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THE LIBERATOR.

VOL. IV.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 13.

BOSTON, MASSACHUSETTS.] [SATURDAY, MARCH 29, 1834.

REFUGE OF OPPRESSION.

THE COLONIZATION SPIRIT!!

☞ We make the following extracts from an Address delivered before the Kentucky Colonization Society, at its annual meeting at Frankfort, January 7, 1834, by the Hon. James T. Morehead, Lieutenant-Governor:

'Disconnected *wholly* from the question of immediate or ultimate *emancipation*, by the authority of the laws and constitution—*a question with which our society professes, with the utmost possible good faith, to have no concern*—the distinct project of colonizing the free black population of the United States offers so many, and such powerful inducements, growing out of the certain amelioration of your condition as well as our own, that there is no cause for surprise, whatever there may be for felicitation, if public opinion should embrace it with eager and decisive approbation.

'All arguments in opposition to the views of our southern brethren—all arguments deduced from the institution of domestic slavery as an abstract or practical evil, are met and answered by the fact, that toleration is permitted by our laws; that it has been enjoyed from *necessity* into our forms of government; and he would be a bold champion, indeed, of the rights of man, who at this period of day, would seriously propose its immediate and utter eradication. Whilst the people of Kentucky discard all apprehension of meditated mischief from the source alluded to, the existence of which is so well calculated to produce political excitement and disaffection, I am nevertheless, I think, authorised to assert, that any attempts from any quarter, other than that of their own legislature, to interfere with their rights of property as slaveholders, would be repelled with a firmness, not surpassed by their fellow-citizens in other portions of the Union. The cause of resistance to such palpable constitutional encroachments would be a common cause of the west as well as of the south, in all the states where slavery, as a system, has obtained. But of such attempts, I repeat it, no fears are entertained. It is not in the character of *the integrated zealots*, to disturb the settled repose of the nation, founded as it has been, and must continue to be, on the unbroken acquiescence of the people in that great compromise of conflicting opinions and interests, to which our national constitution owes its origin.

'That the friends of colonization are opposed to all interference with the rights and privileges of the proprietors of slaves; that they have invariably disclaimed it, as being directly hostile to the successful operations of the society, is sufficiently manifest from their articles of association, and the uniform tenor of their public declarations. Constituted as the society is, of the *materials from the slaveholding states; tracing its origin to its co-operation of slaveholders*; it is self-evident that such an object would be incompatible with the interests it was designed to foster, and with the cardinal principles on which it was founded. Such an acknowledgment would be the signal of its dissolution. Most deplorably short-sighted would the projectors of the society have been, if they had entertained, that an institution, divested of all the successes derived from national or state protection, and relying exclusively for its success upon the public benevolence, could safely have appealed to that benevolence, when at the very moment, it threatened the future by which a great portion of the property of the country was held. No. *The Colonization Society disclaims all such interference.*'

'Its adverse to those projects of emancipation, by means of which the liberated bondman will be turned loose among us, to swell the number and enhance the mischiefs of that species of population. It offers no encouragement, in the slightest degree calculated to sever or enfeeble the ties either of allegiance or affection, which bind the slave to his master. On the contrary, it is wholly consistent with all its purposes, that *the obligations of obedience should be strengthened—its claims and sanctions constituted*—not alone from regard to personal consequences to the slave himself, but mainly because the security, tranquility and the public safety are thereby secured, to an extent which all who are familiar with the condition of slavery, *know to be impracticable under the operation of a relaxed and feeble discipline.* In reference to emancipation, *the society professes to believe, that you multiply the ills of slavery while you confer no benefit upon the slave, by emancipating him*, unless you place him in a condition to profit by your bounty, and to enjoy the blessings of freedom, unfettered by those restraints, which, in a community like ours, *render his condition as a freeman, a more prolific source of mortification and annoyance, than the ordinary restraints of slavery itself.*

'From these considerations—and for the single purpose of transplanting our *free* colored population on the Coast of Africa, the Colonization Society was organized: and faithfully adhering to the principles and designs of its original constitution; standing aloof from the struggles of political parties; appealing to the munificence of an enlightened community, and borne along by the daily accumulating testimonials of the public confidence, it has proceeded in one unvaried path, to the consummation of its great work. The simple statement of its design, and the means to be employed in promoting it, would seem to be sufficient, to disarm all opposition, and silence every fear that could have originated from *honest* anticipations of danger.

'Confidently assuring our fellow-citizens of the slaveholding states, therefore, of *the entire compatibility of our association with the security of their rights of property*, let us appeal to them to concur with us in the prosecution of an enterprise, so full of benefit to our country, and to that unfortunate class of our population comprehended within the limits of our plan. Let us assure them, also, that the same danger, which at any moment to the progress of the society, would jeopardize their interests, will menace ours also; and that whatever may be our sentiments as to the toleration of slavery, and however we may be disposed to deprecate the consequences of its entailment upon our country, yet, *as an institution, it is entitled to the protection of the laws, and to the countenance of public opinion*; and that it cannot be assailed either by strategem or force, without a manifest violation of the national faith, and a no less manifest endangerment of the national safety.'

* * * *

'The fact, that we are nourishing a population between whom and ourselves, *there never can exist a possible feeling of fraternity*; a population, bearing the mark of *fixed and interminable inferiority*; a population which cannot in the nature of things be incorporated into our social system; whose numerical increase is only another term for the increase of complicated evils; this fact stands out in too prominent a point of view, not to claim our most anxious solicitude. We may close our eyes upon its importance now; the threatening misfortune may be too distant to be a source of immediate inquietude; but we need not be incredulous that, in proper time, it will come home to the "business and bosoms" of our fellow citizens, and awaken the energies of the sovereign powers of the republic.'

* * * *

'Most surely do I believe, that if this society fails in its purposes, the destiny of the colored race in our country is sealed forever. Abolition,—indiscriminate abolition,—coupled with amalgamation, has been spoken of. But *that* in the nature of things is impracticable—utterly—hopelessly impracticable. Enlightened public sentiment recoils from the thought, with shuddering and dismay. Revolutions in the affairs of nations are not uncommon occurrences. Power may subdue them—time, industry, and patriotism may regenerate and restore them. You may break the spirit of a nation—humiliate its pride; you may obliterate it, as ill-fated Poland has been obliterated, from the face of the earth—but *you cannot conquer a nation's prejudices—the prejudices of education and habit—the deep rooted prejudices of generations and centuries—you can never conquer them.* When you propose, therefore, to abolish slavery, and adopt a system of indiscriminate and universal emancipation, you not only shock the common sense of the nation—it would be well if that were all—but you do more—vastly more. *You strike at the root of constitutional liberty—you shake the foundation of the union of the States—you open a vein from which will flow in torrents the life blood of the republic.* Admit that slavery is a curse—admit that it is a stain upon our national character—admit all that the abolitionists, in the wantonness of their philanthropy, and all that the stipendiaries of a foreign government, paid to exaggerate and revile us, may have said about it—yet there are consequences to result from the proposed plan of abolition, at the bare recital of which the heart of the patriot quails and trembles. Better, far better for us—

——To bear the ills we have,
Than fly to others that we know not of.'

Better, far better for us, to submit to our condition with the firmness of men, than launch into an unexplored ocean of experiment, the perils of which no human prescience can discern.

Between the two extremes, of abolition on the one hand, and unlimited toleration on the other, extremes as hazardous as the fabled Scylla and Charybdis, the Colonization Society pursues a middle course. *It proposes alone to transplant the free colored population. With the other class it has nothing to do*: but leaves it to that future voluntary disposition, which no law can rightfully control, but that divine law, which governs the conduct of benevolent men.

I have already alluded to the unfortunate attitude which is occupied by the free colored population among us. It is a fearful one, if regard to their dissolute propensities and habits of indolence—I speak of them as a class; there are, I know, distinguished exceptions—and apart from the inferiority of their rank, I need not apprize you of the *destructive influence of their example, perhaps of their counsels, upon the habits and fidelity of the slave.* It is not only a destructive—but an incurable influence. It exists without an antidote, and defies precaution. How could it be otherwise? The maxims of social life are such, and properly such, as to force the colored freeman into habits of connection and association with those of his own color. With no motive to stimulate him to higher aspirations, what is there in his condition to make him otherwise than what we find him?

After reading the foregoing abominable sentiments, who would expect to find in the peroration of the Address the following severe denunciation of Slavery, and glowing panegyric upon Liberty!—'THE EXECRABLE SYSTEM OF BRITISH WEST INDIA SLAVERY TOTTERING TO ITS DEEPEST FOUNDATIONS!!! What! a *slaveholder* exulting that all the slaves are 'to be turned loose'! denouncing, in one breath, slavery as an 'EXECRABLE SYSTEM,' (and it is even more execrable in this country than in the West Indies,) and in the next, maintaining that 'IT IS AN INSTITUTION ENTITLED TO THE PROTECTION OF THE LAWS, AND TO THE COUNTENANCE OF PUBLIC OPINION'!! This is the way in which colonizationists assail slavery! O, consistency!

'Friends and fellow citizens: Free and happy Americans! Warm hearted and generous Kentuckians: the appeal is made to you! By all the evidences of your national prosperity; by the munificent dispensations of Providence; by the reverend achievements of your ancestors; by the blood that was shed in the great struggle for Liberty; by your estimate of the value of your political institutions; by your regard for your own welfare and the welfare of those who are to succeed you in all time to come; by the monuments of your country's glory, by her cheering prospects, her brightening destiny,—by all these considerations, I conjure you, let not the appeal be made in vain. We live in an age distinguished for great enterprizes—great moral and political advancement. The march of intellect is every where triumphant. Liberal principles are rapidly gaining ground. The irradiations of American liberty are spreading over the earth, with the swiftness and benignity of the sunbeams. In France, we hear of a republican monarch, sitting on the throne of that wonderful man, whose towering ambition threatened Europe with universal subjugation. In England, the political elements are in violent motion; the voice of her people, clamorous for reform, is beginning to be heard and respected and obeyed by her proud and 'time honored' Aristocracy. And if a few short months had been added to the prolonged and useful life of her immortal Wilberforce, that enlightened patriot would have lived to witness *the execrable system of British West India slavery tottering to its deepest foundations!*'

'WHY CANNOT ABOLITIONISTS AND COLONIZATIONISTS AGREE?'

READ, AND LEARN!

AT a meeting of 'THE MIDDLETOWN (Connecticut) COLONIZATION SOCIETY,' held on the 6th instant, the following among other Resolutions were adopted. These *benevolent* resolvers instigated the mob against our brother DENISON, (an account of which was published in our last number,) for having delivered an address in opposition to those twin-monsters, Slavery and Colonization!

