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WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 35.

ROSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN, ALL MANKIND

[SATURDAY, AUGUST 31, 1833.

THE LIBBRATOR-AT NO. 11, MERCHANTS' HALL.

WM LLOYD GARRISON, EDITOR.

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THE LIBERATOR.

THE FREBRAND. NUMBER VI. BY AN INCENDIARY FANATIC. A SERMON TO PREACHING MEN-STEALERS.

The text is recorded by Zechariah, chapter il; venes 4 and 5. 'Thus saith the Lord my found that the chapter is the chapter of the slaughter, whose patentors slay them, and hold themselves not sailly; and they who slay them say, Blessed be ke Lord, for I am rich; and their own sheplers pity them not.'

As hardened sinners are not fond of long stemons; especially when they are conscious of their truth and application to themselves, I thall proceed without any introduction into the fery marrow of the subject.

Because, 1. Colored people are not accounted as human beings. 2. They are treated in all respects as if they were an inferior order of cattle to horses and dogs, except as they can augment wealth and luxury, and minister to sensuality. 3. It is considered the greatest insult in the world among the unfeeling and hardened slave torturers to take any notice of a gentleman's killing a slave. They are a body of two legged animals, only kept to be starved or worked to death, or to be killed by toil, or torture, or outrage, or violation.

II. The conduct of American slaveholders is plainly declared—Whose persecutors slay them and hold themselves not guilty; and they who sell them say, Blessed be the Lord, for I am rich.

am rich.

am rich. They are engaged in a most ungodly traffic, like the people of old, who are condemned by the other prophets. Joel 3: 3. 'They have cast lots for my people; and any experience of the that they may drink. This is the constant practice among slaveholders. Amos 2; 6—8—'Thus saith the Lord; they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth upon the head of the poor, and turn aside the way of the meek; and the man and his father go in unto the same maid to profane my holy name.' These are the constant practices of almost all slaveholders.

2. They mix implety with their wicked-

almost all slaveholders.

2. They mix impiety with their wickedness. They became rich by their man-stealing and man-selling, and then pretend hypocritically to thank the Lord that He has blessin their most felonious mode to ob tain opulence. This is true of all slavehold tain opulence. This is true of all slavehold-ers; they accumulate wealth by continuous robbery; and yet many of them profess to be foling good, the Prince of Philanthropists, and the god-like Liberator. Our text, therefore, teaches us, that all profession of the christian religion by such slaveholders, is impious hy-

3. The slaveholders are as cruel as they are corrupt and deceitful, for they slay the flock. The work of murderous death is always going on in the slaveholding districts, either more suddenly or with lingering tortures. No earthly record is kept of the human bloodsheds and of the human lives sacrificed to the relentless demon of slavery. The Lord holds the catalogue, and at the head and foot of the direful scroll is the dreadful indictment written with American and christian blood—'Their possessors slay them and hold themselves not guilty! They are not only robbers, hypo-crites and murderers, but practical Atheists, who commit the most nefarious crimes, and yet plead not guilty. Thus they despise the law of God, and maintain, netwithstanding all their superlative wickedness, that they are innocent. They virtually deny all morality, and discard the divine government of the world. They abrogate all religion, and even adduce the name of God and their hypocritical profession of divine truth as a sanction for their inordinate depravity. This is the character, in different degrees, of all the slaveholders who curse the church and the world.

III. The conduct of the pretended shep-herds in reference to slaves; that is, of Amer-ican preachers in the Southern States is pun-gently denonneed— Their own shepherds pity gently denonneed—'Ther own sheppers pity, them not? It is one of the most extraordinary principles of slavery, that ministers of the gospel, so called, of nearly all denominations, who reside in slaveholding regions, are slaveholders, who will 'sell the righteous for silver, and the/needy for a pair of shoes.' It is self-evideny, that the preachers have no pity for slaves; they neither comfort them, nor plead for them, nor instruct them; and all attempts to teach them by oral doctrine only, is no better than solemn mockery. Like the Papists, they will not permit the colored citizens to learn to read, or to possess the scriptures; and all the knowledge which they acquire by white preachers' discourses is both deceptive and insulting. No man dare to preach the wnor. Gospel south of the Pedomac and the Ohio.

