VOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 19

BOSTON, MASSACHUSETTS.1

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN, ALL MANKIND.

[SATURDAY, MAY 11, 1883.

THE LIBERATOR AT NO. 11, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

TERMS

Two Dollars per annum, payable in advantation the end of six months—\$2,50 at the exp

be year.

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The rule is imperative, in order to shield us such fergenet impositions of our enemies. Those, desired, was writing the careful to pay their postage. Those, and the careful to pay their postage, are the substitutions for the Abolitonist. For every the scherifers detained by them for either publication, for the careful paying the postage, when style pay the postage, when they are publication to the careful paying the paying the postage, when they are publication to the paying the paying the postage of the paying the paying the postage of the paying the paying the paying the paying the paying the postage of the paying the pa

A GENTS.

MAINE.

Joseph C. Lovejoy, Bangor.
Nathan Winslow, Portland Nathan Winslow, Portland.

\*\*SEW-HAMPSHIEE.\*

Rafas E. Cutler, Exeter.

David Cambell, Aeworth.

Windham Under Windham, Meriden.

Windham Meriden.

Lancaster

\*\*MASSACHUSETTS.\*\*

MASS Harvey Kimball, Charles Whipple, Abner Little.

Lynn. New-Bedford. Nantucket Fall River

John F. McCollam, RHODE-ISLA Castleton Providence Newport.

T. New-Haven. Hartford. Norwich. New-London Canterbury. John Wm. C am Ander

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Syracuse.
Geneva,

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Thomas Williams,
James P. Whipper,
Edward Roach,
John Williams
William Brewer,

оню George Cary, James Hambleton,

Josathan Shaw, Nettle Creek, Nathannel Field, Jeffersonville, BRITISH DOMINIONS, Andrew Garrison, St. John, N. B.

Andrew Garrison, St. John, N. B.

UPPER CANADA.
Ansin Steward, Wilberforce.
Paola Brown, Colbornesburg.
ENGLAND.
Joseph Phillips, Aldermanbury, London.
HAYTI.

Port-au-Prince.

## THE LIBERATOR.

[For the Liberator.] MR. GURLEY'S LETTER TO MR. IB-BERTSON.

In the New-York Observer of April 20, is a In the New-York Observer of April 20, ja long letter from Mr. Gurley, Secretary of the Company which transports Américan citizens et also desired transports Américan citizens et also desired transports Américan citizens of the Secretary Bota and Secretary Caims notice. It will, no doubt, travel the circuit of the slave-condjutor publications; and as it is full of the habitual deceptions and satisfies, which all the adherents of Slavery set unfold; an exposure of its misrepresentations and permissions are premissors and permissions and permissions are set of the support of the sup redume might be written upon this letter; our object is chiefly to display its inveterate conmultition to sound morals and the claims of the defined of the Liberator.

\*This reminent is Dr. Edwards'. It is not held by the editor of the Liberator.

Mr. Gurley virtually distorts the sentiments frenowned authors upon other subjects, and ten claims those writers as partizans. The of renowned authors upon other subjects, and then claims those writers as partizans. The Edinburgh Review, which always has been Edinburgh Review, which always has been the uncompromising advocate of immediate and universal emancipation, is transformed by Mr. Gurley into an upholder of slavery; and Jonathan Edwards, who maintained that 'a slave may justifiably kill his kidnapper and every other oppressor, if he can obtain his freedom by no other means;'\* through Mr. Gurley's jesuitical legerdemain, is metamorphosed into a friend of man stealing. This is a correct specimen of the deceithlness and perversions which the advocates of gradual cessation from felony ever display.

tition from felony evocates of graduat ces-ution from felony ever display.