'*Resolved*, That the recent efforts of the Anti-Slavery Societies to effect an immediate and universal liberation of the slaves of this country, connected as it is with an opposition to the Colonization system, renders it proper for this meeting to express their sentiments on the subject of those efforts,—therefore Resolved, that although this meeting deplore the existence of domestic Slavery in our country, and regard it as the source of the greatest of evils, both moral and political, yet, that no blame on account of the original introduction of that evil into our country rests on those States where it is now tolerated, which does not equally attach to people of the other States—that the people of the States where it exists, are entitled to the most cordial sympathy of those who are exempted from it, and their best efforts to aid in any proper, reasonable and practicable plan, which may be suggested for the emancipation of the slaves—that by the Constitution of the U. States, Congress possesses no power, nor authority to regulate, or interfere with the condition of the slaves in the several States—and that it is a matter of domestic policy, the regulation of which is exclusively left with the States themselves.

'*Resolved*, That the movements of the Anti-Slavery Societies—as they are termed—are in the highest degree injudicious—that their tendency is to perpetuate and aggravate the condition of the slaves—degrade, demoralize, and prevent the improvement of the free colored population, by diminishing our sympathy for them, and creating a spirit of mutual jealousy and hostility—to create excitement and alarm in all parts of our country—produce sectional and local jealousy and hostility among the States—sow the seeds of discord and civil war—and hazard the preservation of the Union itself.

'*Resolved*, Therefore, that in the opinion of this meeting, it is the solemn duty of every patriot and philanthropist to discountenance and oppose the efforts of the Anti-Slavery Societies.

THE ABOLITIONISTS.

It is a strange delusion that deems these misguided men, few and feeble. They are not so. Their numbers are considerable, and in wealth, influence, intrepidity, talent, and activity, they are truly formidable. They are unmoved by opposition; unchecked by the general expression of reprobation which has risen against them. They are fanatics blind, bigoted, fervent and fearless. They believe in ultimate triumph; and their advances do not afford evidence on which we can demonstrate the fallacy of their expectations. Should they, through the indifference and lethargy of the people, attain power and influence—the consequences must be terrific and heart-startling. It is time for the public to think of this subject. The praise of this dangerous and incendiary party are already extensively circulated; and we observe that a new paper devoted to the cause of abolition, has been started in Rochester, entitled the *Rights of Man*. This name is too important to be wholly overlooked. We have referred to it at length heretofore; and may call the attention of the public to it hereafter.—*Phila. Com. Intelligencer.*

COMMUNICATIONS.

MR. GARRISON:

DEAR SIR—Although I am not in the habit of writing for the press, yet an editorial article has recently appeared in 'The Presbyterian,' which I am disposed to notice, though it deserves to be passed by unheeded.

But as the author is a minister of the gospel, and an editor of a religious newspaper, whose influence is extended more or less throughout the whole Presbyterian church; and because I think the cause of truth requires it; I have been led to make the following remarks, which, if you think proper, may be published in the Liberator. The article to which I allude is headed '*African Colonization*,' and may be found in the 'Presbyterian' for Nov. 13th, 1833; and that your readers may be in possession of the whole matter, I shall copy the production of the Rev. Editor in full.

Yours truly, R. H. S.

Hennepin, Ill. Jan. 22d, 1834.

AFRICAN COLONIZATION.

'The return of Mr. Garrison from his ill-starred mission to Great Britain, and the demonstrations which have since been made by his disciples, have resulted in disappointment.'

True, Mr. G. may have met with disappointments while in Great Britain; but, that he did not accomplish to the full the most *enthusiastic* expectations of the veriest *fanatic* in America, cannot in truth be denied. He succeeded in fortifying the British public against all the advances of American slaveholders or their agents; and for proof of this, I refer you to Elliott Cresson himself, who I know is in possession of the fact, *experimentally.*

'It is clearly shown that the party of the Anti-Slavery Society is a small party, inconsiderable in every quality but rampant zeal.'

Just about as clearly as it was shown by the ancient Jews and Romans, that the Apostles were a small faction of rampant zealots; yet from this small spark, the fire has spread, and will continue to spread, until the whole world shall be enwrapped in its purifying flame.

'We have looked around among those who are recognized as abettors of the scheme, and who have put their names to the divers inflammatory documents which have been strewed over the country, and have been surprised to see how few among them are men of any previous note; how very few have ever been named as active patriots, prudent and wise philanthropists, or persons of scholarship, experience, or general cultivation.'

No marvel—men in our boasted land of LIBERTY and EQUALITY, who are thus styled, are frequently 'men thieves, guilty of the highest kind of theft.' No *renowned heroes!* none of the *rulers!!* no *D. Ds!!*—forsooth, the cause is beneath the notice of your lofty highness. Anti-Slavery men are not seeking after popularity; they rely not upon titles, nor honors, to aid their cause; but they seek the *universal* good of *mankind*, and rely upon His arm who has promised to plead the cause of the poor and needy.

'The weight of the country is against them; the weight of the church is against them.'

Against whom is this ponderous weight? Against those who contend that *liberty* is the natural right of every man, whether black, white, or red! that it is his *first* and most sacred right, a right guaranteed to him by an all wise Creator! and that they who deprive him of that right, are guilty of nothing less than a base usurpation of that power which belongs only to the great God!!! 'Go not with the multitude, (the weight of the country, nor even of the church,) to do evil.'

'The interests of union and peace are against them; and, at this juncture, the ill savour of those calumnies which they have impotently vented against the *American* name are against them.'

We claim no interest in an union with the Devil, nor peace with Hell. More weight still; but crushing and grinding as it is, it is a mere feather compared with the weight of that yoke which your *prudent* and *wise philanthropists* have placed, and are now *prudently* holding on the necks of more than 2,000,000 of your brethren.

'The time has been, and that within a few months, when many of the friends of the African were half disposed to think, that the enemies of Colonization might be correct in their conclusions, because there was so much astounding truth in their premises; because slavery is a dark blot on our fame, and an evil so sincerely to be deprecated. But it is now made apparent to the majority of such minds, that the proposed remedy is immeasurably dangerous; and that emancipation to be safe or even feasible, must be gradual.'

Is not slavery a curse to this nation every moment? Is it not a damning sin? And yet to stay this plague *at once*, would be immeasurably dangerous!: unsafe to leave off sin *at once!!* God commands the yoke to be broken, and the oppressed to be set at liberty, and yet this is impracticable, unless done *gradually!* Again saith the Lord, 'To day, if ye will hear my voice, harden not your hearts.' And yet emancipation *must* be gradual!! Dare you preach from the pulpit the gradual abandonment of sin? If not from the pulpit, why from the press?

'The question is not, whether slavery is an evil; this is conceded. It is not, whether it is desirable that every man in America were a free man; this is conceded. It is not whether the Colonization Society is, in its present form, insufficient to cure the dire disease; this is also conceded. But it is, whether we can justify ourselves before heaven, in casting from us the wholesome direction, the scheme of colonization, which promises so many benefits to the free blacks, so many mercies to Africa, and such indications of the liberation of slaves.'

Allow me to answer this question by asking another:—Can we justify ourselves before heaven, in robbing 2,000,000 of American born citizens of their liberty, their property, and every thing which they hold dear, by patronizing a society which promises not to interfere with slavery, but only promises blessings to those who are already free, and mercies only to Africa? Does not the slave demand the first blessing, and should not mercy be first extended to the Africans in our own country? But no—the poor slave must remain in bondage, to enable their cruel masters to bestow blessings upon those already blessed with liberty and mercies upon a foreign country! And then, perhaps, when all are blessed, and mercy shown to all the world, our attention may be turned towards the slaves of our own land!! Away with such benevolence, and such benevolent '*schemes*.'

'It is not whether the Colony, like a talisman, can all at once charm away the curse—we lament that it cannot; but whether in its measure, within its proper limits, and by its professed mode of agency, it may not mitigate the evil at home, while it tends to check the villainous trade at its very sources.'

Although you assert that emancipation *must* be gradual, yet you lament that the Colony is not possessed of magic power sufficient to charm away the curse! Is it possible? a minister of the gospel in the 19th century, lamenting the absence of magic to enable him to obey the commands of his Creator. But, sir, you need not despair; though this may be a defect in your '*scheme*,' yet perhaps from the intimacy which exists between slaveholders, the Colonization Society and the infernal regions, even this defect may be supplied, and the longed for aid obtained: and if the curse can be removed in that way, let it be done immediately—and thus the Colonization Society will be relieved from the burthen of domestic mitigations, and checks upon villany abroad.

'The Colonization Society has been falsely traced to at the Colony which is presumed to be capidity of slaveholders. Its infant struggles into life were, on the contrary, accompanied by the prayers and christian counsel of men, whose spirits groaned over the degradation of the African.'

Methinks I can almost hear their groans—but O! they are not worthy to be compared with the groaning that would have taken place among them, had their slaves been torn from them in a moment, and placed upon an equality with them. But that the Colonization Society did originate among slaveholders, and that they resorted to this measure for the sole purpose of enabling them to hold their slaves forever and with safety, has been sufficiently proven; and if all are not convinced, it is because they have not heard the testimony.

'We well remember the time when in childhood we listened to the ardent exposition of the immaculate plan from the lips of Robert Finley. It was and *then* imagined by any that this good man was adjusting a scheme for the perpetuation of slavery. It has been only lately that the cry has sounded that the friends of the Colony, that they are the enemies of the African. And it is only another signal proof of the wise work which false witnesses may gain a hearing, that so gross and malign a charge has found credit with any. We lament to know that by means of the Liberator, the Emancipator, and the strange propagators of their opinions, the man of color, in every town and village of this land, has been cruelly deluded into the suspicion that the Liberian enterprise is a plot for his ruin.'

As to Robert Finley, I do not question his sincerity, neither do I question the sincerity of St. Paul when he 'made havoc of the church;' but this does not prove the holiness of the Colonization Society. The cry has been only *recently* raised, and already it has reached the man of color in every town and village of this land! Verily, the cry must have been loud and well directed—may many be constrained to unite their voices and probably they may reach the ears of every man, both white and black, and produce the same effect.

'We know, to our sorrow, that the kindest and sincerest advances of the best friends of Africa are often met with distrust, or rejected with anger, by the people of color.'

Why are the friends of immediate emancipation not thus met and rejected?

'For such a condition of things, we have to thank the reckless and pragmatical attempts of the Anti-Slavery Society and its abettors.'

For your polite notice of and attention to that Society, they will doubtless feel under everlasting obligations of gratitude.

'It is, however, our belief, that truth will prevail; and that the Colony will be prosperous; and that by the means now in operation, the way will be opened for the eventual abolition of slavery in consistency with our national union.'

AMEN, with all my heart. R. H. S.

THE ABOLITION CAUSE IN MAINE.

Extract of a letter from the Rev. E. W. Garrison, dated

FAYETTE, (Me.) Feb. 5th, 1834.

