



# THE LIBERATOR.

VOL. I.]

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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## THE LIBERATOR

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WM. LLOYD GARRISON, EDITOR.

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## THE LIBERATOR.

These same slaveholders would wash through seas of the blood of white men, as well as black men, to gratify their despotic propensities, if they were not restrained: it is the fear not the love of either God or man, that restrains them.

BRANNAGAN.

A correspondent at Hartford informs me, that, on asking a prominent member of the Colonization Society how he relished my address in that city, he replied, "He did not like it; because it would have a tendency to inspire the colored people"—truly, a most formidable objection! He further said that I was a dangerous man; that I acknowledged myself a peace-disturber, a fanatic, and a madman—which was very true; and that they must put a stop to my career. I plead guilty of having made the following confession in my exordium:

*Ladies and Gentlemen of Hartford*—I am the peace-disturber Garrison—the fanatic Garrison—the madman Garrison. Before commencing my address, I would premise, that it must be necessarily protracted in length. If I were here to plead the cause of ten white citizens in chains, I am persuaded you would listen to me until midnight. I am here to plead the cause of more than two millions of colored countrymen, who are groaning in servile bondage, and who are at least as valuable as any white citizens. I trust you will hear me patiently to the end.

Either the irony of my first sentence was exceedingly pointed, or the understanding of my Hartford censor unconsciously obtuse. This same sagacious and valiant gentleman declares, that "if the people of color do not leave the country, he himself will be obliged to take his departure." If you have tears, prepare to shed them now.

JUDICIOUS. That discreet, temperate and enlightened philanthropist, the editor of the Boston Liberator, says—"if we deemed it pleasing in the sight of God to kill tyrants, we would immediately set ourselves at the head of a black army at the South, and scatter devastation and death on every side." There is another consideration which probably has its influence in restraining the pugnacious propensity of Mr Garrison. The first step for such a purpose would insure him an elevation as high and as well deserved as that conferred upon Haman by Ahasuerus.

The foregoing article is from the pen of the sweet-tempered editor of the Middlesex (Ct.) Gazette, whose wit and humanity have been admitted in a former number of the Liberator. I rejoice to learn—imperfectly as is the acquisition—that he is a convert to the doctrine of non-resistance; and since, in his estimation, were I to assist the oppressed in fighting for their rights, I should deserve to be elevated on a gibbet—as an eminent moralist, he must denounce Lafayette, Kosciuszko, Palaski and De Kalb, as criminal abettors during our revolutionary

war, and regret that they were not strangled by the common hangman.

Whether it be fear or principle which leads me to deprecate violent and bloody measures, I am not willing to concede that a blow struck by my hand in the cause of liberty, would exceed in enormity that which Lafayette and other patriots have given. Nay, I am bound to the slaves by dearer ties than foreign warriors were to our fathers, because they are our countrymen; and surely if a man can be justified in fighting for a foreign people—the Greeks or Poles, for example—how much more can he be justified in fighting for his own-brethren! Yet I am for leaving vengeance to God.

### NO 'MALIGNITY'!

Since the retirement of its former accomplished editor, Mr Colton, the 'American Spectator,' at Washington, has steadily degenerated in dignity and spirit. It occasionally blows a two-penny trumpet for the American Colonization Society, with the air of a thunderer and the efficiency of a dwarf. As a specimen of its temper, I degrade the columns of the Liberator by inserting the following paragraph, extracted from the Spectator of June 11th:

"The Editor of the Liberator, Boston, has headed an article in regard to us, malignity. We shall leave it to Mr Orr (who is now absent) to make such reply as he may deem proper. We cannot, however, but express our astonishment at the conduct of Mr Garrison, and the sentiments expressed in his paper. We have been accustomed to feel some respect for the feelings, and motives of Mr Garrison, however mistaken and dangerous we have thought his principles, but we can no longer find any excuse for him, unless it be in the loss of his reason. We consider his doctrines to be those of a madman, and his efforts for more mischievous and dangerous to society, than those of the incendiary. We no more approve of the system of slavery than he does; we desire its abolition as strongly as he. But WE WOULD AS SOON COMMIT FORGERY, OR ROB THE STORE OF OUR NEIGHBOR, as be guilty of publishing and circulating such a paper as the Liberator. We hope the good people of Boston will frown upon his proceedings, and rebuke the will spirit of fanaticism which governs him. Every friend to the colored people of our country, should deem it a solemn duty to withhold either the least countenance and support from Mr Garrison, or his paper. In our humble judgment, every true patriot and Christian, unless his information be partial, or his mind deluded, will desire, with one of the most intelligent and pious men in Boston, that Mr Garrison's subscription may not be sufficient to secure to him his bread." We leave him for the present.

It might seem harsh to remark, that a man, who has the least regard for his reputation, would as soon commit forgery, or rob the store of his neighbor, as be guilty of writing the above article; but, certainly, it is sufficient to substantiate my charge of 'malignity.' Its authorship, it is true, does not attach to the editor of the Spectator; but as he has since expressed no disapprobation of its spirit, I am justified in supposing that it receives his approval.

Now, what is the crime for which I am arraigned, and which, in the eyes of this anonymous censor, is as bad as arson, forgery or theft? Of what transgression have I been guilty, which should lead every true patriot and Christian to involuntarily upon my head? It is simply in rebuking slavery as a system so full of impiety, cruelty and injustice, that it should not be tolerated under any pretence. It is in contending for an immediate compliance with the requirements of justice, and with that safe and equitable precept of Jesus Christ, "Therefore, whatsoever ye would that men should do unto you, do ye even so to them." It is in pleading for my colored countrymen as every body willing to concede I should plead for my white ones, were they in similar circumstances. It is in doing that it is expedient, or right, to cease from robbery and oppression by a slow process. It is in leaving the conduct of slaveholders without excuse or palliation. It is in endeavoring to prove, that, in every point of view, the immediate and total abolition of slavery would be attended with the happiest results. Finally, it is in sounding the trumpet of alarm, to warn an infatuated and slumbering people of great and imminent danger; in conjuring them to make peace

with the Avenger, ere he come upon them in his wrath, when his eye shall not pity nor his heart relent; and in showing them how much nobler it is to elevate than to degrade their fellow men.

—The head and front of my offending, Hesth this extent—no more."

I borrow the words of another. The thing I say is true. I speak the truth, though it is most lamentable. I dare not hide it, I dare not palliate it; else the horror with which it covereth me, would make me do so. Wo unto such a system! wo unto the men of this land who have been brought under its operation! It is not felt to be evil, it is not acknowledged to be evil, it is not preached against as evil; and, therefore, it is only the more inveterate and fearful an evil. IT HATH BECOME CONSTITUTIONAL. It is fed from the stream of our life, and it will grow more and more excessive, until it can no longer be endured by God; nor borne with by man. I warn you, fellow-citizens, to keep clear of it so far as you are able. Let wealth be held in no comparison with the avoidance of such unholy and inhuman practices. So that your business and traffic yield you daily bread, be contented; and for the rest, see, I pray you, that it be not obtained at too dear a rate.

Of the intelligence and 'piety' of the Boston gentlemen, who wishes that my subscription may not be sufficient to secure me my bread, I leave the public to judge. I was credibly informed, some two or three months ago, that the late editor of the 'Journal of Humanity,' at Andover, in a letter probably to this same individual, expressed a similar benevolent hope that Mr Garrison would not be able to obtain bread and water, so long as he conducted the Liberator. It seems Mr Tracy has found an echo to his sentiment.

They who are convinced that the Liberator is worthy of public patronage—the real friends of the people of color—I trust will be disposed to make still greater exertions in its behalf, so that it may continue to live, 'a terror to evil doers, but a praise to them that do well.'