Mr. Gurley's code of immorality is too scan-alous to be tolerated. He says—'the quesdalois to be tolerated. He says—the question is not in regard to the principle or law of duty binding upon our citizens." Admit this doctrine in reference to crime, and what follows? A horse thief has an equal right to exemption from 'the law of duty,' as a man thief; and thus to justify man stealers, Mr. Gurley's bradlers of fact 'are just as true as his moral system is defensible. Listen!! 'The first fact,' says Mr. Gurley;' some incommentations are not some fact of the control of the circumstances beyond the courte of the circumstances.

ten!! The first fact, says Mr. Gurley; 'some circumstances beyond the control of the christian community, and of the American people, for which they are not responsible, operate,' &c. Ergo—the God of Justice, and Justice and Justice and Justice and Justice and Factor of Philanthropists, are the authors and promoters of American slavery! This is the blasphemy publicly asserted by a Christian Ministent W. W. a tired of these atomican insults to the Godhead. Mr. Gurley means, insults to the Godnead. Ar. Guriey means, that all the descendants of the kidnapped Africans have not yet been whitewashed. A black man is not disliked as an article of gain, black man is not distilled as an arrice of gaun, and a colored girl is not rejected while she can gratify sensual desire, and produce slaves for the market. We contend, that the Christian community and the American people alone, like other sinners, are responsible, and that we must remove those preventing circumstances penceably, or God will soon do it for-

cibly.

Mr. Gurley's second fact. 'Nothing can be safely and peacefully done for the direct and smeediate abolition of slavery, but with the consent of the masters.' 'Mark you!' as Mr. Danforth says. Masters! what a smooth de-Danforth says. Masters! what a smooth de-ceitful name; for the scriptures denominate them oppressors and men stealers. If we wait until the slaveholders voluntarily abandon their iniquity, we shall stor until the day of judgment. Wait till legalized pirates desist from

robbery!

The third fact. 'No general effort can be The third fact. 'No general effort can be made for the benefit of any portion of our colored population, except such as in its direct action shall be confined exclusively to the free.' This is true in reference to the slaveholders only; and therefore we sincerely pray that God will supply their lack of duty!

Mr. Gurley's fourth fact. 'A general effort for the benefit of the free, if connected with their colonization, will exert a far more powerful influence,' &c. This is a folse fact! for the free colored people refuse to be trat!

erun intuence, cc. 1ms is a Jaise fact.
for the free colored people refuse to be transported to Mr. Gurley's Botany Bay in Africa.
Mr. Gurley next repeats this nefarious doctrine. 'The question is not whether slavery

trine. 'The question is not winches savety is a violation of the principles of christian duty, and ought therefore to be immediately abolished.' On the contrary, we affirm that is the whole question. Mr. Gurley 'fearlessly avows, the relation of master to slave is not encessarily, and in thousands of instances is not actually, a violation of chistian duty.' And a fearlessly away that every slave master in we fearlessly avow, that every slave master in every instance, necessarily and actually is a man stealer, who can make me to all the stealers are to all the stealers. we rearrissly act, make every state master in every instance, necessarily and actually is a min stealer, who can make no more just preteptions to be a Christian, than Satan—and we go farther, and 'fearlessly avow the opinion,' that Mr. Gurley, by his own shame-less confession, is visibly branded in the fore-head with the guilt and deunociation written in Psalm 50: 17, 18. 'When thou sawest a thief, then thou censentedat with him—thou givest thy mouth to evil, and thy tongue frameth deceit.' A slave driver not violating christian duty! what next? Mr. Gurley's notions of christian duty must have been obtained from the code of reciprocity which governs the Arabian freebooters; as no one of his opinions is sanctioned by the sacred oracles. We recommend him to cast off the title of preach—\*This sentiment is Dr. Edwards'. It is not held by

Cossaries.

The statements respecting the Colonization Society are equally incorrect. That Society was established expressly to ship away the free colored people, that the slaves might be fettered in more lasting bondage. The Colonization Society was founded in unipletoconsest; it has been sustained by fictions and deceitfulness; and it is a scheme of oppression, only under the mask of philanthropy, to obtain money for ungodly purposes upon fraudulent pretexts.

Mr. Gurley subjoins the ensuing extraordinary specimens of slaveholding benevolence, morals and christianty. It is an authentic morals and christianty. It is an authentic

pretexts.

Mr. Gurley subjoins the ensuing extraordinary specimens of slaveholding benevolence, morals and christianity. It is an authentic softended exposition of the principles which all men-staders inculcate. No honest man, or no sincere christim can consistently coperate with a society which holds the positions which he avows. He affirms that the principles of the auti-alavery men who 'denand immediate, unconditional, universal emancipation, are false.' Listen to this preacher, who virtually declares that actual kidnapping and continual man-stealing are not a violation of christian duy.

