 persons committed to the almshouse, and 95 to a single prison, for drunkennes; and 55 drunkards were committed to the penitentiary, in a single month. A distinguished jurist in the city of New-York, acquainted with the courts, stated, that he could find but three cases of murder committed in that city for fifteen years, except under the influence of liquor. Legislators license murderers, and license the business that makes them; but not without becoming, if they know what they do, shavers in the guilt. They expend millions to prevent disease, and license the business which produces it, and render it incurable; but not without becoming necessary to the consigning of multitudes to premature grave, and a miserable eternity. (To be continued.)

MORAL.

LAW. WHICH AUTHORIZES THE SELLER OF ARDENT SPIRIT AS A DRINK, MORALLY WROG.

The only reason why it was ever thought proper to license any one to sell ardent spirit, and thus teach by law the propriety of the traffic, was the erroneous idea, that to drink it moderately is useful; and therefore right. But as the drinker will not moderately, would strongly tempt men to drink it immoderately, and many, if it were sold to them, would be ruined, and become a nuisance to society, legislators have sought to guard against these evils, by providing that no one should sell it except respectable men; and no more of them than the public good required; and that they should sell only to such men as would not be injured by it. But it is now known that all who drink it are injured by it, and that the public good instead of requiring, forbids that any should sell it, and that licensing it, while it authorizes, and perpetuates the evil, does not prevent its evil, the whole foundation of that legislation which authorizes and licenses its continuance is entirely swept away. It has nothing to do with ardent spirit, and traffic not upheld by the law, and would fall to the people to make money by it, it would fall of itself; and under the long accumulated and mighty weight with which it has burdened the community, it would rise no more. Let legislators and all respectable men, who sanction it, and the last relic which makes it even tolerable in a civilized community, they abandoned, who care not a jot for their forefathers, and who are hastening rapidly, to their own place.

But it is said, 'The licensing of the traffic is a good revenue to the State, and therefore the community will not consent to its repeal. It is much like that of the woman who sold her grain and her rags to purchase whiskey for her children. She said it was cheaper to keep them on whiskey, than on bread; and as it made a market for her rags, was a source of profit; in governmental language, of revenue. Her garments and those of her children were soon nearly all rags, and all sold; when her revenues were such that she and her children, as a public body, were obliged, by a public tax, to be supported at the almshouse.'

This well illustrates the principle and the effect of raising revenue by the sale of spirits. What are the facts? In the country of Baltimore, Maryland, the support of pauperism, nearly the whole of which was occasioned by the sale of spirits, cost, in 1830, more than \$20,000. From that sum, the deficit between eight and nine thousand, the revenue obtained, leaving between thirteen and fourteen thousand dollars, in that single item, to come from the same source, was the support of the woman whose revenue was the support of the pockets of the people. To this also ought to be added in balancing the account, the cost of crimes, idleness, dissipation, sickness, and various other evils occasioned by it. And will not the people, for the sake of being relieved of the burdens, be willing to dispense with the revenue? Is there a man in the community, who would not be willing to give up the revenue, to make money, or drinker, or one who would not be willing to give up the revenue, to let him be called to bear in his own person, and in the arms of his children, the burden of the prison in Baltimore states that 2392 criminals were the same year committed to that prison; and that 424 of them were intoxicated with spirits. And that in that year, and that in his opinion, eight tenths of the whole were intemperate men. The expenses of the city of New-York in 1832, were \$2,838,892.—\$688,374 of which were raised by a direct tax. The support of the criminal, pauper, and civil establishment cost \$315,782 38, and the Cholera, in addition to public and private charities, and individual expenditures, cost \$102,575. Making \$418,358 83; by far the greatest proportion of which, as well as almost innumerable other evils, were the fruits of about 3000 spirit venditors, licensed to sell out of the sum of 210,000 souls. And what do you think as a compensation for the enormous mischief which they occasion? \$22,157. And, say that that, after having committed to the people, after having committed to the people, should if no drums were sold or drunk in the city. Suppose that only half of the expenses of the city were occasioned by the sale of five sixths of the criminal, pauper, and paper establishments; and one half of the salaries