DEAR COUSIN:—The abolition cause—which is the cause of truth and righteousness—the cause of humanity—the cause of God—is, I am pleased to hear, onward. It is marching with gigantic strides through the length and breadth of our republic. The discussion of the subject of slavery and colonization which are taking place in our Lyceums, and Town Halls, and debating Clubs, among all classes—little and big—are calculated to turn the tide of public sentiment in a right direction. Wherever a discussion is properly conducted—wherever both sides of the question are fairly and candidly presented to an enlightened audience, it appears to me the result must be in favor of abolition. A few weeks since, I was in a neighborhood where the people have heard little or nothing of slavery, and were entirely ignorant of its horrors, but who had embraced the colonization scheme on the ground of its tendency to overthrow that evil. I gave them an address on the subject, pointing out some of the enormities of the vile system of blood and lust, and showing that the only remedy was immediate abolition. It was my intention to give them another, particularly on the subject of colonization. I have only time and room to send you my introductory remarks:

'Of all the systems of wickedness that ever disgraced our fallen world, the slavery system is the most abominable. It is bringing into ignominious bondage the workmanship—the noblest workmanship of Deity—enslaving not only the body, but the undying spirit. It is an open and palpable infringement of the Divine law which says—'Thou shalt not steal.' It is an unblushing assumption that man has a right to hold property in man. It is the masterpiece of iniquity—a blighting, withering curse—a crime of deepest dye, and crimson dye; a crime which, if not repented of and abandoned, will sink the daring perpetrator to the lowest depths of the infernal gulph.

'I speak of involuntary servitude as it operates *de facto* in the southern part of our otherwise happy Republic. This evil has existed in the land for many years. When our forefathers signed and published to the world the Declaration of Independence which laid the foundation of our present form of government, and in which they asserted that 'all men are born free and equal;' that moment the enslavement of the poor Africans did of right terminate. *Then* every yoke should have been broken, and the oppressed gone free. But, strange as it may seem, while they held the bill of rights in one hand, they held in the other 'the rod of the oppressor!'. The evil—then small in comparison—has now grown to gigant size, and threatens the downfall of our country. For now, (what an anomaly!) even in this boasted land of freedom, there are upwards of 2,000,000 of American citizens wearing and bleeding in pitiless bondage. And on the fourth of July—as the banner of liberty waves in proud triumph over us—and the songs and gratulations of young and old swell up to heaven in one mighty jubilee—mingling with the peals of eloquence which flow from the lips of the orator, and the loud roar of artillery expressive of the nation's joy—may be heard in deepening tones the sighs and wailings of the trodden down bondsman. The character of American thraldom partakes of a turpitude unparalleled in the history of the world. The slavery which the Sovereign of the universe, for certain purposes, permitted to exist among the Jews, was freedom compared with slavery in the south. It was not hopeless; it did not treat its subjugated victims as goods and chattels that might be publicly bought and sold. Among the Romans the slaves were the property of the State, and not of irresponsible individuals who might treat them as they pleased. But in this 'land of the brave and home of the free,' slavery is involuntary and interminable. For the suffering negro there is no year of release—no trump of jubilee broke upon his ear. But as days and months and years roll round, degradation, and wretchedness, and wailing and despair, return along with them.'

Farewell. May the Lord preserve you. You have many enemies, but fear not—trust in the God of Jacob. 'As the mountains are round about Jerusalem, so the Lord is round about them that fear him, from henceforth even forever.'

Your affectionate cousin,

EDWIN W. GARRISON.

A HINT TO THE PREJUDICED.

There existed once a nation upon the earth, whose kings and princes were even elevated to the rank of gods by the world, for their wisdom and power; whose people were renowned for their research and learning; and whose splendid monuments and gorgeous palaces bespoke the wealth and magnificence of a powerful race. To their cities thronged the youth of the most remote countries for their education. To their wisest of all nations for instruction. Long, for a long period, they might be deemed the sole depositories of the science and learning of the civilized world. While the mass of mankind were engaged in wars, *they* were pursuing the arts of peace; while their neighbors were intent on enriching the body, *they* were striving to enrich the soul; and while all else seemed fixed upon earth and earthly pursuits, the eyes of this wonderful people were scanning the heavens, and with the daring of the fabled Prometheus were intent upon catching from the sacred altars of the gods, by any means in their power, the divine and immortal fire of learning. To them, with the devotion of the Gheber to the Sun, were turned the steps of every aspirant to the pathway of learning; and, though their magnificent palaces and luxurious splendor might for the moment divert the attention of the youthful sage from his task,—the birth place of Astronomy—the mother of the sciences held out many brilliant garlands, as the meed of untiring and unwavering industry. This people, once so powerful, so wise, so learned, are now no more; the effects of their learning, the monuments of their power and wisdom, their mystic language itself yet remain, nay, will, through all time, exist, as imperishable evidences of the superiority of mind over matter. Gentle reader, this country was Egypt: its inhabitants were the very woolly haired, flat-nosed, thick-lipped, coal-black race, which some persons are tempted to station, at a pretty low intermediate point, between men and monkeys!

THE NATIVE AFRICAN INTELLECT.

Africa has been—nay, even now is—to many, an unknown, mysterious land. Its soil, we are apt to believe, arid, and any thing but fertile. Its whole contour a mass of burning sands; its luxuries, palm trees, grass and water; its inhabitants, the grand link in the chain connecting man with monkey, having the form of the one with the intellect of the other. How far the accounts which even the prejudiced white man has given of its splendid scenery, its gorgeous skies, its luxurious plains, its hospitable citizens, are reconcilable with our preconceived notions, some of us perhaps can tell. Accustomed to hear this much abused land spoken of as the wreck of animal, vegetable, and mineral life, and knowing nothing of its abandoned inhabitants but from the degraded, dejected, and wretched beings, ground down to the earth in body and soul, by the white man's chains—these notions are not, perhaps, to be wondered at. Prejudice is the offspring of ignorance; and the same feelings which lead us to paint the Father of lies himself as black, induce, and with more show of reason, the black man to call him white. The following extract I send you, to show that human nature, under any variety of complexion, is the same, and that as high intellectual feeling, susceptible of the highest intellectual cultivation, may exist in the degraded slave, as in his more enlightened, and often more sensual master.

A boy, the son of a native African chief, was forcibly taken from his parents, and sold to white men. His last master was a Maryland gentleman, who, actuated by his sorrow at separation from his parents, and actuated by the most praiseworthy benevolence, freed him, and sent him home. The following letter was written (in his native language,) from London, by this poor lad, to his late master; and I give it as faithfully translated by an English gentleman of eminence. It carries its own comment to the heart, in its simple and affectionate language: And yet the writer is one of that same class, whose gratitude, we are told, is to be evinced by cutting the throats of those who free them!

'From the great city—3d moon after my release.—Oh! my kind, merciful master, my good, white brother!—too good!—a very good son of a good woman, and of a very good old man,—created good old people, by the Great Spirit who made my country! They poor, I should say they heretofore poor, sorrowful, grateful, blessed, persons now ordered rich by thy goodness and mercy, is now most dead, most mad, most drunk with joy! Why is he so? Because he is going to his good warm country—to his good old mother—to his good old father—to his little sister, and his brother! In my good warm country, all things are good, except the white people who live there, and come in flying houses to take away poor black prisoners from their mothers,—their fathers, their sisters, their brothers, to kill them with hunger and filth, in the cellars of their flying houses, wherein if they do not die fast enough, and poor prisoners talk for bread and water and want to feel the wind and see the Great Spirit, to complain to him, to tell him all, or to see the trees of his good warm country, once more for the last time,—the king of the white people orders the officer called Jack to kill many of the black prisoners with whips, with ropes, knives, axes and salt. The governor of the flying house has been to show that which is to carry him and me to my good warm country. I am glad, very glad indeed! He pretty, chuff with wine. Should he be sick (and white people seldom escape being so there) because of thee my kind and merciful master and good white brother, and because he has been good to me and is a very good white man too, I will nurse him myself: my mother, my father, my little sister, my brother shall be his brother, his mother, his father, his sister too. He shall have one large heap of elephant's teeth and gold, for thee my kind, merciful master and kind brother, and one for himself also, but smaller. He at present is my father—I eat at his house, and lie there too, upon the bed thou presented me with. His wife is my mother, and kindly nurses me, being very sick of the sea, and *fire made of black stones*. I have received a great quantity of gold, besides what thou did present me with by means of thy handwriting to the people who are to lead me to my country. Some part whereof I have given to the governor of thy swimming house to be sent to thee. Had I a houseful, I should send the whole with equal pleasure;—however, thou shalt see hereafter that black people are not beasts. I do know how to be grateful.' [Here he describes his voyage to London and his sickness, the recovery from which he ascribes to the prayers of his late master for him.] 'When thou dost speak to the Great Spirit and to his Son, I do know he will hear thee; I shall never be sick more, for which I shall be thankful. Pray speak for my good old mother, my good father, my little sister and brother. I wish they may be healthy so many,—very many moons, as many as the hairs on thy head. I love them all much—yet I think not so much as I do thee. I could die in my prayers for thee, could I do thee any kindness. Indeed the Great Spirit well knows I mean no lie,—I shall always speak to him for thy good. Believe me, my good white brother, thy poor black prisoner is not a liar. DGIAGOLA,

son of Dgiagola, Prince of Font.'

Portland. P. H. G.

Putnam County, Illinois, Feb. 6, 1834.

MR. GARRISON:

SIR—That you may know that the cause of the Colonization scheme and advocates in this distant land, I will give you a short account of our Anti-Slavery Society. After your paper (the Liberator) had circulated some weeks in this settlement, a few of the citizens undertook to form some kind of an association, for the purpose of expressing to the world our abhorrence of slavery. A meeting was accordingly appointed, and of the few that attended, some were careless about, and others violently opposed to the abolition principles. Nevertheless, we agreed to form an Anti-Slavery Society, of which the following is the binding part of the Constitution, or that part which sets forth the principles of the Society,—viz.

Article 1st. This Society shall be known by the name of the Putnam County Anti-Slavery Society.

Art. 2. The object of this Society shall be to promote universal equality of rights and privileges among mankind.

Art. 3. The members of this Society will stand pledged to use their influence (only pursuing such measures as are consistent with the word of God,) to put down involuntary servitude, in these United States, and throughout the world; and will, to the extent of their opportunities, discountenance all who acknowledge the right of man to hold property in man.

The other articles relate to the officers, their duties, and the meetings of the Society and Board.

With difficulty, eleven names were got to sign the Constitution, and the officers were elected.

The Society met on the 4th of July last, at which time several speeches were delivered and resolutions passed, expressive of the meaning and object of the Society, and several members were added to the list. At the first annual meeting, which took place on the first Saturday in this month, the list was found to contain more than 60 names, among whom were two Clergymen of real worth, and one respectable Physician.

Several resolutions were offered and passed—among them were the following:

On motion of James W. Willis,

Resolved, That the thanks of this Society be given to all editors of Journals, who have faithfully advocated the cause of immediate emancipation.

On motion of George B. Willis,

Resolved, That slavery in the United States, being both a moral and political evil of no ordinary magnitude, demands the prompt assistance of every philanthropist in the country.

On motion of James W. Willis,

Resolved, That it is time that all churches which do in any manner either encourage or tolerate the principle or practice of slavery, in any of their Societies or members, under any pretence whatever, should be styled *anti-Christian*.