1. Mr. Gurley assetts—'The doctrine that a temporary relation, moving authority on the one side, and dependence and obedience and service on the other, between master and slave, can in no wise be innocent, is fundamentally felses?

The areas decentiate in this paragraph, expressly to blut the "Year or a transversant".

The gross deception in this paragraph, ex-pressly to blind the eyes of air. Investson and the public to the true character of slavery pressly to blind the eyes of an integration and the public to the true character of slavery would disgrace Tertullus himself. Mr. Gur-ley knows the meaning of the word Tertullus He declares in fact that slavery is a \*temporary relation; what then is permanent? Sla-very a temporary relation! The slaveholder kidnapped the mother, claimed the child in her womb, stole it as soon as it entered the her womb, stole it as soon as it embed the world, reared it for gain, worked, tortured, starved and robbed him until he was worn out and died with toil, wounds, and anguish, or until he was trafficked to another man thie? until he was trained to another man their. This Mr. Gurley calls a temporary relation, and affirms that this incessant wickedness is christian innocence. Gulliver and Munchausen are grave truth-tellers contrasted with this feared at mendacity. impudent mendacity.

2. Mr. Gurley avows the doctrine, that 'such a relation ought to be instantly dissolved with-out regard to the interests of the parties con-

out regard to the interests of the parties con-cerned, is fundamentally false.\*

So we say in truth, and Mr. Gerley in de-ceitfulness; for his principles comprise neith-er reciprocal equity, nor compassion for the wretched victin of oppression and misery. Do real justice if the slave by emancipating him from his task-master's cruelty; and then we will discuss the pretended rights of the man stealers. Mr. Gurley asserts, that the imme-diate dissolution of slavery is a fundamental error; and we retort, that his endeavors to realone if are the rottenness of moral corrupprolong it are the rottenness of moral corrup

prolong it are the rottenness of moral corruption.

3. Mr. Gurley thus proceeds. The doctrine
that 'slavery ought to be abolished by means
not acting solely through, but against and in
defiance of the will of the south, 'is fundamentally false.

Suppose 5 or 50 thousand of horse stealers
and land stealers were confederated in Carotina or Georgia, and the property and farm of
every citizen was constantly insecure through
their increasing degic dations; would any man
out of the Lunatic Asylum gravely propose,
that their folonious course, should be broken
up by means acting solely through them?
Not at all—their robberies must be abolished
against their will, and in defiance of their opposition. So must slavery be eradicated. If
American citizens will not do justice and shew
mercy, a righteous and compassionate God

we do not comprehend the maning of those terms. It is the duty of all Ministers of the Gospel to proclaim the fights of conscience and freedom to the slave; and late to 'enforce moral obligations' upon the slaveholders, that they give to the colored citizens that which just and equal. The fact however is this just and equal. The fact however is this just and equal. The fact however there is no truth at all proclaimed, for as Mr. Gurley for once correctly remarks, 'they are not prepared development of domestic Slavery, in the houses of ministers of the groupel, which ferst you. at all proclaimed, for as Mr. Gurley for once correctly remarks, 'they are not prepared to receive it.' If a preacher would promulge 'deliverance to the captive' in the Southern States, he would be murdered upon the spot; and if he would 'enforce moral obligations' upon the slave drivers, he would be martyred for his master's cause, 'the truth as it is in Jesus'.

Jesus.'

'The only way to produce the abolition of slavery in this country, is to thunder forth denunciations against it, as a flagrant crime, universally, against God and man, not to be tolerated under any modifications for a moment, but to be destroyed at a blow.' It is sof no importance what 'hostility' men stealers feel at the exposure of their crimes; what 'terrible elements of passion' kidnappers may 'work into fury'—truth is identical, and anti-slaveny men will hold their grand dectrine, that slavery must be abolished in this republic without delay. If the men-stealers will not abandon their piracy, God will force them to be just, or extirpate them, as the ancient Cansanites or extirate them, as the ancient Canaanites disappeared, when the iniquity of the Amorites was full.

France already has liberated every slave in all her West India Islands; in the British Commercial was all the west them in the strength of the strength

impossible to prolong American slavery seven years more, as it is to extinguish sunlight or stop the flowing of the tide.

stop the nowing of the tide.