### ABOMINABLE.

One of the most outrageous paragraphs which ever disgraced the pages of a newspaper, is the following, extracted from an account of the recent fire in Fayetteville, North Carolina, written by the editor of the Journal in that place:

"The slaves and other colored population deserve great credit for their conduct on that eventful day; there was nothing like riot or disorder amongst them; but they all seemed to work with a zeal and intrepidity which manifested a hearty sympathy in the common cause, and that devotion to the interests of their masters, so REMARKABLE IN THE AFRICANITY CHARACTER before a sickly and false humanity had instilled into his bosom the poison of discontent, and alienated his feelings from those WHOM GOD HATH APPOINTED HIM TO SERVE. Acts of heroism and disinterestedness were done by them on that day, which it may be proper on some future occasion more particularly to mention."

Here the slaves are, one moment, elevated almost to the dignity of angels, and, at the next, degraded to a level with the brute creation! And because, in the hour of peril and desolation, they generously returned good for evil, instead of vindicting their rights and slaughtering their tyrants like the 'patriotic' Greeks and Poles, therefore their recompense shall be, an assurance that God has appointed them to serve, and consequently a continuance in hopeless servitude!!! O, monstrous ingratitude! O, horrible blasphemy! In the above paragraph, too, it will be seen that the benevolent feelings of the people of the free states, towards the unhappy slaves, are denominated 'a sickly and false humanity'! Yet, in the article from which this is taken, an appeal is made to their compassion, to extend the hand of relief!!

It is worthy of remark, that, while our editors have copied these atrocious sentiments, far and wide, not one has expressed his disapprobation of them! At the time of their first appearance, we were in Philadelphia; and we know that they shocked and wounded the sensibility of a very large number of

estimable citizens. Doubtless their effect was similar elsewhere; and it is not unlikely that they have prevented a large amount of charitable donations—for who could contribute liberally to men who were glorying in acts of oppression? To the credit of the Editor of the United States Gazette, it should be stated that, in publishing the account of the fire, he omitted the offensive paragraph.

Pithy, fearless and sound. We offer our best acknowledgments to the anonymous author, and solicit a continuance of favor.

### For the Liberator.

### ARE YOU OPPOSED TO SLAVERY?

Scarcely a man can be found, north and east of Maryland, who will not tell you he is heartily opposed to slavery, and would do almost any thing to put an end to it. But is it slavery to which we are so much opposed? or is it rather to the colored people? Perhaps it would be well for us to know which. If the former, why not use some effectual measures, instead of raising money to send away FREE BLACKS, as well as slaves, to Liberia? Do we not deceive ourselves in thinking our opposition is to slavery?

Suppose the only way (almost) to put an end, an everlasting end to the evil, should be proposed—and it may have been a hundred times, for aught I know) and that, too, a method which would cost us but few dollars and cents—would we adopt it?—would we adopt it, reader? I fear we should filter; and the multitude of opponents of slavery, would dwindle into a very small number, if they did not vanish into thin air.

The truth is, this subject has not been talked of enough. We have not sounded each other's opinions on it sufficiently; and there is no way to begot a habit of thinking on any thing, like frequent conversations. Our powers of thought and speech are as much improved by exercise, as is the memory. We may deplore the evils of slavery, form Colonization Societies, and now and then talk of the criminality of the oppression; but so long as we do nothing more—so long as we use their products—men will be held in involuntary servitude. This is the whole secret.

Are you opposed to slavery? then neither touch, taste, nor handle the price of blood. Do you ask, How can I do this, seeing many of the comforts of life are the product of their labor? Go to work—form societies, pledging each member to either use, buy, nor sell slave productions; get as many to join you in the effort as you can; and when it is seen that men are taking such a stand, FREE LABOR will become as fashionable at the south, as in our own state; and cotton, rice, sugar, molasses, &c. &c. will be furnished to equal the demand, produced by freemen. Let the benevolent AFRICAN (and there is an occasional anomaly of the kind) establish manufactories to work none but free cotton—establish ware-houses and stores, for the sale of their goods, and other free productions—and the poor will bear a proportion of the loss for awhile, should there be any, in purchasing at the small additional cost that may accrue thereby.

This is the way. Call the ideas 'chimerical,' or whatever else you please—your conscience will hold you to its correctness.

Some of the articles, occasionally produced by slave labor, are already to be had, by a little trouble, with which the tears and blood of the oppressed are not mingled. And it is for us to call for them. We can get some sugar, molasses, coffee, a little cotton, and, perhaps, rice—raised by freemen. And should we fail to get enough, no matter at how low a rate the slave article may be procured, do without.

But I live in the country; I can get none of these things, unless such as were raised by slaves. Then is it time something was done. Stop where you are—for humanity's, for conscience's sake! Is oppression wrong? Is slavery an evil—a crime? Would you

Have a slave To fan you when you sleep, and tremble when you wake? The man who secretes or partakes of stolen goods,

is ranked with the thief, and punished with the thief. Would you not secrete stolen property—and will you perpetrate slavery, by using the price of blood? Does your appetite rise in opposition to your better judgment, reason and conscience, and reply—'what have I to do with the labor by which the articles I want are produced?' Hear not its depraved and guilty demands, lest it drive thy opposition to slavery far from thee; let it compel thee to smile, while the unfortunate descendant of Africa is loaded with chains and stripes; lest it make thee willing to oppress thy fellow for a cup of coffee, a little sugar, molasses or rice! Ay, and it may be, the while you are professing religion—that which requires us to do unto others as we would that they should do unto us.' Suppose yourself were in bondage, (and thou art already a slave to appetite, perhaps) would not thy deadliest curse follow the being who partook of thy labors, however remote? How much the cries of the oppressed enter into the ears of the Lord of Sabaoth—his ears, who said, 'vengeance is mine—I will repay!'

What is just we may have done in ignorance, even so that it has been 'winked at—but God note commandeth all men, *enquire where, to repent* of this, as well as other wrongs. Whatever was done in that darkness may not be persisted in: the excuse is now taken away. See to it, that you go to work.

ANTI-SLAVERY.

For the Liberator.

REVIEW ON AFRICAN COLONIZATION.—NO. 3.

MR EDITOR—There are so many passages in the Review on African Colonization to which I have referred in the former numbers, which in my judgment are objectionable, that I am at a loss how to make a selection; particularly, as when I began these numbers, it was a part of my plan that they should be few and short. There is a passage in page 473, which I cannot consent to pass over without remark.

'For the existence of slavery in the United States,' says the writer, 'those, and those only are accountable, who bore a part in originating such a constitution of society. The men who brought the kidnapped wretches from the shores of Africa, the men who bought the victims, the legislators who permitted and encouraged such a traffic—they must account to God for those crimes, and for the natural results of those crimes through all generations.'

If I understand the writer, he says, that the men who planned the voyage, the captain of the ship and the crew, the person who bought the slave, the legislators who permitted the traffic or did not prevent it, are alone guilty in the sight of God, through all generations. Of course, the man who now purchases the children of those who were brought here in so unrighteous a manner, and makes slaves of them, and entails the state of slavery to the twentieth generation, is innocent. If this is so, my views of justice must be erroneous. I have always supposed that the man who makes a counterfeit Bank bill, and who puts it first in circulation, is guilty of fraud. And I have yet to learn, that the man who receives the counterfeit, and pays it to his neighbor, knowing that it is a cheat, is not as guilty of fraud as if he was the original forger of it. But according to the Reviewer, the man who passes the counterfeit money is not guilty. Surely the sages who have made our laws, and the judges and juries who have condemned the culprit for paying out counterfeit bills, are in a monstrous error. They must go to school to the Reviewer to learn Christian morals; and perhaps after studying several years, they may learn, that the man who passes counterfeit bills, if he did not manufacture them, and he who purchases a black man and deprives him of his freedom, and fastens the chains of slavery upon him, provided he did not steal him from the African coast, is an upright and honest man. But the principle has been long established, that if an individual forges my name, and attaches it to a note of hand, the transaction is vicious; and although the note may pass through the hands of twenty honest men, and they have each received the full value of the note, I can never be obliged to pay it, for it carries iniquity on the face of it. Slavery is exactly of the same character. It is born in sin, and shapen in iniquity. It commences with cruelty and oppression, in depriving a fellow being of his personal liberty, the greatest gift next to the salvation of the soul, which God has bestowed on the children of Adam; every step of its progress, to the twentieth generation, it carries on its forehead, stamped in characters that are indelible, *cruelty, oppression, and guilt*. And though all mankind should hold slaves, it would be still true, that each individual who deprives a fellow being of his personal liberty, would be guilty of oppression and cruelty, as he does an act which God has never authorized, and which is merely an usurpation of power. If I have a right to deprive my neighbor of his personal liberty, then I have a right to deprive him of his property, for the latter is of little value compared to the former. But establish the principle that the strong may deprive the weak of their property, and you break up civil society; you make the nation a den of thieves and robbers.