The Society called for, and had the Declaration of the Anti-Slavery Convention, held in Philadelphia, read, and it was highly approved by a vote of the Society. The thanks of the Society were also voted to the New-York Anti-Slavery Society for the able and patriotic address circulated by them in the 5th No. of the Anti-Slavery Reporter.

The monthly concert of prayer, for the abolition of slavery was also highly approved by a vote of the Society.

Officers chosen for the present year are as follows:

President, Samuel D. Laughlin, Esq.; *Vice President*, Wm. Stewart; *Recording Secretary*, James W. Willis; *Corresponding Secretary*, George B. Willis.

Directors, Jas. G. Laughlin, Smiley Shepherd, Robertus H. Stephenson.

At the formation of our Anti-Slavery Society, the following resolutions passed unanimously:

Resolved, That all pretensions to freedom, republicanism and equality, among slaveholders, are relatively impious.

Resolved, That the course pursued by Wm. Lloyd Garrison, with respect to slavery, is patriotic and benevolent, and receives our warmest approbation.

A statute of this State lays a fine of five hundred dollars on any person who shall harbor, hire, or in any way give sustenance to colored persons, except they have a certificate of their freedom, and that they have given bond and security to the amount of five thousand dollars, that they never will become chargeable to the proper county, or any other county in this State, as a poor person; and that such person shall at all times demean himself, or herself, in strict conformity with the laws of this State, that now are or that may be enacted. There is a most unparalleled prejudice here, among the people generally, against the Blacks.

A young man of color, who resided in the town of Gallina, in Ontario Co. Davis Co. Ill., was not quite of age, and was laboring for a white man in that place, was joined in marriage to a lady of color, of the same town, who was by indenture, or in some other way, held to service. After they had enjoyed themselves for some months together, as well as might be expected in their situation, a war broke out between the United States and the Indians on the frontier. The young man was drafted into his master's place on one of the officers of a company of Rangers, who went on horseback. This station he filled, until the officer was wounded, and left the service. During this time, he was in several engagements, and acted his part with becoming courage; and for any thing that could be seen, did as much for the defence of his country as any man in the company. When he returned to his master, he was sent on a journey with a wagon and team, loaded with provision for the use of the army, in company with a number of other wagons; but, sad to relate, when he returned to Gallina, the wife of his bosom was gone, and sold to Slavery, for the same distant slave State—perhaps to Orleans there to drag out the remainder of her days in debasing servitude. He has never heard of her, since she left Gallina. Although he is a free man in this State, he was seized by the duct criminal, put numbers of the industrious slaves, and their children, are carried off into the slave States, and sold with impunity, and very few will condescend to plead their cause.

I have been an attentive reader of the Liberator for more than one year, and I am inclined to think it would do great good, if the people could be prevailed on to read it but in this State they are so fearfully prejudiced against the blacks, that they can scarcely be got to read on the subject of emancipation, *except where colonization is connected with it*. I am not discouraged, nor do I wish to discourage you. Truth is powerful, and I do believe will prevail. I have devoted my weak powers to the cause for several years; and if the Lord spares me the use of my tongue, the subject shall never rest while I live, except the slaves are all liberated before I die.

WILBERFORCE, March 3, 1834.

DEAR FRIEND GARRISON:—At a meeting of the Wilberforce Colonization and High School Company of Upper Canada, it was

Resolved, That the undersigned be a committee to make known to the Public, through your invaluable paper, the present condition and future prospects of this infant settlement.

Knowing, as the Committee do, that there has been considerable interest felt abroad, in behalf of this establishment, no less on account of their wishes for our success, and the overcoming of difficulties, which naturally attend the first settlement of all new countries; than for the opening of a door, for the reception of those of our race who may be compelled to resort to this settlement, to escape the cruel hand of oppression; they would state that the branches of literature and agriculture are exciting the most active attention among the settlers.

Many of our females deserve public attention and commendation, from the circumstance of their having commenced the manufacturing their own wearing apparel. A new school house is now building, which will be open for the reception of colored children from the United States, on the first of July, June. The Committee believe that they are warranted in saying, that under the present flattering prospects, children, from a distance may receive boarding, washing, mending and tuition on a dollar and fifty cents per week; the children will be boarded among the settlers, where they may have an early opportunity of understanding the art of husbandry. Every day brings to our view some advantage, which the colored people may derive to themselves and children, by uniting with us in making this place the great seat of learning for the colored Americans. We who are settled in this Colony can truly call ourselves Americans, because our location is as near the centre of America, as any others. We are among the high latitudes, where health, wealth, freedom and prosperity are daily hearing in view. Lands are cheap here for sale adjoining us, in almost any quantity to suit the purchaser, for the money, by paying part down. Mr. Israel Lewis is now the President of this Company, and the Committee believe it to be due to him to state, that we do esteem him as the planter of this infant settlement; and pray the Lord that he may be succeeded in the settlement of so great and important an interest, for the long degraded and oppressed colored Americans. And the Committee hope in view of all they have stated above, that the proceedings of the President and Board of Directors on the premises, may be sustained by our Friends abroad.

BENJ. FRAZIER,
WM. A. SMITH,
LEMUEL A. FREEMAN.

N. B. All letters for information should be directed to Thomas J. Paul, Corresponding Secretary, post paid, Wilberforce, London, Upper Canada.

LADIES' DEPARTMENT.

[For the Liberator.]

MR. EDITOR:—As you have once kindly opened your columns to me, I venture to intrude on them again.

WHAT HAVE LADIES TO DO WITH THE SUBJECT OF ANTI-SLAVERY!

It is strange that in this age of the world, and in this country of the world, such an inquiry should find its way into any heart; and still more anomalous that any tongue should utter it. But it is not more strange than true. How often do we hear the exclamations—What have ladies to do with this? and, What have ladies to do with that? The fact is, there are few subjects of importance, now agitating the christian world, with which ladies have not something to do, on which they do not exert an immense influence, either positively or negatively; but deep, and strong, and irresistible. I will not adopt the insulting language of those, who, making woman a mere creature of feeling, draw the boundary of their dominion around the heart. No; her influence over the intellect may be unacknowledged, but it is not unfelt. It is not hers to arouse and astonish a nation by the thunders of the Senate, the lightning flashes of the bar, or the more lofty eloquence of the pulpit; but hers it is to fashion and to mould those characters, who are yet to go forth to proclaim to the world the principles, and thoughts, and feelings, which she has given them. When woman arouses the energies of her nature, and judiciously exerts the power entrusted to her, words are not needed to tell what she can do. Nearly half the world is woman; worthy to receive her attention, worthy to excite deep feeling, and rouse to noble action, it is that which places before her a million of her *sisters*, crushed to the earth by tyranny, raising their eyes imploringly from their galling fetters, and give to their famishing spirits the bread and water of life. Can she witness the silent agony of the wife, separated forever from her husband;—can she listen to the wild shriek of the mother, as her children are torn from her embrace;—can she gaze upon the scenes of anguish, where sisters breathe a last farewell, or are driven asunder by savage hands, without the melancholy pleasure of a parting embrace;—can she look upon all this, with a tearless eye and a careless heart? Suffer your imagination to paint, with vivid hues, this sad picture. Let your son, (if he is highly colored,)—gaze upon it, dreadful as it is, until you have formed the solemn, deliberate resolution, that you will do every thing in your power to destroy its still more dreadful original. And do you ask, what you can do? There is enough to be done. Let the mind be imbued with a sense of *personal responsibility*, and the heart enlisted in the object, and employment will soon be found. If you have the power of utterance, you can lift your voice against this system of barbarism; around your own fireside, in the domestic circles of your *friends*, sitting in the house, and walking by the way, whenever and wherever you have an opportunity, you can hurl at it the arrows of plain, irresistible truth, and expose the sophistry of its defenders. You can awaken feelings of indignation at tyranny, and sympathy with the oppressed. Oh! plead for the slave, 'in season, out of season, reprove, rebuke, exhort with all long-suffering' and gentleness. Another way in which you can exert your influence, is by the press. You may assist in wielding that mighty instrument, that is to renovate the world. Why do you not more frequently use it?

Let every lady who has the operation is to unite your influence and wealth in Anti-Slavery Societies, for the dissemination of truth on the subject. I am aware that such a course of conduct will meet the reprehension of those, who deem that the orthodox sphere of woman is the circle of her own domicil the centre and circumference of woman's action; but I will only say, that if this is overstepping the limits of *female propriety*, I should be glad to see every woman in the land outside the fastidious boundary. Slavery must and shall tremble before a change in public sentiment and feeling; and shall those who are always listened to with apparent deference, ask what they can do to renovate public opinion? Shall those whose souls were on fire, when the story of a stranger's wrongs was rehearsed, and who rallied throughout our country to extend the hand of sympathetic aid to a land endeared to them by classic lore, ask what they can do to rescue from more merciless oppression, their own sisters, their own brethren, who tread their own native soil, and breathe their own free air? Shall those who deemed their energies well expended, in a *glorious attempt* to commemorate a nation's folly, fold their hands, and ask what they can do to wipe from that nation's escutcheon, the foulest stain that the world ever saw? If you would put forth half the effort in this holy cause, that less important objects have elicited, you would soon see the effect of your labor.

There is an instrument which the weakest may employ in its behalf, and to which none will object, it is prayer. 'Prayer can move the hand that moves the world.' Let me entreat you *never to approach the mercy-seat without remembering the poor slave*. And whatsoever you would wish those wretched creatures to do for you, were your situations reversed, *do you even so to them*, remembering that 'unto whom-soever much is given, of them shall much be required.'

PHILA.

Boston, March 17th, 1834.

CHEERING INTELLIGENCE!

[From the New-York Evangelist.]

LANE SEMINARY, Walnut Hills, *near Cincinnati, Ohio, March 10, 1834.*

BROTHER LEAVITT—Many of your readers are undoubtedly interested in whatever concerns this rising institution. Therefore, I send you the following. The question of immediate emancipation, by colonization, and colonization, have been subjects of occasional remark among the students, since the commencement of the last term (June). A flourishing Colonization Society has existed among us almost from the time of our first establishment. Our interest in these topics increased gradually until about the first of February, when it was resolved that we discuss publicly the merits of the colonization and abolition schemes. At this time, there were but few decidedly abolitionists in the Seminary. The following questions were discussed, separately: 1st. '*Ought the people of the slaveholding States to abolish Slavery immediately?*' 2nd.—'*Are the doctrines, tendencies and measures of the American Colonization Society, and the influence of its principal supporters, such as render it worthy of the patronage of the Christian public?*'

Our respected faculty, fearing the effect the discussion would have upon the prosperity of the Seminary, formally advised that it should be postponed indefinitely. But the students, feeling great anxiety that it should proceed, and being persuaded from the state of feeling among them, that it would be conducted in a manner becoming young men looking forward to the ministry of the gospel of reconciliation, resolved to go on. The president, and the members of the faculty, with one exception, were present during parts of the discussion.