Mr. Gurley may continue to write deccitful
and ungodly letters; but his calumnies, his
justification of the slave drivers, his apologies
for 'the highest kind of theth,' and his opposition to the progressive influence of truth, all
are in vain. He merely disgraces himself,
renders slavery more odious, and aids the
cause of feedom and insite. renders slavery more odiou cause of freedom and justice

Mr. Garrison will be in England nearly a Mr. Garrison will be in Light and soon as his letter, and in company with ames Montgomery, he will explain to Mr. Bubertson the true character of American kidnapping, and the arch craftiness of the slave drivers and their agents, who so strenuously resist every practicable effort to meliorate the condition of the colored peoply, and who are striving to rivet the fetters and chains of American slavery in adamant, so that it may be perpetuated until the last trump shall sound and awake the dead.

ONESIMUS.

ABSTRACT ENEMIES TO SLAVERY. ABSTRACT ENEMMES 10 SIAVED.

Among the dellusions which are continually progagated to befood the public, no one is more common and more glibly received than the declaration, that the slaveholders themselves lament the civil of slavery, and are willing to unit in any measures which shall solves lament the ovil of slavery, and are willing to unite in any measures which shall destroy it. How most, who are otherwise ra-tional, and discerning, can be imposed upon by this palpable contradiction, is astonishing. Two notrious facts verify that all this pre-tended attachment to the rights of man, and all this solicitude to abolish slavery, exist only in the abstract. Let us take a familiar illus-tration of the subject.

and laid stealers were confederated in Carolina or Georgia, and the property and farm of every citizen was constably insecure through their increasing depredations; would any man out of the Lunatic Asylume gravely propose, that their felonious course, should be broken up by means acting solely through their Nota tall—their robberies must be abolished against their will, and in defance of their opposition. So must slavery be eradicated. If American citizens will not do justice and shew mercy, a righteous and compassionate God will 'let the oppressed go'free, and break very yoke, in spite of Mr. Gurley's wicked chicatery, and the craft and power and fury of inquitous oppressors.

4. Mr. Gurley subjoins—The colored people can neither be prespectous, useful noth-mercy and the craft and power and fury of inquitous oppressors.

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4. Mr. Gurley subjoins—The colored peopl

of ministers of the gospel, which frets you— and you therefore offer to propound a certain compendious, unexpressive, and efficacious mode to deliver him from the evil and curse which he professes so pathetically to bewall. He appears to grasp the profer with avidity, and tells you that he shall be unspeakebly happy to hear any sure methods suggested by which the christians (!) especially can be ensbappy to hear any sure methods suggested by which the christians () especially can be enabled to give up their lamented connection with slavery. You think from the hypocritical exterior of the gnat-straining and canel-swall-alwing Rabbi, that you there found a great prize; and you there fore inquire. How many slaves have you? He replies—'Three men, two women, three girls and four boys, all belonging to the same family.' Youngain ask-How far is it hence to the Pennsylvania line?' He will answer—'About 30 miles?' Very well'—you rejoin—just write a legal record of their manumission, conduct them to the first village of Pennsylvania, give them a trifle to maintain them urtil they can find employ; and, as for a you are conserned, lavery would be at an end.' If the preacher did not order you can of this house, it would be only in the conserned as the conduction of slavery at present involves.

The question of slavery at present involves body business it holded?' ——and specially the whole horde of men stealers will not deter from the town remaining the form of the form of the prize of the form of the present of the form of the form of the present of the form of the form of the present of the form of the fo

body's business is nobody's;—and so, because the whole horde of men stealers will not de-sist from their knavery, individuals continue to enlarge their kidnapping. 'The entire company are piratical-robbers, but the indi-vidual man thieves are Christians and honest vidua man theves are Christanas and nonesta men. This is opposing slavery in the ab-stract. Slaveholders are outrageous deceiv-ers. If they wish to abolish slavery, let every man release his own captives. If nominal Christians were not shameless hypocrites, Christians were not snameless rypocruse, they would not wait for the abrogation of iniquitous laws by which no man is bound, for they are null and void from the beginning, being contrary to the Declaration of Independence, the Bills of Rights and the gospel of dence, the Bills of Rights and the gospel of Christ. If christian professors were sincere, as one man they would simultaneously agree at once to liberate all their slaves, or what is tantamount, they would render it impossible any more for them to be bartered, gambled, scourged, starved, tortured, sold and retained as property. Until the slaveholders discard their desegrition metaphysical abstracts, and substitute the plain straitforward practical reiproficings of common honesty, they will be considered by all intelligent citizens as not less unprincipled in mind, and impeniture inheart, than they are daring and atrocious as open workers of iniquity.