The persons who advocate slavery, seeing it to be much for their comfort and convenience to make

others work for them, entrench themselves by appealing to the Bible; not to the spirit of the Bible, which breathes peace on earth and good will to men, but to detached passages of the Scriptures, which, by twisting and torturing, may have the semblance of upholding slavery. The Reviewer says on the page last quoted,

'The Bible contains no explicit prohibition of slavery. It recognizes in the Old Testament, and in the New, the existence of such a constitution of society; and it lends its authority to enforce the actual obligations resulting from that constitution. Its language is, Slaves obey your masters, and masters give unto your slaves that which is just and equal, knowing that ye also have a master which is in heaven.'

Before I examine what the Scriptures do say, I would ask, what is the object of the Reviewer, in stating that 'the Bible contains no explicit prohibition of slavery?' The Bible contains no explicit command to transfer the sabbath from the seventh to the first day of the week. What then? Are we to give up the Lord's day, and keep the Jewish Sabbath to the end of the world? The Bible contains no explicit command that I shall not drown my neighbor. What then? Shall I be innocent if I throw him overboard, ten miles from shore, and let him take care of himself? What if the Bible does not say in so many words, *thou shalt not take away the personal liberty of thy neighbor*; yet if it can be shown to be contrary to the spirit of the Gospel of Christ to deprive our neighbor of his liberty; if the Bible contains precepts which in their practical operation are directly opposed to slavery; then we cannot practice slavery and be innocent; then we cannot uphold the conduct or fortify the minds of others to the commission or continuance of it, without involving ourselves in guilt. But I still ask, what was the object of the Reviewer in making this declaration? Did he wish to persuade the slaveholder that the Bible would sanction his retaining his neighbor in bondage? Or did he wish to acquire favor among the owners of slaves, by haing out a sign, which they should consider as a proof that he was an advocate for slavery? I cannot appose the former, as I have understood that the conductors of the Review are ministers of the Gospel. And who can believe that the ministers of the meek and lowly Jesus would pollute their hands in such a cause? Who can believe that the followers of Him who said, 'blessed are the merciful, for they shall obtain mercy,' would undertake to support a course of conduct which involves cruelty, oppression and guilt? The Lord Jesus Christ in his first sermon at Nazareth, declares, 'The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.' And can we suppose that one of his ministers, would publish a labored article, intended to fasten and bolt the doors of the prison in which the captives are bound; intended to perpetrate the bondage of those who are bruised and beaten? Oh tell it not in New-England, publish it not among the descendants of the pilgrims, lest the fair fame of our country should be tarnished, lest the enemies of liberty should triumph!

But if there are no explicit prohibitions of slavery in the bible, there are commands, of universal application, which are directly opposed to slavery. Two of these I will rehearse. 'Thou shalt love thy neighbor as thyself.' 'Whatever ye would that men should do to you, do ye even so to them.' The first are the words of our Lord Jesus Christ, when one enquired of him, what was the first and greatest of the commandments. His reply was, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' And he adds, 'On these two commandments hang all the Law and the Prophets.' These are the sum and substance of the directions given in the scriptures. I ask the Reviewer, who is thy neighbor? Is he the person who lives next door to your dwelling? Or do you elevate your view to more remote individuals, and call all the people in the United States your neighbors? Or do you extend the appellation to the whole human family? Perhaps you would exclude those who are guilty of having a skin darker than your own. If so, how white must a man be in order to be our neighbor? Shall the tawny Indian of our forests be excluded, and the still darker Malay and Chinese? Then half the human race must be struck off our list, for more than half are darker than our Indians. Would you exclude only those who have lived under a vertical sun in Africa? Yet with respect to these, the bible informs us, that God of one blood has made all the nations of the earth. If the Reviewer is still at a loss, I would refer him to the parable of the good Samaritan. I think we must agree that our Lord intended by our neighbor, every son and daughter of Adam. I ask the Reviewer again, whether he loves himself so well, that he would choose not to be in bondage; whether he is ready to surrender all his personal liberty, and pass into a state of perpetual servitude; and what is more, that his children to the twentieth generation shall likewise be slaves? If not, then by this scriptural rule, on which hang all the Law and the Prophets, if he holds a slave, or en-

coerage others to hold them, he is an offender—his law condemns him; and *slavery is not the sin of ignorance*; he sins with his eyes open, against light and knowledge. But it is idle to suppose that the Reviewer, or any other man in his senses, would choose to be a slave. No man ever lived who did not love personal liberty. No man ever surrendered that liberty with cheerfulness. It is an innate affection of the soul. You might as well attempt to eradicate the love of life, as that of personal liberty. It clings to the heart with a grasp that is convulsive; and not to the heart of the polished European, but to only to the heart of the polished European, but to his who wanders on the banks of the Niger, or traverses the desert of Sahara.

In order to elucidate this subject, I will suppose, that in the year 1700 some ships from Constantinople, manned with Mahometan soldiers, made a descent on the coast of Pennsylvania, and kidnapped a thousand of the inhabitants, and carried them to the African coast, and sold them for slaves. Here they were kept in iron bondage, but after a hundred and thirty years had elapsed, they had increased so greatly, as to number many thousands. But, notwithstanding their numbers, and the fact that those who stole them and carried them away, and the first purchasers, were all dead, I would ask the Reviewer, would it be right, would it be in accordance with the precepts of our Lord,—Do ye unto others, as ye would that others should do unto you,' and 'Thou shalt love thy neighbor as thyself,' to keep their descendants in bondage? I will go farther, and ask him, would not he, and every praying Christian in the land, be impertinent in prayer to the Almighty, that the iron yoke might be broken, and the captive set at liberty? Yes, and when the Reviewer, and the whole community, had heard that they had burnt their bonds, that they had taken the management of their cause into their own hands, and had established their independence, they would praise the righteous Governor of the world, that He had heard and answered their petitions. If such intelligence would ring through our land, and excite joy and gratulation in every bosom, ought we to be indifferent when we know that two millions of our fellow-men are at this moment in bondage, in our own land, whose fathers, more than a hundred years ago, were stolen from their friends and country, and sold into slavery to the people of these United States. And would not the holy angels rejoice as heartily; would not their anthems of praise burst forth with as great a degree of rapture, on the intelligence of the emancipation of these two millions of human beings, as they would in the case I have supposed on the liberation of the descendants of our brethren from a neighboring state? And, Mr Editor, why should not we rejoice as sincerely, as heartily? I can think of but one reason; and that is, the two millions are guilty of having a skin darker than our own. Here is the secret of the difference. It is this that dries up our tears, that steals our hearts, that extinguishes the feeble remains of Christian principle among us. But for this, we should not see grave legislators making laws which prohibit the instruction of the blacks, in reading and writing. It is this, which prompts men to put down, by the energy of law, the Sabbath school for black children. It is this, which can induce a minister of the gospel, from Georgia, (and I have seen the case) to doubt and hesitate whether it was right to teach the colored children to read, so that they might search the scriptures. It is this, in a great measure, which produces all the doubts in the mind of the Reviewer, and prompts him to lend his aid in riveting the chains of the captive, and induces him to publish to the world, that 'the bible contains no explicit prohibition of slavery.'