Each question was debated nine evenings of two hours each, a half each—making 45 hours of solid debate. We possessed some facilities for discussing both questions intelligently. We are situated within one mile of a slaveholding state; eleven of our number were born and brought up in slaveholding states, seven of whom were sons of slaveholders, and one of them was himself a slaveholder till recently: one of us had been a slave, and had bought his freedom: with a great sum, which his own hands had earned: ten others had lived more or less in slaveholding states, besides several who had travelled in the midst of slavery, making inquiries and searching after truth. We possessed all the numbers of the African Repository from its commencement, nearly all the Annual Reports of the Col. Society, and the prominent publications of the Society, for and against. In addition to the above, our kind friends in the city furnished us with Colonization pamphlets in profusion. Dr. Shane, a young gentleman of Cincinnati, who has had been out to Liberia with a load of emigrants, as agent of the Colonization Society, furnished us with a long statement concerning the colony; and a distinguished instructress, recently of Hartford, Connecticut, now of Cincinnati, sent us a communication from her hand, which attempted to prove, that Colonization and Abolition should join to unite their efforts, and not contend against one another. These were our materials. And, sir, it was emphatically a discussion of *facts*, FACTS, FACTS.

The first speaker occupied nearly two evenings in presenting facts concerning slavery and immediate emancipation, gathered from various authentic documents. Conclusions and inferences were then drawn from these facts, and arguments founded upon them, favorable to immediate abolition, during the two next evenings. Nearly four of the remaining five evenings were devoted to the recital of facts in regard to slavery, slaves, and slaveholders, gathered, not from written documents, but from careful personal observation and inquiry. Nearly half an hour of the seventeen speakers, on the evenings last alluded to, were the sons of slaveholders; one had been a slaveholder himself; one had still recently been a slave; and the residue were residents of, or had recently been in the midst of slavery. From their testimony, the following facts and premises were established, to wit: That slaves long for freedom; that it is a subject of very frequent conversation among them; that they know their masters have no right to hold them as slaves; that they keenly feel the wrong, the insult and the degradation which are heaped upon them by the whites; they feel so interest comparatively in their master's affairs, because they know he is their oppressor; they are indolent, because they know they do not for their own; they pretend to be more ignorant and stupid than they really are, so as to avoid responsibility, and to shun the lash for any real or alleged disobedience to orders; when inspired with a promise of wrestling free, they are incredible industry and faithfulness; they tell their masters and drivers they are contented with their lot, merely through fear of greater cruelty if they tell the truth; no matter how kind their master is, they are dissatisfied, and would much prefer to be hired out to any; his slaves: the slavedrivers are generally low, brutal, debauched men, distinguished only for their cruelty and licentiousness; they generally have the despotic control of the slaves: the best side of slavery is seen—is darkness only known only to slaves, masters and drivers; [upon this point, horrid facts, in regard to the whipping and *murdering* of slaves, were developed. God sparing my life, they shall be given to the public.] The state of morals among slaves, especially in regard to licentiousness, is sickening! This condition is attributable to the treatment they receive from their masters—they being huddled together from their infancy in small apartments without discrimination of sex; and oftentimes being compelled to steal or starve; the influence of slavery upon the physical condition, mental and moral character of the whites, is decidedly and lamentably pernicious; the internal slave trade is increasing, and is carried on by men distinguished, even in slaveholding states, for cruelty and brutality! No class in the country have stronger social affections than slaves; nevertheless, the ties of parent and child, husband and wife, brother and sister, are ruthless sunder by this bloody traffic! A husband has been known to be purchased, immediately, because this damnable traffic was about to separate him from a wife whom he tenderly loved. The horrid character of Louisiana slavery was developed in some degree by one who had resided there. The planters in that state, sugar cane being now at high price, do not hesitate to kill a few of their negroes by overworking, if by that means they can bring more sugar into a favorable market: in consequence of this, one of the usual prayers of the poor negro is, *that sugar may be cheap*. Multitudes of slaves are being carried into that state from other slave states: blacks are kidnapped from this state (Ohio,) and sold into slavery; slaves are decidedly hostile to Liberia, and only consent to go there to escape from slavery: multitudes are generally opposed to their negroes being educated; *that the blacks are abundantly able to take care of, and provide for themselves; and that they would be kind and docile if immediately emancipated.* These points, with many gaps of conversation, were established, so far as a multitude of facts could establish them. On the two last points, the following was interesting and decisive.

James Bradley, the emancipated slave above alluded to, was present for nearly two hours; and I wish his speech could have been heard by every friend of immediate emancipation—to wit: first, that 'it would be unsafe to the community'; second, that 'the condition of the emancipated negroes would be worse than slavery—that they are incompetent to provide for themselves—that they would become paupers and vagrants, and would rather steal than work for wages.' This shrewd and intelligent black cut up these *white objections* by the roots, and withered and scorched them under the sun of irresistible argumentation. He spoke for an hour; his whole assembly responded in repeated and spontaneous roars of laughter, which were heartily joined in by both Colonizationists and Abolitionists. Do not uncertainly me as saying, that his speech was devoid of *argument*. No, It contained sound logic, enforced by apt illustrations. I wish the slanderers of negro intellect could have witnessed this unpremeditated effort. I will give you a sketch of this man's history. He was stolen from Africa when an infant, and sold into slavery. His mastery, who resided in Arkansas, died leaving him to his widow. He was then about 18 years of age. For some years, *he managed the plantation for his mistress*. Finally, he purchased his time by the year, and began to earn something for himself. After five years of toil, having paid his owners $655 besides supporting himself during the time, he received his 'free papers,' and emigrated to a free state with more than $200 in his pocket. Every cent of this money ($855) he gave to his former mistress! He is now a Presbyterian, and a member of this institution. Now, Mr. Editor, can slaves take care of themselves if emancipated? I answer the question in the language employed by brother Bradley on the above occasion. 'If they have no care of, and support themselves now, *and their master, and his family to the bargain*; and this being so, it would be strange if they could not provide for themselves, *when disencumbered from this load.*' He said the great desire of his slave was '*liberty*' for *himself*. And shall this heaven-born desire be trampled in the dust by a free and Christian nation?

At the close of the ninth evening, the vote was taken on the first question, *when every individual voted in the affirmative*. Some, in *favor*, of *opposition* themselves from voting at all, on the ground that they had not made up their opinion. Every friend of the cause rendered a hearty tribute of thanksgiving to God for the glorious issue.

At the next evening, we entered upon the discussion of the second question. Here, there was a much greater diversity of sentiment. But we entered upon the debate not like bloated partisans, but like men whose polar star was facts and truth, whose needle was conscience, whose chart the Bible.

The witnesses summoned to the stand, were the documents of the Colonization Society. They were examined at great length and in great numbers. We judged it out of its own mouth. There was a paucity of testimony: for, as I before observed, we had all its 'Repositories,' and nearly all its Reports and Addresses, in addition to which, we were benevolently furnished by friends with numerous collateral witnesses, who had come in the shape of cross-examining. Notwithstanding the length of this part of the discussion, but two individuals spoke, one on each side, and another read some testimony in favor of the Colony. Several individuals at the opening of the discussion, intended to speak on the affirmative, but before it was closed they became warmly attached to the other side. Others were induced to espouse the cause of Anti-Colonizationism, by examining documents of the Colonization Society, for the purpose of preparing to speak in the affirmative. *Most of the Colonizationists who expressed any opinion on the subject, declared their ignorance of the doctrines and measures of the Society until this debate.* They cannot find words to express their surprise and astonishment, at the facts elicited in regard to the support of this Society as a scheme of benevolence towards the free blacks, and a remedy for slavery. They now repudiate it with all their hearts. Is it not a fact that the great majority of the supporters of this Society have never examined its measures, in this tendency and bearings? Do the nine-tenths of the Colonizationists with whom you come in contact, express incredulous surprise at the announcement of almost any one of its prominent doctrines, and meet you with the reply, 'This cannot be so—it cannot be so—it would be so wicked!' Men must be set down as wicked men (benevolent, and scrupulously honest no doubt,) to examine this subject!

I will state a fact. A member of this institution was a member of the Oneida Institute, during the Colonization debate there. The students generally took an active part in that discussion. An Anti-Slavery and a Colonization Society were the offspring of this debate. My worthy brother was placed at the head of the latter Society. He was a sincere friend of the cause, and was quite an orator. He was consistent and practical man. About five months since, he left Oneida and came to Lane Seminary. On his way hither, he took great pains to converse with every negro he could find about emigrating to Liberia. He talked with more than forty, all of whom except one, were incorrigible in their preference to remain in their native land, rather than to emigrate 'home' to a foreign shore. This shook his faith in the entire practicability of the scheme. Still he arrived here a sincere friend of the Society and he so continued until this debate, in which he intended to have taken an active part. But before he had an opportunity to take the floor, facts pressed upon him, (he was always open to conviction,) he changed his views. He immediately decided against his Society, has left the institution for the purpose of commencing a school for the education of the people of color in Cincinnati, and has devoted himself to the elevation of the free blacks on our own soil, and to the making up of a public sentiment favorable to the abolition of slavery without expatriation. I would give you his name were it not that he is about to present to the public some interesting facts bearing upon slavery and emancipation, which he has collected within a few weeks among the free people of color in Cincinnati, in the course of which he will probably allude to the facts stated above by me. This, sir, is what I call practical anti-colonizationism.

At the close of the debate, the question was taken by yeas and nays, and there was but one negative with only one dissenting voice. Four or five who did not regularly attend the discussion, declined voting. Two or three others were absent from the Seminary.—When the debate commenced, I had fears that there might be some unchristian excitement, particularly as slaveholders, and prospective heirs to slave property, were to participate in it. But the kindest feeling prevailed. There was no crimination, no denunciation, no impeachment of motives. And the result has convinced me that opposition to colonization, is vulnerable, and that immediate emancipation is not only right, and practicable, but is '*expedient*.'

The result has convinced me of another thing, which I hail as the bright hope of promise to this holy cause. It is that southern minds, trained and educated amidst all the prejudices of a slaveholding community, can, with the blessing of God, be reached and influenced by *facts and arguments*, as easy as any other class of minds. To be sure, they will not endure *blind* and *unintelligent* denunciation; and what *rational* being will? But after being thoroughly aroused by facts, they will receive rebuke, remonstrance, and entreaty, if kindly offered, with the kindness and honesty which have ever marked the southern character. And when thoroughly converted, they manifest an ardor in behalf of the deeply injured black, which astonishes while it delights. Almost all of our southern brethren are enlightened slaveholders, and have been such for classes. Some of them have devoted their lives in doing good to that oppressed race. Let me state one or two facts on this point. The son of a slaveholder has just left the institution on account of ill-health, with the determination he will not cease his efforts and that they will not flourish in as an article of entertainment to their friends, or for any person in their employ.

Art. 3. Any person may become a member of this Society by subscribing to this Constitution.

Art. 4. Officers of this Society shall consist of a President, two Vice Presidents, a Treasurer, Secretary, and five Directors, who shall be chosen each annual meeting.

Art. 5. The Directors shall have power to expel members who shall transgress the rules of this Constitution; shall open correspondence with similar Societies; and shall devise such measures as shall be most likely to promote the cause of Temperance.