Preachers publicly and as readily exchange. not.' It is one of the most extraordinar

Preachers publicly and as readily exchang their ruth and application to themselves, I all proceeds without any introduction into the rule and buy and traffic boys and girls, as any other part of the subject.

I. We have the character and condition the American colored citizens exactly denibed; they are 'the flock of the slaughter,' tute of food and clothing, and laboring as in-

cossantly, and are scougged as often and as lyou.abhor the Lord. It does not signify what barbarously, as on the neighboring fairs and plantations of which the domestar despots are avoved some of Belial. In the southern states of this union, almost all the settled presents of this union, almost all the settled presents of every sect are what the Apostle Paul himself, terms them, 'menstealers', 'without the self, terms them, 'menstealers', 'without the district of commissration for the colored citizens. They possess not one sentiment of compassion for them, more thim that which Pharoah and his task-masters had for the Israelites. Gid declares that

ams as the general character of an isavenous-ers, and that preachers partake of it is proved by their withholding almost entirely, all mor-al and religious instruction from the viccims of their ungodly despotism. They have no feeling for their tormented bodies, and no so-licitude for their perishing souls. Hence, about two millions and a half of our native

These titles, and the absurdly factitious influence which they arrogate are acquired and
maintained solely by the hypocritical donations which they bestow upon the various institutions of philanthropy, and which no strictly conscientious men would solicit or accept
for christian purposes, as presented sunder a
christian name, and to purchase christian fellowship. Menjstealers give to Bible societies,
Tract societies, &c. to procure renown from
the donation of money of which they have defrauded the laborer, and robbed the destitute;
but they forger and omit the weightier matters trauded the isporer, and robbed the destitute; but they forget and omit the weightier matters of the law, judgment, mercy and faith. They will give a cent which they have stolen from the colored people to the treasury of the Lord, as a commutation for retaining the other points in the colored people to the treasure of the colored people to the colored people to the treasure of the colored people to the colored people Lord, as a commutation for retaining the other er ninety-nine for luxury and splendor.— Preachers, we recommend you seriously to ap-ply to your consciences the Saviour's searching question-Matthew 23: 33-'How can cape the damnation of hell?

ye escape the damnation of hell?

IV. The preacher's duty is enjoined—

'thus saith the Lord my God, feed the flock of
the slaughter.\(^1\) Comfort, instruct and nourish
the people doomed to wretchedness and torture. This is the injunction of God, to all you preachers, it is paramount to all earthly legis-lation. The principles of the gospel are aban-doned; the discipline of the Christian church is sacrificed; the very character of pure and undefiled religion as a system of love and holiness is destroyed; and the duty of the evan-gelical ministry is perfidiously neglected by all descriptions of preachers in the southern

which Pharoah and his task-masters had for the Israelites.

In reference to the American colored people, slaveholders exemplify all the doings of those ancient sinners, of whom the Apostle Paul declares; 'that they who commit such things are worthy of death, and they not only do the same, but have pleasure in them that do them; traitors, heady, high-minded, inco verifies the infallible truth? Therefore tion, covenant breakers, false accusers, implacable and unmerciful.—Romans 1: 28—32.

This is the general character of all slaveholders; and that preachers partake of it is provided in the same, but have pleasure in them that of God's declaration when your disobeding the original to obey his divine injunction to your special the obey his divine injunction to your special to obey his divine injunction to your special the obey his divin tion of an enristan love, your rejection of an enristant pastoral commiseration and sympathy, your hardened defiance of his authority, and your resolute contempt of His sovereign mandate. Therefore he reminds you of an example by which you may take warning—"Three shepherds also I cut off in one month." Whoever feeling for their tormented bodies, and no solicitude for their perishing souls. Hence,
about two millions and a half of our native
the United States are living in a
state of brutal degradation, with their understandings darkened, 'hashing no hope, and
without God in the world? passing not octentily as if they were animals without soils,
while the preachers of the Gospel, to then,
are only guides to the dangeon of eternal despair!