But, Sir, it has often been asked, and with an air of triumph, too, *if slavery is wrong, how happens it, that the bible has not expressly prohibited it?* I answer, that the bible has prohibited slavery, as fully, as absolutely, as it is in the power of language to express the prohibition. If there were no other passages in the bible, which apply to the subject, than these two verses, *thou shalt love thy neighbor as thyself, and do unto others as ye would that they should do unto you*, no man would have the shadow of an excuse to hold a slave one hour. So long as these verses remain a part of the word of God, slavery is prohibited by the authority of the Almighty! It was, therefore, unnecessary and superfluous, for any other prohibition to be inserted in the sacred volume. On these two texts, therefore, as on a rock, I make my stand, and defy the capidity and sophistry of every friend and supporter of slavery under heaven. I am well aware that the selfishness and wickedness of men, are involved into the very texture of their hearts. I am aware that they have often attempted, and will again attempt to twist and torture the scriptures, to speak a language directly contrary to the intention of its author; but so long as these texts remain, these texts that are so plain that they cannot be misunderstood, the dispute is settled, the guilt of slavery is fixed, and the slaveholder has mark imprinted on his forehead, by the finger of God, which all the waters of the Atlantic cannot wash out.

But the Reviewer says, 'the bible recognizes both in the Old and New Testaments, the existence of such a constitution of society, and it lends its author-

ity to enforce the actual obligations resulting from that constitution.' As to the recognition of the fact that slavery existed at the times the scriptures were written, what does that prove? So the scriptures mention the duplicity of Abraham, with respect to his wife, without any censure, and the conduct of the daughters of Lot relative to their father, without condemning it. What then? Is the recognition of the fact equivalent to the divine approbation? And because the Scriptures recognize the existence of Slavery, is that a proof that God approves of it, and sanctions the conduct? But the Reviewer proceeds; and here he and almost all slaveholders entrench themselves behind what they conceive an insuperable fortress, and it lends its authority to enforce the mutual obligations resulting from that constitution. In other words, it commands slaves to obey, and masters to treat their slaves with justice and kindness. Is this sanctioning and approving of slavery? If it is, then the director to render obedience to magistrates, 'Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God; sanctions and approves in the same manner of cruelty, and oppression, and injustice, and murder, and war, for many civil governments bring all these evils on the people. 'The powers that be are ordained of God,' says the Apostle; of course the usurpation of Athaliah, and of Napoleon, and of Don Miguel, are in accordance with the will of God. But no person believes this, for to suppose it would be to charge the Almighty with contradicting the plain precepts of his own word. He has told the world, that 'he that ruleth over men must not be just, ruling in the fear of the Lord.' Now if God chose that Athaliah, and Napoleon, and Don Miguel, should usurp the powers of the supreme government, then he chose to have rulers who were unjust, and who did not rule in the fear of the Lord. Of course, he approved and disapproved of the same thing at the same time, which is an absurdity, as well as a reverence towards the Author of our being. If the argument of the Reviewer proves anything, it proves too much, and of course cannot be legitimate. The fact that slaves are commanded to obey, and masters to treat them kindly, no more proves that Slavery is agreeable to the Almighty, than the fact that God gave the countries occupied by the Moabites and Ammonites to those nations is a proof that He exercised complacency towards them. But on this subject we are not left in doubt, for he says the Moabites and Ammonites shall not come into the congregation of the faithful forever. Will not the argument of the Reviewer lead to the adoption of the old and long exploded maxim, that 'whatever is, is right?' If the slave is bound to obey the man who steals him, or the man who purchased him of the thief, or the man whose family the stolen individual or his progeny have remained for a century, then whoever supposes the civil power must be obeyed by all the people. Of course, the French nation had no right to rise up on the arbitrary power of Charles the Tenth, and overturn it; neither had the people of the United States any right; when oppressed by Great Britain, previous to the revolutionary struggle, to shake off the yoke and declare themselves freemen; neither had the Israelites, when oppressed by the Philistines, any right to break their chains. To such absurd conclusions as these, does the argument tend; it proves too much, and of course proves nothing.

I wish, Mr Editor, those persons who refer to the Bible so often to uphold oppression and cruelty, would read it prayerfully, and strive to imbibe its spirit. Were this done, so far as they are honest, we should find them converted. Instead of being their heads to find arguments to justify keeping their neighbor in bondage, we should see them exerting themselves to elevate the character of those who have been so long degraded and depressed through the avarice of our countrymen. We should see them striving to communicate instruction in the knowledge of useful business, in religion, and in moral habits. May the time soon arrive, when this effort shall be made with energy, with system, and with perseverance. PHILEAS SMITH.

CHANGE OF APPELLATION.  
To the Editor of the Liberator.  
DEAR SIR—I observe in one of your late papers the complaint of a correspondent, that the term 'negro' should be applied to the colored citizens by those who are friendly to them; not aware that from the use that has been made of that term, it is understood among those, to whom it is applied, as an insulting and offensive appellation. The word 'colored' is not a good one. There are several objections to it. The most important is, that whenever used, it recalls to mind the offensive distinction of color, a distinction which the philanthropist is endeavoring to do away, and should not therefore remind the two parties of, (both white and black,) whenever he has occasion to name the letter. The name of 'African' is more objectionable yet, and is no more correct than that of Englishman would be to a native born citizen of the United States. The colored citizen of America is an American of African descent. Cannot a name be found that will express these two facts? I suggest one; and I beg you would

your readers to reflect on it, before you reject it as unamiable or of little importance; and if you approve of it, to do your best to introduce it to general adoption. It is 'African-American,' or, written in one word, 'African-American.' I think much may be said in favor of this term. One of its recommendations is, that it asserts that most important truth, that the colored citizen is as truly a citizen of the United States of America as the white. I suggest to the editor of the proposed new philanthropic newspaper in Philadelphia, to exchange the intended title of his sheet from American to African-American.

A SUBSCRIBER.

SLAVERY RECORD.

A CLERICAL WOLF!!

He was a wolf in clothing of the lamb, That stole into the fold of God, and on The blood of souls which he did sell to death, Grew fat: and yet when any would have turned Him out, he cried:—Touch not the priest of God. And that he was anointed, fools believe: But knew that day, he was the devil's priest; Anointed by the hands of Sin and Death, And set peculiarly apart to ill.— While on him smoked the vials of perdition Poured measureless. POLLOCK.

[C] The name of the clerical monster, who is exhibited in the following article, should be given to the public. Undoubtedly, the most abominable and surprising spectacles which the wickedness of man presents, in the sight of Heaven, is a reverend slave praying upon the lambs of God, and trafficking in the souls of men. Even infidels, we conceive, must confess that, in the present case, the world has evidence of the total depravity of one human being.

A painful scene was exhibited in our village on Saturday. A colored woman, remarkably likely, about 22 years old, who had been here for some time and behaved very well, was arrested as a slave. The proof was sufficient, and she was taken off, the semblance of sorrow and despair. Universal sympathy seemed to be felt for her fate. Her master, a Presbyterian Clergyman from Richmond, Va. it was said felt some apprehensions lest there should be an attempt to rescue her. Much as public feeling was excited, we do not apprehend there was the remotest danger.—It is the law of the land, and obedience to the law is here regarded the first duty of a good citizen. Some talk of buying her freedom provided, but it was said that the owner asked \$5 or 600 dollars, which, of course, might be received as a refusal to sell. While the Richmond Clergyman exercises his right to reclaim his slave, we shall exercise ours as the conductor of a free press by saying—that we hope he may be merciful and pray that he may obtain mercy from Him whose law, if we read it aright, prescribes to do as ye would have others do unto you.—Westchester (Pa.) Vail. Rec.