Art. 6. The Secretary shall keep a record of the doings of the Society, and make a report, once in three months, of the progress of the cause among the colored people.

Art. 7. The Treasurer shall hold all funds belonging to the Society, and pay orders drawn on him by the Directors.

After the adoption of this Constitution, the following gentlemen were chosen officers for the ensuing year:

DANIEL R. CONDOLL, *President.*
JOHN CONDOLL, *Treasurer.*
WILLIAM M. CAMPBELL, *Secretary.*
WM. CONDOLL,
WILLIAM CONDOLL,
AMOS M. CAMPBELL, } *Directors.*

DEBT OF THE HANDMAID OF SLAVERY,

$46,000,000

TEXT—'*The Society was bankrupt to the amount of FORTY THOUSAND DOLLARS: and new drafts were coming due from month to month and this forty might soon be found to be SIXTY THOUSAND. The further they went, the deeper was the difficulty. They had sounded first, and find twenty fathoms; they sounded again, and find fifteen, but thirty fathoms. The further they went on, the deeper the sea and darker was the prospect, and the deeper the spirit. This was not only true in reference to the state of the Society here, but the condition of the colony generally was most HORRIFY every individual.* . . . . *It behoves that it would require an expenditure of FIFTY THOUSAND DOLLARS during the present year to put the colony on a footing of prosperity.*'—[SPEECH OF REV. MR. BACON.]

BOSTON:
SATURDAY, MARCH 29, 1834.

WINE DRINKING.

"TOUCH NOT—TASTE NOT—HANDLE NOT."

I took occasion, in a recent number of the Liberator, to allude to the Rev. Dr. Cox's 'Journal of a Visit to Europe,' which he is now publishing in a series of Letters in the New-York Evangelist. As it was in England at the time of his sojourn in that country, (although it was not my good fortune to see it,) I have perused his sketches with unusual care and considerable interest, in despite of the singularity of their style, the turgidness of their diction, and the wordiness of their delineation. They have evidently exercised many excellent and powerful thoughts, and evinced an observant discrimination, a good taste, and an amiable sensibility. But it is not my designto assume the office of critic of the critic.

In the reversed mirror of his eleventh Letter, he gives an account of an entertainment at Lord Teignmouth's, at which he was present. In reading it, the following incongruous and reprehensible paragraph occurs:

"I was now called on by Lord Teignmouth to drink wine with him; a practice which I dislike, looking it as a relic of barbarous ages, and by great liability to abuse as a dangerous or immoral habit by some of society. The history of the custom deserves inquiry, and its nature claims analysis; for now, scarce any is seen in a thousand understands its original meaning; its connection with feudal pledging of mutual manoeuvring and chivalry, or its present insignificance. Formerly, in the dark times and the manners of seven or eight centuries ago:

When they carved at the meal
With their gloves of steel,
And drank the red wine through the helmet barred.

But there was no place for hesitation or dispute. I have had his lordship meant to signify his respect for me; and so far as I could reciprocate the courtesy, it will gratify my friend, Dr. Reed, to know that I partook of no fly; and though I have no doubt that his lordship's wine was old, well flavored and excellent, yet compared with the Newark cider, it would have served my purpose just as well—and yet water preferably much better. The sweet, I remember, was good and well with each of the Bishops, and with the other Lords and gentlemen surrounding; with all of whom, though the point of conscience was with me, I drank the decanter and fill-ful a glass or so on each occasion, I did not, as I recollect, empty a single glass or drink the half of one. In time the sense of temperance had taken up this matter and issued it. This is the main reason why I note the transaction at all. In England it is very common, and very deferentiers, especially in the inferior circles of society. But it may be justly assumed as a matter that needs reform or banishment, and of certainly no part of modern elegance or virtue. With many, it is wholly unmeaning and ridiculous. 'Your health, Sir.' And perhaps what does that mean? It is quite equivocal, till you go back to the barbarity of our ancestors; and then the solution is seldom of delicate nature. Thus commemoration, for the supporting vainly singular, I should have commenced in England respectfully to decline the practice in every instance. I observed it only in one instance with a powerful challenge; never cry such a challenge myself; and would be glad to be delivered from all participation in the barbarous ceremony which I account so silly, so heathenish, so impossible to our times, so inelegant, and so unsuitable to Christians."

The Rev. Dr. then goes on, at some length, with his apologetic reasons against this pernicious, criminal, and senseless custom, and addresses the most solemn and emphatic remonstrances against it. Now, I should be glad to know, if I could, what does that mean? Is it a simple equivocal, till you go back to the barbarity of our ancestors; and then the solution is seldom of delicate nature? Is the commemoration, for the supporting vainly singular, I should have commenced in England respectfully to decline the practice in every instance. I observed it only in one instance with a powerful challenge; never cry such a challenge myself; and would be glad to be delivered from all participation in the barbarous ceremony which I account so silly, so heathenish, so impossible to our times, so inelegant, and so unsuitable to Christians?

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LITERARY.

[From the Christian Watchman.]

THE SLAVE'S WHIP.

An ugly whip on th' parlor carpet lay,
Half coil'd as it had been an adder—and
I sat and mused upon it. What could be
The use of such an instrument of torture
In such a place as this? A little child
Was there, a mother too. A whip! a child!
A mother! And a whip so terrible—
Not such a play thing as fond mothers make;
(More fond than wise) a stick with harmless string
Upon it tied, to please oniward boys—
A child, is bore no mark of slavish fear—
A mother, in her eye there was no whip,
Or if there was, maternal fondness drew
A curtain round its hiding place. A child!
A whip! a mother!—No, it could not be.
As if she read the alienations of
My thoughts, she rose and gave it me, and said,
'*It is a slave whip.*'

As I sat, and bent
It round my hand, there came the image of
A poor whipt slave, writhing as doth a worm,
When wounded with the lash. And when I saw
Its intermingled braid sallow and black,
Methought 'twas manufactured from the skin
Of a despised race. New sights then burst
Upon my eyes, and on my ears new sounds.
O what a shriek was that! A thousand whips
Are rendered o'er circumfused virtue, and
The arms that wield them nerv'd with cruelty.
'Tis no uncertain aim—O no, the blow
Will never miss the mark. The scorpion lash
Is sure to tell upon the victim's back.
O stay the cruel hand—Hadst ne'er a wife,
A sister, that thy heart should thus be lock'd
And bar'd when woman cries?—But 'tis too late,
The bleeding body writhes. Another shriek
Pierces the heaven, and mercy stands aghast.
And do these bleeding wretches—too, I will
Not call them wretches) do these mothers, and
These sisters pray, under the bleeding lash?
They do, and 'tis a prayer should fill the heart
Of proud oppressors with alarm. List now,
And hear the burden of this fearful prayer.
At every stroke, 'tis '*Lord! Lord! Lord!*'
And art thou not afraid? The 5th repeated word
Has made a ladder to the highest heaven,
And on it angels are descending. Hark!
The thousandth of his wrath—O stay thy hand.
And now thick coming fancies gather'd round
That deadly whip. The slave ship passed along
Its checker'd surface, and the tears and blood
Of the chain'd captives trickled down its sides:
I saw the auction flag—the anxious eye—
The husband and the wife—the cruel chain—
The driver and his whip—Upon my ear
The groans of millions fell. It was too much—
I laid the thing aside,—and lo, the child
Came near and took it up, unharmed, and play'd
With it! O, yes, the day is coming on,
When the little child shall put his hand unharm'd
Upon the cockatrice's den—when whips and chains
Shall all be sacrificed—when wars shall cease,
And freedom hold millennial jubilee
Throughout the earth. S.

[SELECTED.]

The following lines, from the Lancaster Gazette, were written by a Carolinean *slave*, named *George Horton*, whose education was attained in the school of en from sleep. The talents of the degraded race of black people appear better of late as they have been exhibited in our revolution at Hayti; and we have been accustomed to consider them; and from the power with which a few individuals have sprung up amid darkness and misfortunes, it seems probable that good opportunities for education would, in a few generations, give them a high stand among the nations of the earth. Look to it, statesmen!

SLAVERY.

When first my bosom glowed with hope,
I gazed as from a mountain top
On some delightful plain;
Oh! how transient was the scene—
It fled as though it had not been,
And all my hopes were vain.

How oft this tantalizing blaze
Has led me through deception's maze;
My friend became my foe—
That like a plaintive dove I mourned;
To [illegible] all my sweets were turned,
And tears began to flow.

Why was the dawning of my birth
Upon this pile, accursed earth,
Which is but pain to me?
Oh! that my soul had wished for night,
When first I saw the morning light,
To wonder at liberty!

Come, melting Pity, from afar,
And break this vast, enormous bar
Between a wretch and thee;
Purchase a few short days of time,
And bid a vassal rise sublime
On wings of liberty.

Is it because my skin is black,
That thou should'st be so dull and slack,
And scorn to set me free?
Then let me hasten to the grave,
The only refuge for the slave,
Who mourns for liberty.

The wicked cease from troubling there;
No more I'd languish or despair—
The weary there can rest!
Oppression's voice is heard so more,
Drudgery and pain and toil are o'er,
Yes! there I shall be blest.

THE EMPTY BIER.

'The empty bier, that standest here
Alone by the churchyard gate;
Say, whose the door thou 'lt pause before,
Thy burden sent to wait!'

The bier replied—'My range is wide,
And my hours of rest but few;
But the ways are known to One alone,
Which I must hence pursue.

'I first may seek her form, whose cheek
Is fresh in its maiden bloom:
On me to lie, with rayless eye,
At the threshold of the tomb.

'The youth who last sped by so fast,
With the nerve and the glow of health,
He too may find that carcass belief
Death followed him by stealth.

'Or she, who smiled with the lovely child,
She was lately leading near,
With wonder stopped, and his lilies dropped,
To gaze at the sable bier—

'That mother may be called to lay
Her beauteous boy on me;
In his morning hour, like the dewy flower
He lost, and as suddenly.

'Her own pale clay to bear away,
It next may be my lot!
She may follow her eyes or her infant tics,
And her prattle be forgot.

'As I must call to time for all,
From the babe to the silver-haired,
A glimpse of me to each should be
A hint to be prepared.'

He, from whose hand all power proceeds,
Ranks its abuse among the foulest deeds;
Considers ALL injustice with a frown,
But WARNS the man who treads his fellow down.
COWPER.

MISCELLANEOUS.

[From the Old Colony Memorial.]

MR. EDITOR,—If you think the following would be pleasing to your readers, you will oblige one of them by putting it in your paper. I admire to see a man of principle, who cares more for his conscience than he does for his money; and when, if he loves popularity, it is that sort which is built upon uprightness of conduct and a strict adherence to honor and honesty. The story came to me the other day in a pretty direct line, and I have no doubt of its truth. I wish we had more such good citizens. N.

Yours, &c.

THE HONEST LAWYER.

Not a thousand years ago, nor a thousand miles off, a certain man called on a certain counsellor at law to employ him in the defence of a suit which had been brought against him to recover a small demand. The legal gentleman replied that he would do the best he could for him, and then the following dialogue took place between them.

