

SLAVERY RECORD.

[For the Liberator.]

MR. GARRISON:

The following sketch is not marked with a single tint of exaggeration. It was written by a Virginian, who exposes the crimes of his native State, because he loves her with all the tenderness and the fervor of a patriot, and which he serves to increase it, and hopes that its publicity may become so general and glaring, that her sons will blush at her disgrace; and, instead of attempting its palliation, will unite all their energies in accomplishing its speedy removal.

HORRORS OF SLAVERY.

It is difficult to say whether the capability of the mind to accommodate itself to the circumstances by which it is surrounded, is more prejudicial or beneficial in its consequences. It is wonderful with what facility it yields to the passing impulse, and acquires the hue of surrounding objects. Its sensibilities, however exquisite and amiable originally, by the operations of interest and sensuality, and by a familiarity with scenes of cruelty and oppression, may become unfeeling as adamant, and insensible as the marble of a statue. In no instance is this fact more strongly exemplified, than in the effects produced on the heart, and even on the intellect, by a participation in the modes of thinking, the habits of ease, indolence and luxury, generated by that kind of slavery which exists in the southern section of the United States. During a temporary residence in Richmond, the metropolis of my native State, these reflections have pressed upon my mind with afflictive energy.

Though the horrors of African bondage, from my infancy, have been to me a source of bitter anguish, yet since my visit to this place, they have been extended to me by my view on a more extended scale than I had ever before only witnessed them. Here almost every morning, the crimson auction-gong—a fit emblem of the purpose it proclaims—announces its conspicuous label, that the blood and bones of man are to be publicly vended! Here, half covered with rags and loaded with chains, human beings are driven together in crowds, and by beings calling themselves human, are sold and bought! Within a few days past, I have beheld in the city of Richmond, Virginia, hundreds of men, women and children, thus exposed in the open streets, in the blessed light of Heaven, and under the gaze of kind hearts.

Draw near with me to that wretched group. Their fate through life has been hard. Great have been their sufferings. But still they have feelings, and their condition may be worse. They know they are to be transferred to other and unknown masters. Their minds are revolving those hideous pictures of Carolina and Georgia cruelty, which have but too truly been delineated upon them. They know their destination is thitherward. But in what particular region, or in what particular employment, they will be, they do not know. The whole prospect of future life to them is dismal, dark, and frightful. The scenes which have been familiar to them; which, even in their unhappy condition, have been somewhat endeared to them by the associations of early life, of affection, and of habit, forever are removed from their view. And soon the only tie which binds them to life is to be severed. See that convulsive embrace! It is the last expression of love between husband and wife, their last long farewell! O what agony! what heart-burning agony it bespeaks!

They are torn asunder—and that parting look to the face of the heart which the severance has wrought upon this agonizing victim of misery. The tender mother loses the little pledges of her love. Those streaming tears and visages of grief, are indications of the desolation of whole families, linked in the fondest union of affection. Not only husband and wife, and mother and child, but father and son, brother and sister, all are dragged from each other, never more to meet on earth.

Hark! those groans, and shrieks, and plaints of woe, are the language of wretchedness, distracted love, and wild despair. See the manly victims of avarice, milled under the gory banner of the slave-trade; and laden with ponderous fetters, commence their weary march to the land wrested from the Cherokees, which they are destined to fertilize with their sweat and their blood. Behind the melancholy groups, are their merciless drivers, armed with whips, bludgeons and pistols, and borne in ferocious pomp. Such are the exhibitions which are almost daily presenting themselves in this land boasting of liberty, its benevolence, and its christianity! Yet so hardened have become the sensibilities of the community in reference to these scenes of horror and atrocity, that the suffering even a murmur of sympathy, either public or private. With our Brethren, without braiding us with inconsistency, falsehood and despotism; and all the fundamental principles of our republican institutions condemning our daily practices; we still vaunt our devotion to freedom, the philanthropy of our sentiments, and our inextinguishable attachment to the rights of man. Were it not for the human misery connected with it, this would be a most, farcical absurdity. Even now, during this session of the Legislature of this State, while the interests of its citizens are under consideration; the most wicked, shameful and

degrading spectacles of human depravity almost perpetually exhibited in the streets, without appearing to awaken the censor's censure or concern.