From Poulson's Philad. Advertiser.

LIBERTY AND EQUALITY.

The people had scarcely done rejoicing over that declaration which says, 'all men are born free and equal,' when a black man was seized in this 'Land of Liberty,' (and we are sorry to say it) in the City of Brotherly Love! deprived of his 'inalienable rights,' and without having committed any crime whatever, was inhumanly dragged along our streets; torn from his wife and family, and sent to the Southward.

Where the fustian Banner proudly waves In splendid mockery o'er a land of Slaves. T. MOORE.

HAVANA. From a correspondent, the editors of the Baltimore American have received the following letter, dated HAVANA, June 23. You may hear rumors of a revolt of the slaves, or rather blacks and creoles here, but they are unworthy of notice. A proposal by a few of their number to surprise the whites on the Plaza de Toros without the walls, on a feast day, and at the moment of the ascension of a balloon, was overheard, and in consequence the all guards and garrisons were ordered to be prepared for the occurrence of a revolt; but the day passed off in tranquillity, and nothing more has been said or thought of it. At or near St. Jago, an insurrection was suppressed by the slaughter and execution of many negroes, but there is no concert between the blacks of the two sections of the island.

Is it possible?—The Western Observer states that the Mayor of New-Orleans has prohibited opening Sunday Schools for the instruction of the blacks. The penalty for the first offence is a fine of five hundred dollars, and death for the second!! St. Johnsbury Herald.

JUVENILE DEPARTMENT.

[C] The following verses were sung by the Juvenile Choir of the Sabbath School, on the afternoon of the 4th inst. at Park-street Church.

- This is the youthful choir that comes, All dressed so neat and gay; As bright as birds that soar and sing, And warble all the day. This is the youthful choir that loves The teacher to obey; That meets to sing, and pray, and learn, On every Sabbath day. This is the youthful choir that goes Through wind and storm away, From peaceful home to Sabbath school, To learn salvation's way. This is the youthful choir that sings, When all the town is gay; That praises God with gratitude On independent day.

The following lines were occasionally sung or recited by the children in a school of industry in this city: At school we learn to read, and sew, To cipher, write and spell, And since these things 't is good to know, We'll try to learn them well. 'T is good to sew—for thus we may An honest living earn. May help our parents by our work, So we'll try hard to learn. 'T is good to read—that we may pass Our leisure with delight, Our duty from the bible learn, And know what wise men write. To write and spell is good—for thus When friends are far away, We speak to them, they speak to us, And pleasure thus convey. Arithmetic is good—we learn By this most useful art, How much to spend of what we earn, That we may lay up part. To be industrious we are taught, Clean, neat, and careful too, Watchful that all we do or say Be honest, kind, and true. All these are good, and best of all For these our duties are; Then let us always practice them With diligence and care.

BOSTON, SATURDAY, JULY 16, 1831.

[C] I gladly insert the following report and resolutions, to the exclusion of some editorial articles intended for the present number. It is with pain and surprise that I learn the suspicions which are cherished by my colored friends, in regard to the Sabbath School. If they have any confidence in my word, I assure them that their fears are entirely groundless; and I conjure those who are parents, as they value the temporal and eternal welfare of their children, to send them where they can obtain instruction on the Sabbath. They will perceive, by the annexed statement, that the teachers are their friends—true, devoted, disinterested friends—who have no connexion whatever with that anti-christian combination, the American Colonization Society. I shall endeavor to address them publicly on this subject in a very short time, so that every fear may be allayed and every misapprehension removed. The real author of this mischief is the pseudo philanthropist, who, a short time since, made a proposition in the Boston Recorder, to this effect—that the Sabbath School children, throughout the country, should contribute money on the then approaching Fourth of July, for the purpose of carrying the colored children to Liberia!! Let him here meditate upon the result of his scheme, and learn a lesson that shall make his memory immortal. No attempt, happily for the exasperated feelings of the people of color, was made to sponge money from the children in this city, on that day.

I understand that, three or four years since, some officious teachers at the colored Sabbath School were constantly installing colonization precepts (the most heathenish of all precepts) into the minds of the children, but no such conduct obtains among the present teachers; nor will they ever mention the word 'Liberia' or 'Colonization,' unless they are desirous to drive every scholar from the school. A want of room prevents me from enlarging upon this topic. I commend the subsequent report and resolutions (which are drawn up in a truly christian spirit) to the gratitude and confidence of my colored brethren. For the Liberator.

BELKNAP-STREET SABBATH SCHOOL.

A considerable number of the scholars in this school, having recently refused to give their attendance, and assigned as a reason, that it was identified with the Colonization Society; and it appearing that this opinion was said, by them and their parents, to have been received from some articles in the Liberator; the teachers, at a recent meeting, appointed a committee to take the subject into consideration, and draft a letter to Mr Garrison, to be accompanied with some resolutions, expressive of the objects of the school; and disavowing all connexion with the Colonization Society. At a subsequent meeting, the committee made the following

REPORT.

To WILLIAM LLOYD GARRISON: Dear Sir,—You are probably aware, that for several years past, there has been in operation, in this city, a Sabbath School, connected with the Boston Sabbath School Union, the design of which is, to impart religious instruction to colored children. This school, as we confidently believe, has been the means of doing good, both to parents and children. The children, many of them, have manifested a willingness to receive instruction; and some, as we fondly hope, have been brought under the saving influence of the truth. The parents have hitherto manifested considerable interest in behalf of the school; and have expressed the warmest gratitude, from time to time, to the superintendent and teachers, for their kindness in instructing their children in the knowledge of the word of life. Those who have now the happiness of instructing in the school, can look back with the pleasing assurance, that their labor has not been in vain in the Lord. They have ever esteemed it both a duty and a privilege, to instruct these children, and to do all in their power to break the

bands of ignorance which have so long bound them, and bring to their minds that knowledge, which enables them to make a wise and salutary selection. And it is gratifying to know, that we have heretofore enjoyed, to some extent at least, their confidence and affection, without which, our attempts to instruct them must have been useless.

We have not labored without difficulty, though we have, heretofore, met with no very serious obstacles. But we are now perplexed with a difficulty, of a more serious aspect than any which has ever before been known in our way, and which we feel very desirous to remove. An impression now prevails extensively, among parents and scholars, that our school is in some way connected with the Colonization Society; and that instead of wishing to enlighten their minds, we are secretly endeavoring to favor the policy of that Society, and prepare the way for their transportation to Africa. This impression, we regret to say, has been received from some articles which have appeared in your paper. We do not suppose, however, that you harbor such a suspicious yourself, or have designedly conveyed such an impression to the minds of your readers. Some of us have read your paper, and if we do not fully coincide with all your views, we have but little confidence in the utility of the colonizing scheme. And we have never discovered any thing in your paper designedly calculated to induce the belief that our school is identified with the policy of the Colonization Society. We suppose the impression was received from some remarks of yours upon the proposition recently made to children in Sabbath Schools, to give a small sum, on the fourth of July, to aid the objects of that association. Indeed, it would seem very natural, that those who watch the movements of that Society, with a jealous eye, should, from this circumstance, be led to fear, that the cause of Sabbath Schools is connected with its operations. Your language, we think, has been misapplied; for we cannot believe that you entertain the opinion which we have supposed.

We have said, that this impression is a great obstacle to the prosperity of our school. It is so, indeed. It has deprived us of the confidence of both parents and children—and, without this, it will be vain for us to proceed. While the parents entertain the suspicion, that instead of seeking the salvation of their children, we are secretly plotting to carry them away from the parental roof, we cannot expect they will be entrusted to our care; and even if they were, our instructions could have no effect, while they harbor such a suspicion. Our school is in a great measure deserted, and we find it impossible, while this erroneous impression is entertained, to induce children to attend.