But there is a second mode by which the

open workers of iniquity.

But there is a second mode by which the kidnappers demonstrate their hatred to slavery 'in the abstract,' which is still more cellying and convincing; and this shall also be delineated from real life.

eated from real life.

A preacher in Richmond, Virginia, buys a girl, probably by the pound seight at the scales, in the human living flesh market. The young woman, under the influence of that desire for freedom, which it would indelibly diagrace the United States for any of its inshabitants not to feel, and diagnated with the prison house in which she is fettered, contrives to except from the trait market.

freedom which others may possess, that they | and distinctly call upon him either to sub may be cast again into slavery. Through the manœuvers of those land pirates, the young woman was discovered at West Chester, Pennsylvania. The man stealing preacher, Pennsylvania. The man stealing preacher, who vociferates most magniloquently against slavery in the abstract, as soon as the girl was identified, took a journey from Richmond to that village, nearly 300 miles, leaves his preaching and his other ministerial duties, claims the girl as his property, domands from preaching and his other ministerial duces, claims the girl as his property, demands from the citizens of West Chester a large sum as a bonus for giving up the stolen human being, and because they would not give him the ex-

and because they would not give him the extent of his inquitous claim, earries off the girl
with him to Richmond; and again preaches
to his fellow men stealers, to 'do justly, and
love merey' after his own citifying example!

The circumstance made a little uprost
through the representation of the Village
Record, which paper depicted the atrocity of
the case and the villany of the preaching hypocritical man stealer in its true colors. The pocritical man stealer in its true colors. The ladappers who so detest slavery 'in the abstract,' then came forward and in the Richmond Telegraph canted away in the most ensaning manner, respecting the evil of slavery, the price he had paid for the girl, the kindness to have the color of th the price he had paid for the girl, the kindness he had shown for her, and much more rigmarole of the same quality; adding what evidently bore the brand of falsehood upon its
face, 'the girls' inther was desirous that the
young woman should be kidnapped in West
Chester, and be transferred to live and die in
Richmond, 'a norn out slave!' The preaching man stealer bolted out rather too much
Mucchausen, like romance for our credulity. chausen-like romance for our credulity.

Munchausen-like romance for our credulty.
Now is it not a gross deception for men to
affirm that they are opposed to slavery, whose
ideal abstractions, and whose practical exhibitions are so utterly discordant? The men at
Canterbury prate most loudly respecting their
good will to the colored people and their aversion to slavery; but it is all 'in the abstract,'
for they have threatened Misse Crandall to burn
her up in her own house! The Carolinians
and Georgians are prodigious friends of libert, but they offer a large reward to any ruffinn and Georgians are prodigious friends of liber-ty, but they offer a large reward to any ruffian who will murder its only consistent defenders! The shaveholders are fiery enthusiants for free-dom, but it is a freedom for themselves to com-mit all crimes with impunity, and a freedom for the colored people to be slaves! And the Colonizers are filling all-the Union with their deceitfulness, chicanery and cant against slavery' in the abstract, and for Philanthropy in the abstract, but what does it mean? Neither more nor less, than that the free col-Neither more nor less, than that the free colored people shall be treated as brutes here, or be shipped to Africa to starve, or perish in the off slavery.

# [For the Liberator.]

WHAT DOES THIS MEAN?