Yet this marvellous conception is sustained
and defended, and they who cannot change
the skin of an Ethiopean, contrive to tehiteteach the blackness of Stata. They dub the
preaching men-stealers, M. A. and D. D. and
rightly are they invested with those titles, for
they are as the Presbyterian Confession of
The Gistri—Masyras of the Art of Man-stealing;
These titles, and the absurdly factitious in
Beence which they arrogate are acquired an
with you may take warning.—'Three sheep,
herds also I cut off in come onth.' Wheeper
displacement, where were when thus experienced the Judge's
displeasure, they were who thus experienced the Judge's
displeasure, they were who thus experienced the Judge's
displeasure, they were on the midof gospel sunshire, profess to be actuated by
of conscience, civil freedom, and religious libetry, are bound by their own rows to "greach
the capitel, to cry aloud and spare not; to lift up
be provided the processing of the spare of the proper of t Ezekiel 33: 6-'their blood will I require at Ezekiel 33: 6— their blood will I require at the watchman's hand. Deceive not your-selves by any delusive subterfuges. In vain, (Isaiah 28: 15, 17) will you make lies your refuge, and under, falschood hide yourselves. The hail of the Lord will sweep away your refuge of lies, and the waters will overflow your hiding-place. You are like Jonah, re-tusing to deliver the message of the Lord, and you already experience and know, that they who observe lying vanities, as you con-stantly do, 'forsike their own mercy.' If God spared not the ancient hard-hearted-shepherds, stantly do, 'forsake their own mercy.' If God spared not the ancient hard-hearted shepherds spared not the ancient hard-hearted-shepherds, but cut them off; take heed, lest he spare not you, in your insensibility and rebellion. Remember also another word of the Lord, Zechariah II: 7—I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands and I fed the flock. Thus the Lord delices that the leave health a generalisted. and I fed the flock.\(^1\) Thus the Lord de-clares that the slaves shall be emancipated. Jehovah is the great exemplar of Abolition-ists. He exterminated it in Egypt to Pha-roal's cost; he abolished slavery in Babylon, but Belshazzar and the scothsayers were re-moved, and if you will not feed the flock of the slaughter, he will feed them—but you shall be cut off. God will make them Beauty, hom-cally, and Books strong, and will God en-

or other, and Bands, strong; and will feed, en-lighten, support, supply, and strengthen then; and then we be toy at 'false prophets, who come in sheeps clothing; but inwardly are ravening wolves!"

Watch over the flock of the slaughter, and States. In reference to slavery, you are Achans in the camp of the Israelites. You are no better than Judas betraying the cause of the Lord, of the chief rulers who loved the praise of men more than the praise of God, and Denas who for the love of the present world forsook the apostle. You disobey your Lord and Master; and if there be any truth in the doctrine of retribution, when the Master of the servents cometh and reckoneth with them, you will be denounced as wicked and slothful servants. You men-stealing preachers, and you their dough faced coadjuors, hear the word of the Lord, Zechariah 11:8—crites, and the other half confederates. God of the confederates. [For the Liberator.]
COMPENSATION FOR SLAVES.

COMPENSATION FOR SLAVES.

The late intelligence from England, respecting the immediate and universal emancipation of the slaves, in all the British Islands in the Gulf of Mexico, is one of the most cheering and important events for the happiness of maniform, which has happened since the Declaration of Independence. It introduces one subject, however, upon which the minds of even honest citizens have been so swindled and bewildered, that it is requisite to explain it a familiar and comprehensive manner.

Nothing is more common than to hear the slave drivers calme compensation for their lib-slave drivers calme compensation for their lib-slave drivers calme compensation for their lib-

Nothing is more common than to hear the slave drivers claim compensation for their lib-crated slaves; and it is equally usual for others to express a sort of assent to the reason-ableness and equity of their demands. If any thing in connection with American Slavery, could astonish, this exaction would attract notice for its sheer, impudent knavery. This is in truth nothing more than a requisition to obtain money for delivering up property which which the felon audaciously purioined.