We cannot think of giving up the school, and yet, while this discouragement is before us, we have little inducement to continue it. Feeling, as we do, a deep interest in the welfare of the children, we cannot be willing to relinquish the school. To do this, without being compelled, it seems to us, would be a violation of our most solemn obligations. We love our scholars—and prize the salvation of their souls, and if we know our own hearts, these are our only motives in giving them religious instruction. We have no desire to transport them to any colony, but that of Heaven; and for this, we have an earnest desire, and to this object we shall aim all our exertions.

You are not responsible for any evil consequences which may result from the perversion of your language. But there has been an honest misunderstanding, and as you have so recently produced an unfavorable impression in relation to our schools, we cannot doubt your willingness to make the necessary correction. We have the more confidence that you will comply with our wishes, from a belief that the cause of emancipation, which you have espoused with such commendable zeal, can in no way be better promoted than by the influence of Sabbath Schools. 'Godliness is profitable unto all things,' and it is godliness alone which we wish to implant in the hearts of the children; and we wish to enlighten their minds, and sow in them the seeds of divinity, by preparing the way for their transportation to Liberia, then we confess ourselves guilty of the crime laid to our charge; and we will continue to enhance our guilt, so long as God shall give us the opportunity. Yes, if this be guilt, we wish to drink its lowest dregs. But we do not believe that our instructions have anything to do with the Colonization Society, and we wish the groundless impression removed. For this reason, we desire you, as your paper is the only medium through which we can speak to the parents of our scholars, without the labor of personal visitation; and as they have imbibed the error from this source,—to publish this letter, and the subjoined resolutions, which are designed to correct an impression so injurious to the prosperity of our school: Resolved, That we acknowledge no connexion between our Sabbath School and the Colonization Society, and that we have no desire, in our instructions, to favor its designs. Resolved, That we have no desire that either the parents or the children should be removed to another country; and that we are willing they should remain in any portion of our land which they may choose; and that we are willing, in every respect, to do unto them as we should wish them to do unto us. Resolved, That we sincerely desire the salvation of their souls; and that our only object in instructing them is, to prepare them for Heaven. Resolved, That we most affectionately invite the colored parents to send their children to our school, assuring them that we shall do all in our power to render them happy here and hereafter. At a meeting of the Teachers in the Belknap-street Sabbath School, July 11, 1831, it was unanimously

Resolved, That the foregoing letter and resolutions be signed by the committee, and presented to Mr Garrison, with the respectful request that they may be published in the Liberator, with such remarks as he may think proper to affix. In behalf of the Teachers, we are, sir, yours very respectfully, C. C. DEAN. OLIVER JOHNSON, } Committee.

For the Liberator.

PUBLIC MEETING.

At a full and respectable meeting, composed of gentlemen of color, held at the African School Room, Belknap-street, on the 12th July, 1831, it was Resolved, That we view the contemplated plan of erecting a college for the education of young gentlemen of color, of high importance to us, as a people, and, consequently, shall lend every aid in our power to the accomplishment of the same.

Resolved, That we view Mr Garrison's labors and unwearied exertions, in our cause, as of increasing benefit to our race, and greatly commanding our thanks and gratitude.

Resolved, That in approving of the utility of such a paper as the Liberator, we shall signify our approbation of the course it pursues, by the best proof—and that shall be, the continuation of our patronage.

Resolved, That we recommend to all our brethren the propriety of obtaining a copy of the late address delivered at New-York and Philadelphia, before the colored people, by Mr Garrison, as we deem it an instructive and useful piece of composition.

The meeting was addressed by several gentlemen, and finally adjourned to Tuesday the 19th inst. for a further discussion on the merits of the college question; and the Secretary, J. T. Hilton, was instructed to make known the adjournment in the Liberator. ROBERT WOOD, Ch'm. J. T. HILTON, Sec.

[C] The suggestion of 'A Subscriber' is worthy of some consideration. For our own part, we are pleased with it; but, ere we adopt it, we should like to hear from our readers—especially our colored readers, (for we must use this term at present) on the subject. It is to be regretted that necessity demands a distinctive appellation, by which to designate a portion of our fellow-countrymen; but, as this is the case, we think the least objectionable one would be, 'African-Americans,' or 'Africo-Americans,' written as a compound and not as one word. The terms 'negroes,' 'blacks,' and 'people of color,' ought, if possible, to be repudiated.

[C] The second letter of the Hon. Richard Rush, on the tendency and character of Free Masonry; (which was read in the Old Cradle of Liberty, on Monday afternoon last,) is a most spirited and cutting rebuke, not only to the Fraternity, but to a great majority of the quill-driving gentry. Mr Rush, we think, for energy of expression, aptness of illustration and keenness of satire, has scarcely his rival in our country. We applaud him for his courage, honor him for his principle, and support him for his worth.

[C] We hope the length of the communication of 'Phileathous' will not deter a single reader from giving it a careful perusal. The writer steadily progresses in strength, faithfulness and cogency.

The communication of 'V.' is partly in type, but unavoidably omitted. His reminiscence is valuable. 'Leo,' and some others, next week.

[C] An adjourned meeting of the colored citizens of Boston and its vicinity, will be held on TUESDAY EVENING NEXT, July 19th, at 8 o'clock, at the School Room in Belknap-street.

Swindle.—John T. Robinson, late of Portland, but formerly of Portsmouth, N. H. put an end to his existence, about 11 o'clock on Saturday evening, at the Mansion House Hotel, Milk-street, by shooting himself with a pistol.

ANOTHER. On Monday morning, Mr Charles Gardner, a young man of respectable connexions, drank poison, and expired about 2 o'clock, P. M.

New-York, July 6.—The colored population of our city, as usual, celebrated yesterday in honor of the abolition of slavery in this state. A large procession was formed at an early hour in Hudson-street, under the direction of the Marshals, and after marching through several streets, repaired to the African church, where an appropriate oration was delivered. The celebration was well got up, and the whole proceeding conducted in a manner creditable to those engaged in it.—Courier.

From Port au Prince.—Papers of the 26th ult. received at New-York, by brig Titon, Martin, are entirely silent in regard to the relations with France, and Capt. M. reports, that the ferment between the French citizens and Haytiens had nearly subsided.

JUST PUBLISHED, AN ADDRESS, Delivered before the FREE PEOPLE OF COLOR, IN PHILADELPHIA, NEW-YORK, And other Cities, during the month of June, 1831, BY WM. LLOYD GARRISON. PRICE 12 1/2 CENTS. For sale at this office. Our colored friends, who reside in distant places, are informed that the postage on a copy of this Address will be the same as newspaper postage—a cent and a half at the greatest distance. Packages will be sent by mail as soon as ordered.

LITERARY.

From the Doylestown Intelligencer. A NEW PROJECT FOR CELEBRATING THE ANNIVERSARY OF INDEPENDENCE.

JULY the Fourth, a glorious morn! Who dare profane the patriot's day? A noble empire then was born. And Truth and Freedom claim the lay. Shall Bacchanals, with bloated form, Shoot patriot names who brav'd the storm? Ebriety too oft has stain'd With feverish vanities the hour, And passion tyrannous profan'd The day that broke the wing of power; If hearts require a jubilee, Let temperance the watch-word be. And should some virtue interpose, To check such celebration rude; Would men but combat inward foes, And learn the art of doing good,— A day so spot, so nobly free, Would prove a real jubilee. The sun now lavish'd in parade, Carousing, may your peace annoy; If to the Widow's bank 'twere paid, 'T would cause her heart to sing for joy. Your chorus join with cheerful voice, 'I've made one grateful heart rejoice.' Some brother in affliction pines, Of Africa's race perchance is he; In misery's gloomiest shed he lies; The aggregate would many free; Oh haste! the Christian joy prefer, Be Liberty your Almoner. Some neighbor by misfortune driven, To languish on the world's wide sea, O! be the Almoner of Heaven, Release his babes from poverty; The squander'd stores of this wild day, Would make their hearts so blithe and gay! But more! as candidates for Heaven, Good stewards of His bounty be; What God so lib'rally has given, And you have shar'd that boon so free; For this swell high the grateful lay! To Him then dedicate the day. J.