A few days since, I heard a gentleman from
Hallowell, Me. relate the following facts, in the course of a conversation which was pass-ing between him and the Rev. Dr. Edwards, of Andover. The gentleman stated, that in the course of a few years past, there was a call from the American Colonization Society upon the sympathies of the public, through one of its approved agents, for funds to trans-port a number of slaves to Liberia, who, it was promised, should be liberated, and transported as soon as a sufficient amount of funds could be raised to pay the expenses of their transbe raised to pay the expenses of their transportation. The gentleman above named wrote, I believe he said, to Mr Gurley, and inquired to know if it was a matter of certainty that the slaves mentioned would be liberated, provided a sufficient amount of money were raised to transport them; and if so, he would pledge himself to give one hundred dollars towards it. Mr Gurley immediately answered his letter, stating that the executive of the Colonization Society had ledged themselves to that officer. Society had pledged themselves to that effect Society had pledged themselves to that effect. This gentleman then sent on the one hundred dollars, as he promised. But the receipt of it was not acknowledged till'one year after it was received, though it was usual for the Society to publish their receipts, gifts, &c. in the African Repository as often as once a month; —that the slaves in question had nover been liberated from that day to this;—that he had made application to the Board of the American Colonization Society to pay the text when the sent colonization Society to pay the text when the sent colonization Society to pay the text when the sent colonization Society to pay the text when the sent colonization Society to pay the text when the sent colonization society to pay the text when the sent colonization society to pay the text when the sent colonization society to pay the text when the sent colonization society to pay the sent colonization to the sent colonization of the sent colonization society to the sent colonization sent can Colonization Society to pay that one hundred dollars over to the Board of a certain Missionary Society, but that they had reflued to do so. The gentleman appeared to be a man of piety and intelligence; and I listened with considerable pleasure, while he stated at some length the reasons why his faith was shaken in the American Colonization Society, and why he should refuse in future to afford it any further support.

## (For the Libers

### THE METHODIST CHURCH.

Ma. Eprron: —I have heretofore read your paper with intense interest, and consequently perused with deep reget in a recent number, a most unmanly and ungenerous attack upon the Methodist denomination. The writer of the methodist denomination. The writer of the articles called 'The Firemann,' has represented the 'Methodist Conferences as profoundly secret conclaves.' He goes on to say that 'neither the conecalment of a mason-ic lodge, nor the impenetrable arcana of the General of the Jesuits at Rome, are one jot more unknown than the hidden mysteries of the Methodist priestcrafts.' Now, sir, who ever be the writer, I take the liberty to assert the above declaration to be false and libellious, and distinctly call upon him either to substantiate or retract it. He must be careful how and where he hurls his firebrands, if he would benefit the cause-he is advocating. The Methodist Church will, I believe, be the pioneers in this great work, and will come up to it as fast as light is flashed upon them; but they never will be goaded to it by falsehoods, I wish to suggest one thought to 'An intendiary Fanatic,' viz. that he will do hurch more for the cause, if he advocates the orinciple. that y Falsate, V.Z. date to wat to machine the for the cause, if he advocates the principle, without going so far out of his way to drag in the discipline of the churches of our Lord Jesus Christ.

Boston, May 8, 1833.

[From the Moral Daily Advertiser.] MEETING OF THE PEOPLE OF COLOR IN THE CITY OF NEW-YORK.

METING OF THE PEOPLE OF COLOR IN
THE CITY OF NEW-YORK.

Agreeably to public notice, a large and respectable number of colored people assembled in the Colored Presbyterian Church, corner of William and Frankfort streets, on Tuesday evening, April 23d, 1833, for the purpose of expressing their sentiments relative to the mission of New LLOTO Grarusox, Esq. to England. Mr. Thomas L. Jennings was calling the color of the C

becomes the bounder duty of us, the free pecple of color of the city of New-York, publicly
to express our sentiments relative theretortherefore,
Resolved—That we highly approve of the
mission of Mr. Garzision to Egyland, who from
his very extensive knowledge of our continuation to the the state of the States, with whose sentiments he is acquaintded, render him eminently qualified truly to
represent them.
Resolved—That we most heartily concur in
the appointment, of-Mr. Garrison, to-counteract the insidious and fiale representations of
Mr. Elliott Crosson; that we solemnly declare
at the insidious and fiale representations of
Mr. Elliott Crosson; that we solemnly declare
so the bear of the colored of many
of the oppressions of the colored of the whole
such a thorough knowledge, and has exhibited such a frightful picture of the whole
such as thorough knowledge, and has exhibited such as frightful picture of the whole
such as frightful picture of the whole
such as the proposed to the colored of the colored of the colored
such as the colored of the colored of the colored
guarantee of the many opposition, as audicinate
guarantee of the many opposition to any thing
acquit himself in that part of his mission.