- In reference to the question of slavery, we must recur to fundamental principles; all the the rest is merely adventitious. It is of not

must recur to fundamental principles; all the the rest is merely adventitions. It is of no use to lop off withered twigs and rotten branches; we must lay the axe to the root of the unholy poison tree, that it may be hewn down and cast into the fire. The Colonizadown and cast into the fire. The Colonization Society make a mighty uproar respecting
the purchase of slaves to ship them to Africa
—and one of their advocates lately, in NewYork, as we are informed, squeezed out a good
round sum of dollars from his heavers, by dilatting upon the following romance. The
money which you give will be appropriated
either to buying the freedom of some of the
slaves, or to the sending to their own land of
those whom the southern friends of the injurdd Africans may liberate expressly to be sent
to Africa, and thus shall we open the way to
evangelize that continent. This Gulliver's
tale sounds so sweet, and is so romantic, that evangelize that continent. The Gullivers tale sounds so sweet, and is so romantic, that the people who are ignorant of the true stute of the case, swallow it as if it were nectar, without pausing to inquire whether it is fact or fiction; and money is contributed for non-antities, which cannot be obtained for purely stilled. philanthropical objects.

All this is palpable delusion. As long as All this is paipable deutsion. As long as slaves are property, the transportation of one will only be supplied by four others; and as long as northern citizens will pay the southern men merchants for their 'feeble, aged and worn out slaves,' to send to Africa—so long men merchants for their 'seeble, aged and worn out slaves, to send to Africa—so long will they fill their places by enlarging the stock of young two-legged human cattle. The demand on the part of the slave torturers that they shall be paid the value for their slaves, according to their estimate of their slaves, according to their estimate of their worth, is just as honest as it is for them to claim the destruction of our mechanical and claim the destruction of our mechanical and manufacturing establishments, that we may be as indolent, and beggardy, and profligate as themselves. Their property is all suppositions, for they never had any right to it. We shall illustrate this principle. A gang of Forgers counterfeit, for instance, fifty thousand dollars worth of bank notes, and place them in the hands of their agent for distribution. The hands of their agent for distribution. The hoard of knavery is discovered and confiscated; but the receiver, by some quick of law, escapes punishment; and he then turns round and demands his fifty thousand dollars. 'You have taken my property;' he says, 'and I must have compensation.' The odium of his roguery would be almost obliterated through must have compensation." The odium of his roguery would be almost obliterated through astonishment at his addective. The claim of the slaveholder is still indescribably less justifiable. To adopt the old proverb: 'the reckons his chickens before they are hatched.' He lives upon hope, that his 'negro wenches,' to use his own detestable slang, will become mothers within a certain period, and thus he grasps their offspring as his rightful property. We maintain that they are not, that they cannot be property. We contend, that the unconditional emancipation of every slave in the world, so far 'from involving wrong to the slavite, does not mete out half justice to the slave, We affirm, that a decree that no person who shall be born after this day shall be a slave, affects no question of property; for no person who same so corn arer this say small so a slave, affects no question of property; for no man can have any title or possession, or live upon that which never existed, and which never may appear in the world. We also ayer, that a similar proclamation, that every slave who was born since the fourth of July, 1776, is free, would interfere with no vested right,

ly informs his indic in general, and Mercaninstruction of branches of a pelling, Readk Keeping, by grapby, Grambe paid to the int of the youth

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the City Tarening articles, whitesale or retail);
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's Silver Steel do.,
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to their friends ir patronage.— on hand an as-

TEN'S BOOTS

ine-street, above

ER BOX.

by J. T. Hitton, lot of 12 years The lather pro-rants to be in equal to any in it cannot fail to wited to exam

e given if re-be reasonable, GRAVES.

because on that day all Americans were declared free; and all the subsequent compacts, itself of what it is. Permit me, therefore, to recontracts, legislation and proceedings in reference to slavery, are nill and void. The whole is a mere covenant of villany and decirifliness, the stigma of which will never be refinced from our country, the hypocrisy of which diagraces the American churches, and the curse of which, without speedy repentance and atonement, will ere long be realized by the obdurate transgressors who slay the colored people, despoil them of all the rights of man, and although not less God robbers than men stealers, yet hold themselves not guilty. New is it not past all human forbearance, to heary to be tolerated, to hear men deaven from the society people, despoil them of all the man states of the Society, is that which is expressed upon an elaborate industry of man, and although not less God robbers than men stealers, yet hold themselves not guilty. New is it not past all human forbearance, to heary to be tolerated, to hear men deaven from the first that have not contained the process of the society is the whole is a mean state. An an an opposite the society of the society, is that which is expressed from the meeting. Therefore, the office of the society, is that which is expressed from the society is regional constitution, viz. To promote and execute a plan, for colonizing, with their comments of facts that had fallen under the writer's men the society of the society is to such a regular to the society of the society is the stignt of the society is the stignt of the society of the so they shall be paid from the national domains, or the treasury of philanthropy, as much for their feeble, aged and worn out American native free born citizen slaves, as will enable them to breed up to maturity three or four times the number of the younger race, that they may be worked, secured, and starved, until they are emaciated and worn out; and thus repeat the process, from generation to generation—for the slaveholders falsify when ey say that they wish for the extinction of avery. It is in their power to abolish it at any moment; all they have to do is to collect all the colored people together and resource all the colored people together and only two words—BE FREE! P.