In the mean time, the streams of human blood and bustle of business are never for a minute, suspended. The poor creature, who, in anguish touches no fibre of sympathy in his fellow-men, even in the case of a female, whose lot would be to share with every pulsation of human woe, and become an indescribable wretchedness, and heretofore unnumbered unnumbered. Her face is the same gloomy array of sorrow, her voice the same, can talk of the cent per cent value of human flesh, with all the cold calculating accuracy which is manifested by the Christian trader in the trade of blood!

Most deplorable,—most alarming,—most atrocious scene! The mind which, in this state of complete, unmoved, the indignation and oppression of man, is lost to the fine feelings which are the substratum of the philanthropy, patriotism, and the sublimity of the human mind. It is prepared to elevate itself into the chariot of despotism, and with its reins fastened to the neck of millions. In profusion of republicanism are either here appearing an egregious delusion!

To a person unaccustomed to the scenes which prevail in a land where slavery is so repulsive aspect. To such a citizen, who is more revolting than the usual and the dealers in man among the objects of the mercenary, traffic. What more degrading than the slave with his indignant, and marketable qualities of human nature, more inflammatory to his indignation, than frozen indifference with which they view the unhappiness of their victims?

I have seen these soul-traitors, eagerly their unwhorled work. I have beheld them, in their shambles, bartering the blood of their fellow-citizens! A cannibal forenoon, upon their shameless visages. The fumes of alcohol glanced from their eyes. The games of duelling, hope and happiness, were banished by insatiable greediness. My soul shuddered at the cruelty of man. My veins quivered, and my knees tottered. My heart was torn in convulsions. My eye lay on the heavens, but no avenging lightning came. The day of retribution is reserved until the measure of the slaveholder's iniquity in this punishment of his crimes demands a terrible display of omnipotent ire. The trumpet trump must discharge its thunder. Time must expire, and the universe bow to a condensation, before his offences against heaven, can be forgiven.

How long shall our country be the scene of such scenes of horror and atrocity? The love of liberty, the spirit which animated the immortal sages of our revolution, cannot how long shall the dark gloom of our hemisphere be illumined? Have we not a unanimous champion of freedom, who will utter a solemn vow to crown her with the banner of triumph, or die under the banner? How a cause worthy of Columbia's noblest son, her highest genius, and of her noblest spirits. Has she not a William Lloyd Garrison, no Sharpe, no Chase, no Sumner, to stem the tide of American oppression. Let us proclaim to the world that no human slave can sanctify laws which contravene the immutable axioms of civil, political, and religious liberty, that all men are by nature free and equal; and that every law in violation of which is inimical to the holy principles of the benevolent author of our religion, is that you would that men should do unto you as ye even so unto them.

I received the above letter from a friend who understands the subject of manumission, and if you think his eloquent delineation worthy of publication, you can insert it in the Liberator. NO HUMAN FLESH MARKET.

HOW SLAVES ARE PROTECTED IN THE SOUTH!

The following facts I have from a gentleman of unquestionable veracity, who passed on the spot and ascertained them from personal observation and inquiry. I give them nearly in his own language. A slave owner near Woodville, (Mississippi) whose name I do not now remember, had been whipped to death twice within an easy country, and had the hardihood to sue the public, threatening to continue the practice as long as he should live. Every one of these cases, as related to me, would have been proved by the first jury, murderer in the second degree. The next year I will describe more particularly. The subject of cruelty was a female, aged 12 or 14 years. She was somewhat under the influence of her master, the slave to him and charged her with the offence—I think stealing,—but, without the shadow of evidence, she was denied the charge—the man proceeded to whip her, declaring that "he would do as he pleased with her." The slave protesting her innocence, at length fainting under the whip, The master used to restore her, and

slaves. If they would read and reflect, they would be ashamed of their wicked opposition to the friends of humanity—they would blush for their senseless, shameless arguments; and, to make atonement for their past sins, would engage heartily in the glorious cause of universal emancipation. PHILLO.

[From the Genius of Temperance.]

HUDSON, Ohio, March 21, 1833. THE CHRISTIAN SPECTATOR'S DEFENCE OF "SLAVERY AND COLONIZATION," AGAINST ABOLITION PAMPHLETS.

[By ELIZUR WRIGHT, Jr.]