of officers, it would amount to \$342,000 less, that is now paid as a tax for licensed spirits, the sum of \$400 taken from the earnings of \$10 into the treasury, licensed grogshops which legislators to make laws, which will operate to tax the community, and take away the high earnings of the people? The New-York, after a long session, say that this is the source of vice and misery, and that the most quarters of the crimes and pauperism of the city are to be prevented, and together with an incalculable amount of wickedness, does not come under the cognizance of law. And they add, 'It is a common public avowal, that no time has arrived since the evil complained of, would not be sanctioned the purpose of vending ardent spirits for legitimizing the traffic, at the expense of our moral, intellectual and physical power.' Of 53, who were in one year committed to the house of Correction in the city of New-York, 433 were drunkards, and the remainder were committed to the workhouse, and the latter are called drunkards; and it is his opinion, that they were not taken into the workhouse, but in the habit of the excessive use of ardent spirits, and intemperance is almost the sole cause of all the crimes committed. They were committed as paupers, and were almost all pilfer if they could not procure rum with their means, which they have taken. Is it not a most vicious for legislators to sanction a business which produces such results? They are elected by the people, and sent to legislate for the purpose of preventing all their time, and a vast portion of law to punish crimes, which are committed in making laws, and the people are obliged to pay millions of dollars annually, to sustain the people of this free country, and to legislate? They punish the criminal, longer endure the traffic that makes them. Like the father, to prevent his son from swearing, sends him to school, and he would visit him with his wrath; and with the same wisdom as done by fathers to keep their sons from being sent to ardent spirits, answered, 'Why, they must drink it all themselves.' They build prisons and license men to carry on the trade that fills them; tenants to the asylums, and furnish their errands; the new and old almshouses, and the magistrates are not the suffering manufacturers to fill their purses, and the public houses, and tenfold the personal and domestic wickedness of the country. And when the people are not to be allowed, and will have often in his nature, and vote that they will have such influences among them, the commissioners, or some petty officers clerical with a brief authority, come in and gravenly declare, 'The public good requires them; and thus again lose the opportunity of doing this. This is legal oppression, legislative tyranny; and it leaves behind it a deep and lasting sense of injustice. A few retailers have the profit of making spirits, and the people have to support them; and when they complain of the palpable injustice, it is then that 'The public good requires it.' This is to announce, and it needs no spirit of prophecy to announce, that the people will have the men born to be free, who have the power and the heart to be free, will not endure it. A few men, for their own pecuniary profit, will not be satisfied with the sanction of law, thus to burden the community with 30,000 persons admitted to the workhouse in Salem, Mass., the superintendent states, in his opinion 2360 were brought there, and that the number of the almshouse in New-York states, that the number of male adults in the house is 572, of which there are not 20 that are not the support of their families; and of females is 50 of men; that can be called sober women. In the city of Boston, for six years, there were 30,000 persons committed to the almshouse, and 95 to a single prison, for drunkennes; and 55 drunkards were committed to the penitentiary, in a single month. A distinguished jurist in the city of New-York, acquainted with the courts, stated, that he could find but three cases of murder committed in that city for fifteen years, except under the influence of liquor. Legislators license murderers, and license the business that makes them; but not without becoming, if they know what they do, shavers in the guilt. They expend millions to prevent disease, and license the business which produces it, and render it incurable; but not without becoming necessary to the consigning of multitudes to premature grave, and a miserable eternity. (To be continued.)

JAMES BIRD, BOOT & SHOE MAKER, RESPECTFULLY informs his friends and the public that he has removed in part, his shop, from No. 67, Dock street to No. 252, S. Seventh-street, a few doors below Lombard-street, where he trusts by strict attention to merit a continuance of their patronage. Boots and Shoes, in the most fashionable style, of the best materials and workmanship, made to order, at the shortest notice. Also—Repairing of all kinds done on the most reasonable terms. PHILADELPHIA, Nov. 2, 1833.

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