[For the Liberator.]

To S. E. SEWALL, Esq., Corresponding fecretary of the New-England Anti-Slavery

Society.

Smithfield, R. I. 8th mo. 17, 1833.

Smithfield, R. I. 8th mo. 17, 1833. I am now in the house in which I first drew the breath of life, and where, from the lips o my father and mother, I first learned to detest Rhode Island Abolition Society, from the earliest period of my recollection, to the day of his death. 'In this dear delightful spot,' 1 of his death. In this dear delightful spot,! well remember, when, forty-seven years ago, old Pero took me upon his knees, and told me the melancholy tale of his wrongs; how he was stolen away from his native land in Africa, leaving behind all that were dear to him life; how much he suffered on the voyage, and how on his arrival in this country he was reall for. and how on his arrival in this country he was sold for a slave; how he was beaten and cruelly treated by his master; and finally, how he blessed God that his master's heart was changed, and becoming a Christian, how he gave to him, his wife and nine children, their birthright—Breedom; and then the 'old man, with tears of gratitude starting from his larger colling eyes, would exclaim, 'After we were free, our Cuffee were sto of his children, because he was free born.' Thus was instilled into my soul, jin my tenderest years, an abborrence of that eyetom, which regards the body of one man as the property of another man; and though there be many who have deserted the cause of the oppressed, and gone over to the enemy of human rights, one who has received his impressions in favor of universal justice and the rights of man, when the mind takes impressions like wax softened in the sun, can never desert their cause.

Last evening, I addressed a meeting and executed each start is a sold a more time. sold for a slave; how he was beat

the sun, can never descrt their cause.

Last evening, I addressed a meeting and reseived a contribution in aid of the School fund, within twenty rods of the spot where old Pero lived, and in the centre of scenery, which, wherever I wander, lives fresh in my recollection and is ever dear to memory. I am encouraged to hope, that something of the spirit which universally prevailed here in former years, is again reviring; and that it will not be long, before an Anti-Slavery Society will years, is again reviving; and that it will not be long, before an Anti-Slavery Society will be formed here. The Congregational Minister attended the lecture last evening; and addressed the meeting in behalf of the right for all the American people to be free, and to enjoy life, liberty and the pursuit of happiness, in this their native land. He will take the lead in forming a Society and promoting the object, and by doing so, will evince, that he is on the side of Him, who came to proceed delivers are side of Him, who came to preach deliverance to the captives, and the opening of the prisons to them that are bound.

ARNOLD BUFFUM.

CUSHING'S ORATION.

The Hon. Caleb Cushing, of Newburyport. delivered an address before the Massachusetts Colonization Society, on the 4th of July, in which I find the following erroneous statement of the object of the Seciety.

ment of the object of the Seciety.

"What then is the object of the Colonization Society? Is it laudable? Is it honorably
pursued? This object is simple, direct, vieble; there is no concealment of real designthere is no profession of a survey of the color
is to establish colonies on included one;—if
is to establish colonies on included presents
or emancipated slaves in the United States,
as voluntarily emigrate, under the auspices of
the Society.