Lawyer. What are the grounds of your defence?

Client. As to grounds, I have little or none.

L. None! Then what do you expect me to do for you?

C. Why, Sir, the plaintiff is a scoundrel for suing me, and my object is to bother him all I can.

L. How so? Do you honestly owe the demand?

C. Why, yes: it is a little debt of less than ten dollars, so that the rascal cannot sue him; it is honestly due enough; but I don't like to be sued; and now I want you to make all the cost you can upon it. Carry it to the bat's and, and then let him take judgement and get what he can. He is welcome to all the property he can find of mine. Come, sir, here's a five dollar bill to begin with.

L. Stop, sir:—put up your money; you have made application to the wrong source; —I am not the one you take me to be.

C. Why? what now? Are you not a lawyer?

L. Yes, but that does not imply that I am an abject, unprincipled scoundrel.

C. Why, Sir, I have applied to you to aid me in the defence of this action, and told you what I want done, and offered to pay you, and now what more do you want?

L. Look here, Sir,—you request me to do a thing which my conscience, my God and my oath forbid. You say you honestly owe the debt, but because you are sued you would be revenged on the plaintiff by increasing the bill of cost to as great amount as possible. This I call downright dishonesty. You would plead that you never promised, without any pretence of the truth of the allegation; your defence, as you say, being really nothing, but a mere trick and manœuvre to give trouble and expense to your opponents. Is there any honor, is there any fair principle in your plan? Does it not show a baseness too gross to be mistaken? And do you ask me to aid you in such business? I am under oath not knowingly to engage in the support of any false or groundless action, and it needs no great penetration to perceive that any groundless defence is also implied. I am not your man for such business.

C. Well, this is most singular! I thought you lawyers would take up any thing for the cash.

L. I tell you, Sir, that I have nothing to do with that low pettifogging practice that you suspect me of. I cordially and decidedly contemn it; and be it known to you, there are those in the profession of the law, that are actuated from true principles of honor and honesty, think what you will. So, Sir, you may depart without delay.

C. That I will, and be it known to you too, that there are those of the profession, who are not quite so squeamish as your Honor, when they see there is a little cash a coming.

Coroner's Inquest.—An inquest was yesterday held by the Coroner of this city, on the body of David Ensley, at his house No. 186, corner of Spring-street, in the Bowery. As soon as the Jury were sworn, they were shown the body, which presented a most horrible appearance. The carotid artery was completely cut across, below the right-ear, and the parts about it dreadfully mangled: from thence, the cut extended across the entire throat, which was divided from one ear to the other. As the cause of his death was sufficiently obvious, we deem it only adduced to prove his state of mind at the time he killed himself, and from the depositions of different witnesses, no doubt remained of his having been insane. About ten o'clock yesterday morning the deceased, accompanied by his wife and sister, came to his house in the Bowery from his brother-in-law's in Broadway, with whom he was about to reside in future; whilst he and his wife were standing in a room from which the furniture had been removed, the deceased suddenly took up the weight of a clock, which happened to be in the room, and struck her on the head with it, and was about to repeat his blow, when his sister interfered and led his wife out of the room to the hall door, and recommended her to go into the next house for a few moments until her husbande's fit of passion should be over. His sister then returned, and although only a few moments had intervened, her unfortunate brother was found weltering in his blood, and wounded as already described. He lived for about two hours, during which surgical assistance was had recourse to, without however the smallest chance of success. He was about fifty six years of age, had no family but his wife, and possessed property amounting it is said to little less than $200,000, the entire of which he amassed by his own industry and some lucky speculations in land, the value of which has been more than trebled, within the last few years, by the increased growth of the city. The instrument he made use of to cut his throat was a penknife with a single short blade, which so was so blunt as to render it a matter of no little wonder, how he could have effected his purpose with it. The Jury returned a verdict that the deceased killed himself in a fit of temporary insanity. Mrs. Ensley was so seriously injured by the blow received from her husband, as to confine her to her bed; it is not apprehended however that any more fatal consequences will ensue from it.—*N. York Jour. of Commerce.*

In the crowd to get a peep at Mr. Biddle, says the New York Star, a young Irishman, at work at the Custom House, ran towards the Exchange without his hat. "Where are you running to, Teddy?" said a countryman. 'To see the *monster*, to be sure.'—'Well, that's him.' '*He* a monster! Botheration, man, why he looks as much like a Christian as you and I, Barney.'

ST. SIMONIANS. M. Prati is continuing his lectures on St. Simonism at the Burton Rooms. We went yesterday evening to hear him, but we found that he said little or nothing which we have not given before in our notices of his former lectures. The chief topic last evening was the emancipation of women, which is to be brought about by education. Women were to receive the same education as men, and if they did they would be found equal to men in every thing that required mental faculties only. He had gone into a phrenological examined many women's heads, whose organs, save that of combativeness (Query—did he ever examine the Amazonian heads of the ladies of St. Giles and Billingsgate?) were even more fully developed than those of men. From that he concluded, that if they received a proper education, they would excel men in the Arts and Sciences, and become equally if not more capable of directing industry, upon which his system is chiefly founded. He, therefore, hoped to see in this new arrangement of society, women great politicians, deeply scientific, and surpassing in the fine arts. He exhorted the ladies present, (there were few ladies, who came to hear him) to apply themselves to study; and he assured them, if they did so, they would soon become equal to men, and be no longer subject to them. He counselled them to despise the epithets of 'blue stockings and learned ladies,' which the tyrant man applied to them merely to keep them in a state of subjection. He called upon them most emphatically to form an association for the emancipation of women, which would become not only the school of their own emancipation but that of all mankind. Women were always benevolent and good, the great Poet, who wrote the most offensive things against them, could not at last help avowing that women were Samaritans in every situation. A great servile war was at hand unless women stepped in as did the Sabine women of yore, and preached and produced reconciliation. If they would apply themselves to study, and emancipate themselves, they would speedily smooth down the roughness of man, and create a new heaven upon earth.

A gentleman here asked whether the St. Simonians intended to sweep away the present order of things; what was to be the form of their new government; and what places women were appointed to fill in it?

M. Prati said, the St. Simonians intended to sweep away nothing, but that the present state of things would sink under its own rottenness. The form of their government was to be a hierarchy, not a hereditary one—a hierarchy of the nation in which those of the greatest capacity would preside. The station appointed to woman would be that her capacity entitled her to. She might fill any situation which did not require great strength and muscular exertion.

Another gentleman asked whether women were to command ships.

M. Prati. Oh certainly!

The same gentleman. Do you intend to *man* your ships with women? [Laughter.]

M. Prati. Not exactly; there may be half men and half women—that would make the voyage pleasant; but, on reflection, I think it would be better that there should be no mixture of the sexes, since the employment of sailor requires great muscular exertion. Women are to be captains and commanders, but not common sailors.

A general discussion then took place between the persons present on the form of government, the distribution of property, and the rights of women.—Though we paid great attention, we could not understand the different theories, nor, we believed, did the disputants themselves, since the matter ended in a general challenge, to be decided some time next week.—*English paper.*

Bridgeport, March 12.—HORRID OUTRAGE. A most horrible outrage on the laws of the State was committed in this borough on the evening of the 10th inst. An Irishman, whose christian name is Thomas, (sir name not known,) fell foul of a man of the name of Abijah Bassett, and beat him in such a manner as to cause his death. The Irishman, in company with one Daniel Walsh, worked for Bassett, at sawing wood. On the evening mentioned, he asked Bassett for some money, which he (Bassett,) refused, saying that he had but a dollar, with which he wished to buy provisions at the present. This, it is supposed, displeased the fellow, as he left the room immediately. After some minutes he returned, and commenced an assault on Mr. Bassett's wife. Having knocked her down, he procured a large three cornered stick, and with the head with a gun with such force as to break it. He then seized him, pitched him out of the house through a window, where he again struck him several blows on the head with the large three cornered stick, each of which made a deep gash. The fellow then left his victim, and loitered about the neighborhood during the remainder of the evening—he finally went to the house of a Mr. Brewin, by whom he was kept during the night. Mr. Bassett died about 4 o'clock in the morning. The affair occasioned little or no excitement until in the morning, after Mr. Bassett's death; search was then made for the Irishman, but he was no where to be found. The result has been, that early on the day, in the direction he is supposed to have gone, but without success. The course he took was west. He was seen the first day, by Jesup Banks, Esq. on the western turnpike, and another by him some distance, but being alone he gave up the chase as hopeless. He has since been heard of at different places, the last of which was North Stamford. A reward of $50 has been offered by the friends of this town for his apprehension.—*Farmer.*

Diabolical Murder.—The town of Natchitoches was recently made the scene of a most horrid murder. It is said that a gentleman of Arkansas, of genteel exterior, named Worthington, was lodged in a public hotel in a room with a number of other boarders. About 3 o'clock in the morning, when all a single short blade, which so was the cause of death, Worthington rose from his pillow, armed with a large and formidable weapon, (sometimes called an Arkansas knife) and commenced an indiscriminate attack upon his unconscious companions. Two gentlemen from Point Coupee, whose name we do not know, was stabbed to the heart, and closed his eyes forever, and perhaps without a struggle! An elderly gentleman from Mobile received a dangerous wound. After wounding two others in the same room, (one of them his bedfellow) Worthington rushed out probably with the intention of making his escape—but mistaking the way, as it is supposed, he ascended another flight of stairs, which entered a garret, where two negro men were sleeping on the floor. He encountered them in crossing the room, and dealt a blow at each, wounding both, and one of them severely. He then descended, but in leaping from the gallery, sprained his ancle. He however fled, and was overtaken two miles from the place. The day yesterday evening he hear him, but we found that he said little or nothing which we have not given before in our notices of his former lectures. The chief topic last evening was the emancipation of women, which is to be brought about by education. Women were to receive the same education as men, and if they did they would be found equal to men in every thing that required mental faculties only. He had gone into a phrenological examined many women's heads, whose organs, save that of combativeness (Query—did he ever examine the Amazonian heads of the ladies of St. Giles and Billingsgate?) were even more fully developed than those of men. From that he concluded, that if they received a proper education, they would excel men in the Arts and Sciences, and become equally if not more capable of directing industry, upon which his system is chiefly founded. He, therefore, hoped to see in this new arrangement of society, women great politicians, deeply scientific, and surpassing in the fine arts. He exhorted the ladies present, (there were few ladies, who came to hear him) to apply themselves to study; and he assured them, if they did so, they would soon become equal to men, and be no longer subject to them. He counselled them to despise the epithets of 'blue stockings and learned ladies,' which the tyrant man applied to them merely to keep them in a state of subjection. He called upon them most emphatically to form an association for the emancipation of women, which would become not only the school of their own emancipation but that of all mankind. Women were always benevolent and good, the great Poet, who wrote the most offensive things against them, could not at last help avowing that women were Samaritans in every situation. A great servile war was at hand unless women stepped in as did the Sabine women of yore, and preached and produced reconciliation. If they would apply themselves to study, and emancipate themselves, they would speedily smooth down the roughness of man, and create a new heaven upon earth.