Resolved—That the establishment of schools
are expectations of the friends of the imguarantee of the many opposition, and will receive
our undvided support. As it is reason that
dist

Inse-Resolved-That a collection be taken up Resource—I hat a confection be taken up this evening in aid thereof, and that a commit-tee consisting of nine persons be appointed to obtain subscriptions from those that may feel disposed to assist in this highly important bu-

siness. Resolved—That the daily papers, friendly to the improvement and cause of the colored people, be furnished with a copy of those proceedings by the Secretary, with a request that they be published. decreased the meeting, in an animated and spirited mainer.

### ADDRESS

Mr. Chairman:

The period has very nearly arrived, when for a while a separation is to take place between us and our highly valued and beloved friend, Wm. Lloyd Garrison, than whose there is not perhaps a name more dear to the free colored people of the United States. He has become exceedingly dear to us by the firm and manly stand he has taken in the vindication of the natural rights of the man of color, it, liberty, equality and the pursuit of happiness in the land of his nativity. May the prosperity and the happings he wishes to mankind attend him in his journey to Europe and through life. The struggle of paring and through life. The struggle of paring in a great measure mitigated from the consid-

eration of the importance of his mission to

weither.

Providence seems friggd in her behest of weither.

Providence seems friggd in her behest of the control of the contr

truth of a part of the assortion it is my purpose to shew presently.

How great was our joy when Mr Lundy announced that he had received an able and efficient coadjutor in the person of Mr Garrison; job the women greater ought to have been our joy when they separated, could we heer our joy when they separated, could we had not be contented in the sufficient of the desired from the money of the desired from the money of the desired from the money of all the separate of the

i promise extensive benefit to the children of oppression.

Nor is this all, the talented editor may justly preter another claim on the gratitude and respective to the people of color. The positive properties are not provided in the provided and respective to the side of emancipation numbers whom prejudice had induced to act inimical to our interests.

His lucid expositions of the real intent of the Colonization Society have caused many of its advocates to renounce it, and to become the partizans of immediate liberation; and in the round of its usefulness has cultiferation; and in the round of its usefulness has cultiferation; and in the round of its usefulness has cultiferation; and in the round of its usefulness has colored to the partizans of immediate liberation; and in the round of its usefulness has the second of the Professors on the second the particular to the partizens of the Professors on the second of the Professors on the second to the particular history of Mr Garrison, since the cultival to the particular history of Mr Garrison, since the cultival to the particular history of Mr Garrison, since the cultival who is not he man and essentially true. It may be necessary here to observe the exertion of the New-England Anti-Slavery Society, whose course in the cause of emanicipation merits and receives the hearty concurrence of the people of color. From the foregoing limited remarks on the great usefulness of the labors of the distinguished individual who is the subject of them, you will plainly perceive how impossible it is, at short the particular to the particular to the merits of the merits of the successions. To you, individually, my hearers, I shall synthes from each of the particular to the merit

plainly perceive how impossible it is, at short notice, to award to him the just meed for such exercions.

To you, individually, my hearers, I shall say that from each is expected such an offering at the alter of the champion of universal rights, and the art of the champion of universal rights, I have a supposed that he alone engrosses our enter regard. Far, very far be it from us. Ingratitude or forgetfulness of henefits received, forms no trait in our character as a people. The members of the Manumission Society, whose indefatigable services in our behalf, the names of many of whom are fresh in the minds of many of us, receive our constant and singuistic of the state of

### [From the Genius of Tem] VOICE FROM NEWARK

At A VOICE FROM NEWARK.

At A Public Meeting of the colored citizens of Newark, held in the Colored Methodist Church, on Thursday evening, April 18th, John A. King was called to the chair, and John A. King was called to the chair, and John A. Glosson was appointed secretary. After John A. Glosson was appointed secretary. After John Church and Church

y Father.

That the proceedings of this meeting, tothe resolutions, be published in all the
friendly to the cause of the oppressed,
trge number had subscribed to the Emanci-

JOHN A. KING, President.

JOHN D. CLOSSON, Secretary.

### (For the Liber TEMPERANCE SOCIETY.

TEMPERANCE SOCIETY.