The establishment of colonies on the west The establishment of colomes on the west-ern coast of Africa, does nor appear by the constitution, or resolutions of the Society, to constitute any part of the object of that insti-tution. What a pity it's, when men attempt to give to the people of the one-slaveholding States, the object, and character of the Ame-rican Colonization Society, the rican Colonization Society, that they always substitute their own notions of what it should

people, have demonstrated in the clearest manner possible, that their only object is, to get them out of this country, where they are regarded as walking mirrors, reflecting the light of freedom into the dark bosoms of the Not one word is said in the resoluslaves. states. Not one work is said in the resona-tion of the Society, about 'emancipated slaves;' and I very much question, whether the Hon, Orator can find any official publication of the Society, which will bear him out in the state Society, which will beer him out in the state-ment which he has given of its object. I think, therefore, he has been guilty of a 'con-cealment of the real design,' and of the 'profession of a simulated me. CANDOR

(For the Liberator

INTELLECT OF COLORED PEOBLE It is often said, with apparent sincerity, by the apologists for slavery, that the colored man belongs to an inferior order of beings; that by an unalterable decree of Provider he was constituted the servant of servant and to talk of raising him to a moral and in tellectual equality with the white man, evince gross ignorance of the subject. Refer such to historical facts; tell them that the ancient Egyptians, so celebrated for their learning and advancement in the arts of life, were negroes; and they will tell you that the 'crispy-haired, and sable-faced' Egyptians of whom Herodotus and other learned travellers speak, were entirely a different race of being from the degraded negroes whom we hold in bondage. Talk to them of colored individuals who have in modern times shone conspicuous for their intellectual and moral worth; and you are met upon the threshold with the re-ply, they are exceptions, and 'exceptions only prove the rule.' Endeavor to satisfy such persons that the present degraded condition of the colored man is to be attributed to more of the colored man is to be attributed to moral causes, and you are informed that physiologists long since discovered the cause in a peculiar physical organization. To such, let me say, lay aside your wicked prejudices, and absurd theories, and look at facts within your reach. Go to the chools of colored youth, and witness the manifestations of intellect there, and then after making due allowance for preunidee, powerty, and want of instruction at unifer the colors.

judice, poverty, and want of instruction at home, and other disadvantages under which the pupils labor, compare them with the pupils in other schools, and I fear not the result.

My own observation has led me to these effections. Having visited several schools omposed of white children, I resolved to sat-fy myself whether colored youth were susceptible of receiving instruction. With this view I attended the last examination of the African School in this city. There were present about sixty pupils of both sexes, under present about sixty pupils of both sexes, under the care of a gentleman apparently, well qual-ified for his office, and who seemed to be aware the he had in charge, intelligent, ac-accountable beings. The exercises were in reading, writing, arithmetic, grammar, geog-raphy, and declamation; in all of which the pupils acquitted themselves in a manner which would satisfy any unbiassed mind of their en-tire intellectual consilir with these of tire intellectual equality with those of our own color. With their reading, I was peculiarly pleased; especially with the feeling and mainfest consciousness of their wrongs with which they read from the 'incendiary publication' of

Oh, for a ledge in some vast wilderness,
Some boundless contiguity of shade; &c.
Again I say to those whose prejudices will
allow them, and who are not of w them, and who are not afraid of approx imating so near to those, 'guilty of a skin not colored like their own,' cease to theorize and look at those stubborn things, facts, and then say whether you find any excuse for holding the African in bondage by reason of his int lectual inferiority. EQUAL RIGHTS. reason of his intel

[For the Liberator.]

Theol. Sem. Andover, Aug. 22, 1833. Theol. Sem. Indover, Jung. 22, 1835.

Ma. Entron—The following letter from one distinguished for his devotion to the cause of literature and religion, I venture to send you for publication in your valuable paper.

My DEAR BROTHER,—A recent article in the New-York Observer convinces me that your little band of Abolitionists at Andover your little band of Adontionists at Angover are driving the advocates of prejudice, grad-ualism, 'exile,' and slavery, into close quarters It seems that 'a very large majority' of the students in your Seminary,—'nearly or quite nine tenths,' feel the need of the opinion of some great man to back their own on the sube great man to back their own on the sub-of African Colonization! Accordingly

turned from the South, and of course and all about slavery and colonization, er, as the Editor of the Quarterly Register says, has a 'perfect knowledge' of them, for his opinion Editor of the Quartery Acgister says, as a repretex knowledge of them, for his optimion on these matters. One who was not acquainted with the Colonization chicanery, would naturally expect in reply to such a request an opinion based upon an elaborate induction of facts that had fallen under the writer's eye; but no such thing need be expected. The men who advocate the 'exile,'—voluntary exile but no such using "en who advocate the 'exile;"—voluntary exile from the face of prejudice and oppression—of the free, for the sake of benefitting the ensisted, are not the men who deal in facts.