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MORAL.

[For the Liberator.]

THE FAITH OF A POOR SLAVE.

MR. GARRISON:—There has been, for some time past in this place, a pleasing attention to religion. At many of the meetings that I have attended, among different denominations, I have heard pleasing anecdotes, illustrative of the efficacy of prayer—the particular providence of God, in the preservation of life in times of danger, &c.; one of which pleased me so much, that I thought it worth preserving. If you think the same, you may insert it in your paper.

At a morning prayer meeting at the Methodist church, a young man who had followed the seas, arose, and with much feeling said:

'The Scripture says, the prayer of faith shall save the sick. Of the truth of this, I am myself a witness. I was at one time left on shore at Georgetown, S. C. sick and friendless; my disorder increased, until at length the physicians gave me over, and one of them told me he felt it his duty to inform me that six hours were as long as it was possible for me to survive. You may judge of my feelings—to describe them is impossible. I was far from home—I thought of my mother, my brothers, my friends. Oh, thought I, had I but one to carry my dying blessing to my friends, what would I not give! But here I must die, *unprepared*—and my friends, perhaps, may never know the time or place of my death. While indulging these awful reflections, a poor female slave came in, and looked at me in pity. She first examined my nails to see if the blood had begun to settle, and then said, 'My young massa, shall I pray with you?' Yes, *do!* I eagerly whispered, for my voice was nearly gone. She knelt down and said, 'Jesus, have mercy on my young massa!' and in a few more simple words commended me to her Saviour. She arose, and asked me if I thought Jesus was able to save me? I whispered,—Yes. 'Well, he will save you,' said she, 'for he heard my prayer.' I began to recover immediately: a few hours after, the physicians came in to examine my corpse, but, to their astonishment, they found me not only alive but recovering. One of them, on approaching the bed, exclaimed, 'Is it possible this young man is alive? It is nothing but a miracle.' It was indeed wonderful, and I stand here this morning, a monument of God's mercy in answer to the prayer of a poor slave.'

The effect of this artless tale was very striking: a majority of the audience were bathed in tears. Oh, thought I, how many of these poor despised slaves, does that the proud man scorns, we will hardly allow to have souls, will Christ claim as *his*, when he condeth to make up his jewels! T. H. A.

New Bedford, March 4, 1834.

CONFESSION OF ROUSSEAU.

A PHILOSOPHICAL ENBELIEVER.

'I confess that the majesty of the scriptures astonishes me, that the sanctity of the gospel speaks to my heart. View the books of the philosophers with all their pomp, what a littleness have they when compared with this! Is it possible that a book, at once so sublime and simple, should be the work of man? Is it possible that he whose history it records, should be himself a mere man? Is this the style of an enthusiast, or of an ambitious sectary? What sweetness, what purity in his manners! what affecting grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what delicacy and what justness in his replies! what empire over his passions! Where is the man, where is the philosopher who knows how to act, to suffer and die, without weakness and without ostentation? When Plato paints his imaginary just man, covered with all the ignominy of guilt and deserving all the honors of virtue, he paints Jesus Christ in every stroke of his pencil. Their resemblance is so strong that all the fathers have perceived it, and that it is not possible to mistake it. What prejudices, what blindness must they have who dare to draw a comparison between the son of Sophroniscus and the son of Mary! What distance is there between the one and the other! As Socrates died without pain and disgrace, he found no difficulty in supporting his character to the end, and if this easy death had not shed a lustre on his life, we might have doubted whether Socrates, with all his genius, was any thing but a sophist. They say that he invented morality. Others before him had practised it, he only said what they had done, he only read lessons on their examples. Aristides had been just before Socrates explaining the nature of justice.—Leonidas had died for his country before Socrates made it the duty of men to love their country. Sparta had been temperate before Socrates praised temperance. Greece had abounded in virtuous men before he defined virtue. But where could Jesus have taken among his countrymen that elevated and pure morality, of which he alone furnished both the precepts and the example? The most lofty wisdom was heard from the bosom of the most furious fanaticism; and the simplicity of the most heroic virtue honored the vilest of all people. The death of Socrates serenely philosophising with his friends is the most gentle that one can desire; that of Jesus expiring in torments, injured, derided, reviled by a whole people, is the most horrible that one can fear. When Socrates takes the poisoned cup, he blesses him who presents it, and who at the same time weeps. Jesus in the midst of a horrid punishment, prays for his executioners. Yes, if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God. Shall we say that the history of the gospel is invented at pleasure? No! there is not thus that men invent, and the actions of Socrates, concerning which no one doubts, are less attested than those of Jesus Christ. After all, this is shifting the difficulty instead of solving it, for it would be more inconceivable that a number of men should forge this book in concert than that one should furnish the subject of it. Jewish authors would never have devised such a manner and such morality, and the gospel characters of truth; so great, so striking, so perfectly imitable, that its inventor would be still more astonishing than its hero.'

Col. Ashton, late Marshal of the District of Columbia, died at Washington a short time since.

IRRITABLE CHRISTIANS, READ THIS. There was a clergyman, who was of nervous temperament, and it was become much vexed, by finding his little grandchild in his study. One day, one of these children was standing by his mother's side, and was speaking to him of heaven.

'Ma,' said he, 'I don't want to go to heaven.'

'Do not want to go to heaven, my son?'

'No, ma, I am sure I don't.'

'Why not, my son?'

'Why, grand pa will be there, won't he?'

'Why yes; I hope he will.'

'Well, as soon as he sees us, he will come scolding along, and say, 'Whew, whew, what are these boys here for? I don't want to go to heaven, if grand-pa is going to be there.'—*Rel. Mag.*

CHEAP CLOTHING STORE,

No. 218, South-sixth Street.

NEW & SECOND HAND CLOTHING of various qualities and sizes. Also, the highest cash price is given to just persons for good Second Hand Apparel of every description.

Also—Scouring, and Tailor's business carried on with neatness and despatch.

D. PETERSON.

WARDROBE by MRS. PETERSON, No. 179, opposite side of the way—where may be had a general assortment of NEW and SECOND HAND FEMALE APPAREL, of various kinds to suit the pressure of the times—there will be found economy and neatness.

MRS. PETERSON will sell goods at the lowest rates for cash or exchange.

☞ The highest price given to persons for good Second Hand Apparel.

Philadelphia, Feb. 26, 1834.

FREE LABOR AND TEMPERANCE GROCERY STORE.

THE Subscriber having commenced the above establishment at No. 161, South Sixth Street, between Pine and Lombard Sts., next door to Bethel Church, where he respectfully solicits the favors of his friends and the public generally, and hopes by strict attention to merit their patronage.

Also, a constant supply of Anti-Slavery Books, Pamphlets, &c. will be kept constantly on hand and for sale.

WILLIAM WHIPPER.

Philadelphia, March 22.

CLARKSON HOUSE

J. B. DUNLAP, takes this method to inform his friends and the public generally, that he has recently fitted up the house for the accommodation of

GENTEEL PERSONS OF COLOR.

And hopes, by unremitting attention, to merit a share of Public Patronage.

He pledges himself that nothing shall be wanting to render the situation agreeable.

NEW-YORK, Feb. 1, 1834.

PARAGON OF TASTE & FASHION.

THOMAS COLE has the honor of informing the Ladies and Gentlemen of Boston, that he has removed to No. 74, Congress-street, opposite Julien Hall, where he will be happy to wait on all his former customers. His Shaving, Hair Cutting and Curling establishment is conducted by a superior hand.

T. COLE takes this opportunity of returning his best thanks to those Ladies and Gentlemen for the flattering encouragement he has received in his line as a Hair Cutter, from long experience in the most well known establishment, No 62, Congress-street: he has an extensive correspondence with the most celebrated and fashionable Hair Cutters of London and the principal cities of this country, from whom he is constantly receiving the latest fashions, together with his unremitting attention in person, he trusts he will continue to give the same satisfaction he has done heretofore.

Great attention paid to the cutting of children's hair—his method of improving the hair, making coarse hair fine and glossy, is known only to himself.

He has also a fresh assortment of the different kinds of Perfumery.

Boston, January 11, 1834.

JAMES FRED.

BOOT & SHOE MAKER,

RESPECTFULLY informs his friends and the public that he has removed to part, his shop, from No. 67, Dock-street, to No. 252, S. Seventh-street, a few doors below Lombard-street, where he will strict attention to merit a continuance of their patronage.

BOOTS and SHOES, in the most fashionable style, of the best materials and workmanship, made to order at the shortest notice.

PHILADELPHIA, Nov. 2, 1833.

REAL NAPLES SOAP.

1 CASE just received from Naples, to be sold by dozen or single pot. For sale

J. B. PERO.

Feb. 26, Nos. 2 & 3 Dock Square.

GENTLEMEN'S ELEGANT DRESSING CASES. A few just received from France, and for sale by J. B. PERO.

Feb. 26. Nos. 2 & 3 Dock Square.

AGENTS FOR THE LIBERATOR.

MAINE—Nathan Winslow, Portland.

NEW-HAMPSHIRE—Rufus E. Cutler, Exeter; E. S. Gage, Acworth; David Cambell, Windham.

MASSACHUSETTS—Harvey Kimball, Amesbury; Charles Whipple, Newburyport; Benjamin Colman and Charles L. Remond, Salem; Edward Johnson, Lynn; Richard Johnson, New-Bedford; Edward J. Pompey, Nantucket.

VERMONT—Orson S. Murray, Orwell.

RHODE-ISLAND—Henry E. Benson and Alice Niger, Providence.

CONNECTICUT—Henry Foster, Hartford; William Anderson, New-London; Frederick Chase, Norwich; William Harris, Canterbury; Daniel Jones and Samuel P. Brown, New-Haven.

NEW-YORK—Philip A. Bell and John Hosier, New-York City; George Hogarth, Brooklyn; Charles Marriott, Hempstead; Nathan Bond, Poughkeepsie; William P. Griffin, Albany; James W. Jones, Lansingburg; Josiah Green, Rochester; Eli Hurrard, Buffalo; Isaac Griffin, Saratoga; George Bowley, Geneva; Samuel N. Sweet, Adams.

DELAWARE—Thomas M'Pherson, Wilmington.

NEW-JERSEY—Isaac Statia, Newark; Abner H. Francis, Trenton.

PENNSYLVANIA—Arnold Buffum, James Cromwell, and Joseph Sharpless, Philadelphia; B. Vashon, Pittsburg; George Chester, Harrisburg; Thomas Hambleton, Germantown; John Peck, Doylestown; Thomas Williams, Lewistown; Edward Rogers, Williamsport; John Williams, Valley Mill; William Brewer, Wilkesbarre.

OHIO—George Cary, Cincinnati; James Hamilton, Springfield; John Vassar, Lesach, Chillicothe; William Hilliard, Washington; Orsamus D. Cooley, Copley.

INDIANA—Jonathan Shaw, Nettle Creek; Daniel Field, Jeffersonville.

HAYTI—William B. Bowler, Port-au-Prince.

ENGLAND—Joseph Phillips, Aldermanbury, London.