SONNETS.

BY SHAKESPEARE.

When in disgrace with fortune and men's eyes, I all alone beweep my outcast state, And trouble deaf heaven with my bootless cries, And look upon myself, and curse my fate, Wishing me like to one more rich in hope, Featur'd like him, like him with friends possess'd, Desiring this man's art, and this man's scope, With what I most enjoy contented least: Yet in these thoughts myself almost despising, Haply I think on thee,—and then my state (Like to the lark at break of day arising From sullen earth) sings hymns at heaven's gate; For thy sweet love remember'd, such wealth brings, That then I scorn to change my state with kings. Weary with toil, I haste me to my bed, The dear repose for limbs with travel tired; But then begins a journey in my head, To work my mind when body's work's expired: For then my thoughts (from far where I abide) Intend a zealous pilgrimage to thee, And keep my drooping eyelids open wide, Looking on darkness which the blind do see. Save that my soul's imaginary sight Presents thy shadow to my sightless view, Which, like a jewel hung in ghastly night, Makes black night beautiful, and her old face new. So this by day my limbs, by night my mind, For thee, and for myself, no quiet find.

From the London Literary Gazette.

We say that people and that things are changed; Aye! it is ourselves that change: 'Who heart Makes all around the mirror of itself. Where are the flowers, the beautiful flowers, That haunted your homes and your hearts in the spring? Where is the sunshine of earlier hours? Where is the music the birds used to bring? Where are the flowers—why thousands are springing, And many fair strangers are sweet on the air; And the birds to the sunshine their welcome are singing— Look round on our valley, and then question 'where?' Ah! my heart's darkness! I own it is Summer, Though little 't is like what it once used to be: I have no welcome to give the new comer; Strangely the Summer seems altered to me. 'T is my spirits are wasted—my hopes that are weary; These made the gladness and beauty of you: To the worn and the withered e'en sunshine is dreary, And the year has its Spring, tho' our own is no more.

MISCELLANEOUS.

From the Cincinnati American.

SPEECH OF MR. WIRT IN THE CHEROKEE CASE.

Knowing the general admiration with which the character and course of the late Attorney-General, WILLIAM WIRT, is regarded, I think that a sketch of the late Cherokee argument, as conducted by him, in the Supreme Court of the United States, would not be unacceptable, from one who enjoyed the privilege of a personal attendance during the trial. The people of the United States have seen his fearless and patriotic course while Attorney-General. They ought not to forget his honorable and independent behaviour, when called upon in his private capacity, as the champion of public faith towards the tribes. They ought not to forget that when a reckless and insane administration was madly rushing upon a wanton violation of the pledged honor of our government,—WIRT was the man who stood up to cry shame upon the dishonor—and to protect, by the whole powers of his mind, what he, and all just men consider the national faith—the common principles of justice—and, indeed, the preservation of the comprehensive and true policy of America. It is true, indeed, that his warning was unheeded—it is true that the victim strove to shelter himself, protected through the shield of his matchless eloquence,—but his words were not unheard. 'The spirit which animated his noble appeal, will never die while there beats a heart in America capable of responding to the calls of truth, honor and justice.

As for myself, never shall I forget his behaviour on that great occasion. He seemed, as he arose to address the court, more than usually solemn. He commenced slowly, and in a subdued tone, partly from previous indisposition, and partly as if conscious of his responsible situation—the most arduous and exalted of the justest cause, before the highest tribunal on earth. He felt what was expected of him, perhaps, too forcibly at first; but as the dauntless conviction of what he had done and could do, gained ascendancy in his mind, his eye lighted up—his form became erect—his action free—his language bold and energetic—his style magnificent—his reasoning irresistible. He spoke of the tremendous interest of the subject to America and to the world—and he labored through the most arduous consequences of refusing that redress to his clients, which they demanded, but did not supplicate, his voice almost faltered beneath the contemplation. But when he rose upon his vantage ground, and with calmness and minuteness went through the accumulated evidence—when, repressing the triumph he inwardly felt, he reiterated her solemn promise, and called upon his country to redeem her faith, till now unbroken—to assert her honor, till now undimmed—to deserve the approbation of men and of heaven, till now unforfeited—I thought it was one of those moments when eloquence might almost be excluded into deity, without error. The audience, including the court, hung upon his words with an attention breathless, that during a momentary suspension of his voice, the foot of an insect might have broken the silence. Accustomed to regard his gigantic intellect as having risen to the highest pinnacle of his fame—I now saw it pursuing its unfinished ascent, as if lighting upon an eminence far above all that he had yet accomplished. None but a mind, engaged in such a cause, before such a tribunal, could have exerted a vigor so sublime.

His efforts produced no effect upon the court. Their decision is known—their judgment ought to be submitted to without a murmur. They are incapable of voluntary injustice. But while we bow to the decree which has closed forever the door of the court to the wretched Indian, let us never forget how strong—how faithful was the appeal in their behalf. Many who were present on that day were disappointed at first, by the manner in which the subject was proceeded. He strove for no figure—he aimed at no wit—no sarcasm—no poetry. The subject was too solemn. But if ever argument was great, or inference conclusive—if ever logic seemed strong, or demonstration inevitable, it was when he concentrated his mighty mind upon the principal question, the jurisdiction of the court. Hearing argument upon argument, he accumulated a mass of reason—which, to my mind, was so clear and weighty, that, when I heard the court's decision, I thought, were all who had listened to the arguments, thus struck. I thought some revolution had taken place in the established order of cause and effect—so natural did it appear for the court to yield to the convincing logic—the almost supernatural eloquence of that wonderful orator. I can give no account of the trial, I heard no argument but Wirt's. Mr. Sergeant who preceded him, is a great lawyer, and as a Constitutionalist, unsurpassed, except by Madison himself. He is said to have placed the argument in a high ground of respectability. But William Wirt has done that for the unprotected Indian—that for humanity—that for the sacred chastity of our national honor, which entitles him to the deep gratitude, the exalted admiration of every American bosom. Party spirit may, and has assailed him—and with him, the venerable altar of justice—the palladium of our liberties. But whether or not the American people will ever appreciate his worth, and reward his services, future generations will honor his memory—and the historian whose melancholy duty it shall be, to conduct posterity through the crime and folly of a wicked and corrupt administration, will be refreshed by the contemplation of a man, whose high cares were all given to virtue and patriotism; and who never employed his greatness and popularity but for the good of his country and of mankind. C.

'Look before you leap.'—Last Thursday as a gentleman and lady from Boston were riding through a brook in the east quarter of Concord, the chaise carried a little on one side, upon which the lady, to save herself from a ducking, with the characteristic thoughtlessness of her sex, jumped from the chaise, and found herself mid-deep in mud and water. A free school for colored children has been established in Providence.

JAMES MONROE.