No fact, in the history of the passing age, is more deeply impressed upon the public consciousness, than that William Lloyd Garrison has come down upon the christian community like a thunder-bolt. His thoughts on African Colonization" has probably created more sensation than any other pamphlet, except one, "ponderous" or light, which has issued from the modern press. By its secret influence, as has brought many of the best friends of the Colonization Society to avoid a suspension of judgment in regard to the merits of a scheme which they had patronized without much reflection years ago. It has raised up against it some uncompromising and by no means contemptible enemies, and all this in spite of a prejudice against its author, as well as against its cause. In this state of facts, all parties have looked around with intense interest, for a thorough review of Mr. Garrison's work, and, with good reason, to no quarter more than to the Christian Spectator. For many a long month they have looked in vain—till now, in the very exit of the "eleventh hour," after stubborn facts have stamped the seal of truth upon the most fatal "remarks" in the "indictment," the Quarterly comes out with a few critical "comments" spread over 24 pages, twelve of which are devoted to Mr. Garrison, "tending to show the character of his performance, and the doctrine he has promulgated with implicit confidence on his representations of even plain matters." This article is headed with the titles of three pamphlets: 1. "Thoughts on African Colonization," by Wm. L. Garrison, No. 2. "The American Colonization Society," by James Cropper, and Prejudice Vincible, by Charles Stuart. 3. "The American Quarterly Review—Article on the Abolition of Negro Slavery." The two former are the quarters of immediate emancipation. The latter is the avowed defender of slavery, and seems to have been introduced to place the Colonization Society in the position of a "right and wrong"—or, in regard to time, the half-way from now to NEVER.

The reviewer will be readily identified by the intelligent reader as the Christian Spectator, as a writer to whom the Colonization Society is specially indebted for its popularity at the North; who, with this characteristic ardor of youthful genius, has exposed its cause, while the remuneration of the ill-named Missouri question rendered it a more delicate task to apologize for slavery than it is now, and who, has, on various occasions since, advanced the Society's plan, with the ability and applause. In the present instance, he must have been urged by at least three motives to put forth his mightiest effort. 1. The colonization scheme, which he has so long been now entering its last struggles, if it is not in the very act of dying. Something must be done soon or never. 2. His own reputation was at stake. On this point he had won his principal laurels, and he feared the golden sheaves of his immortality. 3. The character of the Christian Spectator was committed. It would be a pity indeed, to so grave a Quarterly, to see its name, and its name to start whom it had taken special pains to hold up to public contempt! Hence we have no reason to expect a more successful vindication of the Society against the serious charges of Mr. Garrison and his friends, than that which is furnished in this article.

After ascribing to the author "vehement and abusive manner," "unusual self-respect," "a sin, as it were," reader will perceive, against which the reviewer, in this article, is fortified by the utter absence of temptation) and "an imposing show of what the uninformed and inconsiderate reader would regard as testimony." The reviewer proceeds to draw out his ten charges against the American Colonization Society. His first inquiry is, against whom these charges are preferred, for from the writer's "style and language" he very justly concludes that great criminality is imputed to somebody. "Whom does the accuser mean by the American Colonization Society?" Does he mean "the managers and executive officers, the voters at the annual meetings, or the great body of the friends and supporters of the African Colony?" "We are constrained," says the reviewer, "to adopt the latter construction; and we will be obliged, for when a Society is charged, with false principles and injurious practical tendencies, who else can be meant than all those who have the same principles, and who are connected with it? When free masonry is attacked, who else are meant than 'free and accepted masons,' or the friends and supporters of the system? But the matter is too plain for a child to mistake. The reason why the reviewer falls into this mighty doze is this, he is endeavoring to set up a distinction between colonizationists and the Colonization Society, by virtue of which he may bring out the virtues of the one, and the faults of the other, without being obliged to touch the opinions and principles of the 'great body of the friends and supporters' of the Society, having nothing to do with the question whether the Society is to be supported or not. It is true that at first the distinction seems to be drawn between the opinions of the supporters, and the enterprise supported; but a little onward the American Spectator says, 'The Colonization Society has nothing to do with any man's opinions.' And again, on the fifth page, 'If the reader would see how completely the style (1) of argument in this book, confounds the Society, and with every friend and fellow-worker in the enterprise, let him read [hecho answers, let him read] the argument and cita-