MIDDLETOWN, April 16, 1833.
At a meeting of the colored people of the interpretation of the evening of the 14th inst. to take into consideration the cause of temperance, and the propriety of forming themselves into a society on the principal of total and entire abstinence from the use of ardent spirits, the following constitution was adopted
ARTICLE 18t. This Society shall be called the Home Temperance Society of Middletown.

uals and community; the members of this cicty pledge themselves to about the distribution of the second cicty pledge.

employ.

ART. 3d. Any person may be ber of this Society by subscribing

Ant. 3d. Any person may become a unsert of this Society by subschings to the cost of the society by subsching to the cost of the first of the Society and consist of a President, two Vice President of the President, two Vice President of the members present.

Ant. 4th. The Officers of this Society and consist of a President, two Vice President who shall be chosen annually by a majority who shall be chosen annually by a majority of the members present.

Ant. 5th. The Directors shall have president of the constitutions who transgress the ring this constitution with a constitution of the president of th

Yours respectfully, AMOS C. BEMAN, Su

# LADIES' DEPARTMENT.

A SHORT ADDRESS. Read at a 'Mental Feast' by a young lady of color. MY RESPECTED FRIENDS-In attent

MY RESPECTED FRIENDS—In attempts to make a few remarks, I hope you will to cuse my imperfections, and view me as a earnest well wisher of our cause, in the gen-ous struggle for liberty and equality! which ous struggle for liberty and equality which in my opinion, is a sacred cause-involving nothing less than our greatest interest. That we are persecuted, degraded and abased in a most ignominious manner, is beyond all doubt. Those who should be our friest have, in consequence of prejudice, become our inveterate enemies, and carried it so firm to attempt to drive us from this our mine land. And for what? Is it because we are to attempt to drive us from this our mis-land. And for what? Is it because we are not good citizens? not obedient to thelawer our country; and not an industicus people, striving by all means to elevate our conding, and alleviate our brethren in bonders, from the bitter and galling yoke? No. It is, cause the great Jehovah has been pleased in make us of a darker hue, that we are despi-make us of a darker hue, that we are despi-mate out the same minds and faculties us the whites? Certainly, we have; and what is that keeps us from showing our abilitie? I is because we are kept in an ignorant at de-graded state; it is on account of a species proscription which is a disgrace to the same of American history. But let them, if they wish to redeem their character, do by us they would wish to be done by instead they would wish to be done by instead and knowledge. But no; they would rative keep us in total darkness than do this. Hear the crices of the tende mother, who torn assunder from her beloved infinit as lab-band, and sold to a rerule water, and beside

torn asunder from her beloved infant and his band, and sold to a cruel master, and perhass not sold to a cruci master, and prinspen never more to meet them on earth. Hearbet crying in the agonies of despair, 'Am I mada' woman and a sister?' I would ask the cop-tion, is she not? Certainly, she is. Her woman and a sister?' I would ask the tion, is she not? Certainly, she is. then can we be silent in such a cause, where our voice is so much needed? Arise, in friends, and resolve to be silent no longer, and think not that because we are w been done by the aid of women; and sill more may be done, in the glorious straggle for liberty and equality. It may be the mean of subduing that prejudice which now exist against us. Therefore let us strive to mis rapid improvement, so that in a short space of time we may show to a prejudiced communication of the state of the ty, we are capable of doing many things far eyond their conceptions.

### FEMALE INFLHENCE.

MR EDITOR-On the 19th ult., I attended MR EDITOR—On the 19th ult., I intend a Mental Feast, given by a society framed, I daies of this title, recently formed. I best it was the first one they have given, and set highly gratified to witness the universal tase for literature which apparently pervaded be Society, and which, if persevered in, will give them a rank and standing equist to any institution of the kind, and will place them of a criminence worthy of their zeal and the special contribution. As one of the ladies very just observed, it depends greatly on the feath was to repet the dobasing libels which are pronounced against us; and, as they actuate of our people generally be estimated. Let them continue their exertions, and are me, that when weighed in the balance, they will not be found wanting. OSSERVER.

wn.
Ann. 2d. Believing that the use of ardent
writs is unnecessary and injurious to health,
ad destructive of moral principles in individhimself will never have any for his wife.

R. GARE

MR. DA

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