The venerable Ex-President, whose death, and the remarkable coincidence connected with it, we recorded yesterday, was born in September 1758, in Westmoreland county, Virginia. He entered the army as a volunteer, at Washington, at 18 years of age, and marched under Washington, as a lieutenant, in the retreat through Jersey. He volunteered to attack the Hessians at Trenton, and assumed the command of the company when the captain fell. He was wounded by a ball passing through his breast, near the neck—was carried from the field, and for nearly a year was disabled from the performance of further service. He was subsequently appointed Aid-de-Camp to Maj. Gen. Lord Sterling. He was with Lafayette when the latter was wounded at Brandywine, and afterwards appointed by Congress, Colonel of a Regiment raised by Virginia. When the war was over, he commenced the study of Law, which he for some time practiced. He was sent Minister Plenipotentiary to France, by Washington, who afterwards recalled him. He was again appointed on a mission to France by Jefferson, and was associated with Chancellor Livingston in negotiating the treaty of Louisiana. Under the administration of Mr. Madison he was appointed Secretary of State, and for a short period during the late war, he held the office of Secretary of War. He succeeded Mr. Madison as President of the United States, on the 4th of March, 1817, which office he held for eight years. He twice filled the office of Governor of Virginia, and since his retirement from the Presidency, he was chosen a member and served in the capacity of President of a Convention for amending the Constitution of that State.

Boston Transcript.

A Hogsty Disgraced.—The following anecdote is extracted from an address delivered before the Temperance Society in Bristol, Conn.—A certain person, whose relative gave me the information, returning home one evening intoxicated, mistook his hogsty for his dwelling house; and on attempting to enter it, a little error in calculating the comparative height of the door sill and his toes, caused him to make a species fall at full length within. Instantly relieved from the burden of carrying his head highest, he gave himself up to the full enjoyment of drunken merriment. Startled at this abrupt intrusion, he held the office of Secretary of War. He succeeded Mr. Madison as President of the United States, on the 4th of March, 1817, which office he held for eight years. He twice filled the office of Governor of Virginia, and since his retirement from the Presidency, he was chosen a member and served in the capacity of President of a Convention for amending the Constitution of that State.

MORAL.

IDOLS.

What is an idol? Every breast Has idols of its own; Sometimes of gold and silver bright, Sometimes of wood and stone. And there are idols—sins I mean— Which young and old adore; O God of mercy! in thy love Destroy them evermore. If there be aught the world contains, Which I love more than Thee, That sinful love within my heart Idolatry must be. Then take that sinful love away, And place thy love within; And break down every image there, That bears the shape of sin. O give me with a contrite mind, To bend before thy throne; And offer humble prayer and praise Through Jesus Christ alone. Deeply inscrib'd upon my heart Let thy commandments be; That there may live within my breast No other God but Thee.

Communicated for the Liberator.

OBITUARY. Near Mount Holly, on the 12th inst. in the 90th year of his age, WILLIAM BOWEN, (alias WESTON) a colored man. Rare indeed are the instances that we meet with, in which we feel called upon to record the virtues of any of our afflicted race of people. The deceased, the truth of that poem of Scripture, 'That of every God and work righteousness, are accepted of Him.' He was concerned in early life to do justly, love mercy, and walk humbly with his God; and by close attention to the light of Christ within, and faithfully abiding under the operation of that blessed spirit of divine grace in his soul, he was enabled not only to hear many precious testimonies faithfully to his end, but to bring forth those fruits of the spirit of the soul. He was an exemplary member of the religious society of Friends, and as he lived, so he died, a rare pattern of a self-denying follower of Jesus Christ. He had no apparent disease either of body or mind; but, as he expressed himself, some time before his decease, he felt nothing but weakness, which continued to increase until he gently breathed his last, and is no doubt entered into his heavenly Father's rest. Mark the perfect man, and behold the upright, for the end of that man is peace.

PROPOSALS.

For Publishing a Weekly Paper, in the City of Philadelphia, by JAMES C. MOREL and JOHN P. THOMPSON, TO BE EDITED

THE AMERICAN.

We believe that whatever measure are used, or resorted to, having for their object the removal of our native, free born Colored Population out of the United States, ought, by all wise Philanthropists, to be considered and treated as measures tending to perpetuate Slavery, with its baneful effects, in this great republic. The primary objects of the American shall be, to convey useful and wholesome information to the colored brethren, and at the same time endeavor to stimulate them in the paths of education and virtue. Religion, Morality, and Temperance, being the three greatest steps in civilization, shall always find conspicuous places in our sheets. 'The Constitution of these States shall be respected by us, when we shall necessarily cry against Slavery in any manner, firmly believing there exists no such term in the Philanthropist's Vocabulary, as Humane Slaveholding.' The sheets of the American shall never be infected by advocating such petty Philanthropy as is set forth by the American Colonization Society and its allies. 'For the sake of God we know of no other home for the native born man of color, than this United States. The true interests of our brethren shall be faithfully watched and zealously advanced. Under such impressions and with these promises, we have deemed it expedient to call our friends and brethren to support us in our undertaking, resting perfectly satisfied, that they are sensibly convinced of the utility of establishing such a vehicle in this city. The first number of the American will appear as soon as a sufficient number of subscribers are obtained a warrant the publishing.

TERMS OF SUBSCRIPTION.

The American will be issued every Saturday morning, printed on a fine sheet of medium paper and large type, at two dollars per annum, payable in advance. No subscription will be received for a less term than six months. Communications, &c., &c., will for the present, post paid, be received and attended to, by directors, at the Editors, at No 194, South Sixth Street, Philadelphia. May 30th, 1831.

JOHN B. PERO, NO. 2 & 3,

In rear of Dock Square, near the City Tavern, BOSTON, KEEPS CONSTANTLY ON HAND, FOR SALE, COLOGNE and Lavender Waters, of first quality, wholesale and retail. Also, just received, a fresh supply of the following prime articles, viz. Otto of Rose, Macassar and Antique Oil, Milk of Roses, Benz's Oil, Coronet Oil, Essence of Orange, Peppermint, French Rell and Pot Fougantou, Naples English, Windsor Palm, Travassant, Castle and Fancy Soaps; Shoe, Hand, Clothes and Tooth Brushes; Swan's Down Powder Puffs, Emery and Pomroy's Stropps, Fine Teeth, Pocket and Dress Combs, Court Plaster, Real French Hair Powder, Playing Cards, Old English Razors, H. Kurle's de Gentlemen's Shaving Soap, first quality, from Windsor, England; Rose do, Wash Balls, Tooth Pils, Penknives, Scissors, Calf Skin Pocket Books and Wallets, Pencils and Boxes, Teeth Powder, Pocket Almanacs, Snuff Cases, Curling Tongs, Large and Small Blacking, Warren's do, Hayden's do, Silver plated Pencil Cases, Collars, Stock, Stiffeners, Glass Rouge, Germen Hones, Britannia and Wodex Lavethering Boxes, Light Boxes, Tweezers, Dominos, Scratches and Curis, Hair Pins, &c. An extensive assortment of articles requisite for gentlemen travelling. N. B. Razors and Penknives put in simple order at short notice. March 26. copin.

BOARDING.

THE Subscriber respectfully informs the respectable persons of COLOR, in this city and elsewhere, who may wish

BOARDING AND LODGING,

in a genteel family, for a day, week, or longer time, they can be accommodated at No. 19, POWELL STREET, (Between Fifth and Sixth streets) [?] Every attention will be paid to render Boarders comfortable. [?] Private apartments may be obtained, if required. PETER GARDNER, Philadelphia, June 11, 1831.

WANTED,

THREE respectable COLORED GIRLS, as apprentices to learn the Tailoring business. Likewise a smart Colored Boy. The best of references will be required. WILLIAM SAUNDERS, Merchant Tailor. Hartford, June 30, 1831.

MRS. BARTON,

WISHING to manifest, by actual experiment, the great advantages that would result from the general introduction of M. H. BAKTON'S new orthography, proposes to teach a class of children, who are ignorant of letters, to read with the assistance of Active Children, three years old and upwards, shall be taught to read intelligibly in two months, both writing and printing, or nothing charged for tuition. [?] Application to be made at No. 4 Franklin Place. Boston June 2nd, 1831.