tions under the first section.' Here the reviewer evidently confounds the Society with the enterprise, and asks, 'who are the friends and supporters of the Society?' and there who are not members of the Society? The effort plainly is to make the Society irresponsible for what is said or done by its members, even when approved by the Society. On this point the reviewer says, 'It is more a Society for propagating particular doctrines respecting slavery, or respecting the capabilities, rights and injuries of the people of color, than for the benefit of the United States, or for propagating particular doctrines respecting currency. Like the Bible Society, it asks no man what he believes, it sets forth no confession of faith to be subscribed by its friends, and the Bible Society, it holds up the single definite work which it proposes to perform, and asks for nothing but co-operation.' But what if the Bank of the United States, instead of proposing to advance the business enjoyed upon it in its charter, should publish, from year to year and from month to month, speculations in regard to currency? What if it should, under the authority of its directors, propose to issue a new currency, a baseless paper currency, or undertake to persuade the people that it is impolitic to pay the national debt? Would not its charter be violated? Would not the directors, if the public reputation be stamped upon such a Bank? What if the Bible Society, along with the Word of God, should send forth, under the names of its managers, its own monthly dispensals of that blessed book? Would not such a Society be chargeable with the grossest sacrilege? Would not the friends of the Bible withdraw from it? Could any man subscribe to it without subscribing to downright infidelity?

Now 'admitting for the present,' as the reviewer says, 'the perfect fairness of the quotations in [Mr. G's] book, the Colonization Society, in its public documents, its publications, particular doctrines respecting slavery,' as well as 'respecting the capabilities, rights and injuries of the people of color.' And, in its private communications, to the public, with manifest justice, holds the officers, members, friends and supporters of the Society responsible for them. Whom can it hold responsible? Not the Secretary alone; he is not the author of the resolutions which the managers. Not the managers alone; they will rest themselves upon the members who voted the acceptance of their report and approved the measures. Not the voters alone; they will shift the burden of responsibility upon the public sentiment in strict accordance with which they acted. And by whom is the public sentiment, on which the American Colonization Society rests, formed, but by the 'friends and supporters of the African Colony?' Now I ask, in the name of plain honesty, how can any man become a 'fellow-worker' with the Colonization Society, when he has his sentiments, without assuming his share of responsibility for the published sentiments of the Society? Is it a less substantial approval to pay money into the treasury of the Society? Does holding up the right hand in favor of men for a state, who are known to have uttered certain sentiments in that station, imply no responsibility for the utterance of such sentiments? Let any man, who is a member of the Society, or 'fellow-workers' in the African scheme are responsible for the published sentiments of the Society, or they are not responsible for them. To allow me to ask a homely question or two to illustrate. If a miller sells to his honest occupation that of distilling alcohol from his grain, is the man blameless who patronizes his mill by carrying his grist thither? Is the miller guilty, who knowingly patronizes a hotel which contains a gambling house or a brothel? In these cases the miller and the host are obviously guilty, and in proportion to the extent of their patrons are very little better. In a world of so complicated iniquity as this, shifting off the responsibility of wrong deeds, and tossing guilt to the wind, is like a shuttlecock, is an artifice as easily and as successfully practised, as the question of right and wrong. On such a ground, I conclude that the Society, in the persons of all its 'friends and supporters,' is responsible for all which, as a Society, it has done and said, and that the reviewer is perfectly correct in his conclusions, whether they contain sentiments uttered by Northern divines or Southern slaveholders, by John Randolph of Roanoke, or the Autocrat of the Russias; nor is it possible to publish any sentiments, which such sentiments is not its appropriate business.

See Quarterly Chris. Soc. Vol. II, page 481. See also the Liberator, for what he says page 31.

COLONIZATIONISM.

Colonization seems to be the order of the day, and the sentiment has become generally prevalent, that the best method of improving the condition of a community, is to ship off a foreign cost, all such are obnoxious on account of their vices, their ignorance, or their complexion. In accordance with this principle, the American Colonization Society, organized about seventeen years ago; but the existence of that institution has become greatly endangered, by the discordance of the principle, and the want of money. Some of whom, advocate it as a means of breaking the bands of wickedness and setting the oppressed free; while the greater number, promote its operations with the design of shipping off the free colored people only, that the detestable system may be rendered 'secure, lucrative, and perpetual.' We there see united, and co-operating in the same measures, a strange and anomalous coalition of the lovers of freedom and the lovers of oppression; the votaries of justice and the advocates of slavery. Even priests and pirates meet, and there unite in promoting colonizationism, on principles as diametrically opposed to each other, as light and darkness—truth and falsehood—freedom and slavery. I would, therefore, respectfully suggest the expediency of forming one, and the same measures, a strange coalition of the lovers of freedom and the lovers of oppression; the votaries of justice and the advocates of slavery. Even priests and pirates meet, and there unite in promoting colonizationism, on principles as diametrically opposed to each other, as light and darkness—truth and falsehood—freedom and slavery. I would, therefore, respectfully suggest the expediency of forming one, and the same measures, a strange coalition of the lovers of freedom and the lovers of oppression; the votaries of justice and the advocates of slavery. Even priests and pirates meet, and there unite in promoting colonizationism, on principles as diametrically opposed to each other, as light and darkness—truth and falsehood—freedom and slavery. I would, therefore, respectfully suggest the expediency of forming one, and the same measures, a strange coalition of the lovers of freedom and the lovers of oppression; the votaries of justice and the advocates of slavery.

ers of domestic happiness, the most efficient ministers of him who is bent upon like a roun- since there is no hope, that they can ever be reclaimed here, there can be no objection to the plan for colonizing them beyond seas. The plan is not, as it is so often said, cannot for one moment be seriously doubted, when we consider the vast resources of our country, and the immense amount of good to be obtained by the accomplishment of the plan. Let Colonization be the object of the society to get rid of a useful class of free citizens, merely on account of their complexion, it should have reference to objects to which its attention should be exclusively directed, so as to promote a plan, for colonizing (with their consent) the race of cannibals with which our country is so unappreciated; not those who form the bulk of the population, who subsist upon the reputation of those, whose virtues they have neither the inclination or ability to imitate. This class of persons, who are to be removed from the Colonization battery should be directed, and upon whom, the fire should be necessarily kept up, until every one is colonized (with their own consent) in mind and in fact, as a man. In no instance is this fact more strongly exemplified, than in the effects produced on the heart, and even on the intellect, by a participation in the modes of thinking, the habits of ease, indolence and luxury, generated by that kind of slavery which exists in the southern section of the United States. During a temporary residence in Richmond, the metropolis of my native State, these reflections have pressed upon my mind with afflictive energy.

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A NEW SOCIETY PROPOSED.

Messrs. Editors—We often hear the remark that the present is an age of benevolent enterprises; and it is claimed that our country, is behind no other in this characteristic of the age. There, however, many important objects which have not as yet engaged the attention of the benevolent public so deeply as is desirable—I would call your attention to one. There appears to be a disposition of late to elevate the colored people, and to characterize, as well as ameliorate the condition of the colored population of our country. The fears which may appear to entertain in relation to this subject, are not unfrequently made for the above purpose will be unavailing. But I think there is much more reason to fear that they will be successful. The consequences of the accomplishment of such an object I do not propose to discuss. The question now, is—what shall be done to prevent a result so disastrous? We have in this country a number of 'American' societies;—but I mean about to propose to form an auxiliary society, to be called the 'American Colonization Society.' Boston has the birth-place of many of our benevolent societies, as well as the cradle of our national liberty. For several reasons, to be most suitably assigned, for the origin of this new society, I think it would be most suitable place for the origin of this new society. Circumstances seem to point out our country as the grand centre of the parent society, and to have an auxiliary society formed immediately in Canterbury, the friends of this cause were awake. If they are not soon at their posts, the anti-slavery cause will gain the day, and then all is lost. Do your worst, is prouder than ever. P. CRANDALL.

See the letter of Simpson and Moore, of the Colony. Query: If one of the colonists look to others, who is it looks up to them?

From the Genius of Temperance.

Mr. Francis Burdett is soon to be made poor of the British Realm.

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BY S. H. HERBERT & CO. At Private Sale... A Negro Woman, 40 years old, a good field hand...

DISGRACEFUL SCENES. Our streets have lately exhibited scenes disgraceful, and altogether inconsistent with our character as a civilized and christian community.

method of putting a stop to the slave trade far preferable to this, because it is more direct and less expensive...

BEGGING THE QUESTION. The Cincinnati Journal says of the Colonization Society...

personal knowledge, that few towns, in that part of Vermont, have formerly contributed more liberally to increase the funds and the influence of the Colonization Society...

CONCERT OF SACRED MUSIC. The members of the Amateur Society gave their second Concert at the Union House, Butolph-street, on the 11th inst.

John Brown Francis has been chosen Governor of Rhode Island by a large majority.

MISS CRANDALL'S SCHOOL. We have received from an authentic source, the heart-cheering information, that Miss Crandall has commenced her school, and is resolved to persevere against all opposition.

These two men were indicted, but I was told that, in all similar cases, there was the same form, without the force of a prosecution...

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