But a word on the Doctor's opinions. He thinks slavery a 'a very great national evil' for reasons too numerous to be mentioned, and that it will soon be felt so in every quarter and the same such as t

and that it will soon be left so in every quar of the country. But why? Any new facts Any more Southamptons? If slavery is tolerable and admits of some apology after 150 years of trial, why may it not after 150 years

Great as is the evil, he thinks immediate emancipation, as he understands it, would be not only inexpedient, but impossible. Does he mean a 'natural' or 'moral' impossibility? The distinction is sometimes thought to be o consequence. Moreover, why does he not tell us what he 'understands by immediate mancipation?

With great gravity he asks, 'Will it be with great gravity he asses, will it be said that Congress, by a sweeping enactment might abolish slavery in one month through the United States?' Let all the babies in the United States, once for all, know that Congress can do no such thing. It seems to haunt the imaginations of the great children, both at the South and North, that Abolitionists expect to abolish slavery, totally and immediately, by neans of Congress! Dr. Porter's letter, com-ng upon the top of Hon. Daniel Webster's, it be hoped, will have a tendency to quiet them. The abolitionists will not trouble Congress to do any thing more than to abolis slavery in the District of Columbia and Terri

Again, Dr. Porter has discovered that, while the sentiments of a majority of the citizens of the slaveholding States remain as they are, there will be nobody to execute an abolition law, and indeed nobody 'to make' it! Ergo, immediate abolition cannot be effected. And would Dr. P. add; Ergo, it ought not to be?

So far as I understand the subject, the abo-litionists urge that immediate abolition ought to be effected, and can be safely, if the slave-holders please. When they announce their expectation that it will be done, and their confidence that it can be done dence that it can be done, 'in a month' without regard to the will of the masters, it will be soon enough for Dr. P. and others to impute to them the folly of expecting the slaveholders to abolish slavery against their

But, says he, suppose the thing to be done, 'with or without, the consent of the masters.' Why one would think it would make a wide difference in the 'consequences,' by which of the prepositions you govern 'consent.' But, no, the Dr. is under the oracular impulse and sees the same vision for both. With super-human foresight, he recklessly denies the existence of all those facts which Clarkson and other British philanthropists have gathered from history and published, and foresces, that the most sober and industrious of the manumitted would continue to labor, others would 'die and putrefy like the frogs of Egypt, and others, still, would betake themselve the 'forests and fastnesses' and live by plunder—thence would spring deeds of 'desperate villany, at the thought of which the heart shudders.' Now, could not Dr. P. be prevailed upon to show how the emancipated would be under stronger motives to betake them-selves to the forests and fustnesses than the serves to the forests and -assensesses than the enslaved now are? and why more of the man unitted slaves would 'die and putrefy' from 'indolence and intemperance' than now do so, of the masters?

Dr. Porter's inference from this very super natural but commonplace vision is in good keeping—immediate emancipation would be unwise. The yoke must be removed from the unwise. The yoke must be removed from the neck very gradually—only so fast as the victim of oppression is able to bear the rdief. It is no wonder that a man who can see such visions fish missel should pay so little regard to that older prophet who speaks of breaking very voke.

every yoke.

After a very kind and neighborly apology for slaveholding, Dr. P. proceeds to read a very weighty lecture to certain Anti-Slavery Societies 'of straw,' slowing conclusively that he known nothing of those which do actually evist. It recently that the strate of the second strategy and second strategy are second strategy and second strategy and second strategy are second strategy as a second strategy and second strategy are second strategy as a second strateg that he knows nothing of those which do ac-tually exist. In regard to the tendency of Colonization he refers to Mills and Finley in a way, which if it has any force at all; assumes for a principle, that if an experiment is only commenced with benevalence and prayer, the results of it are not to be watched, but pre-dicted.

But, can it be true, that on one of the great-But, can it be true, that on one of the greatest subjects of human interest, the President of that seminary which we had fondly hoped was founded altogether on the Bible, forsakes the Bible, and derives his conclusions from the dreamy moonshine of expediency? While the word of God thunders, 'Plead the cause the word of God thunders, 'Flead the cause of the poer and needy,' 'Cry aloud, spare not,' &c., does a christian minister dare to adopt the language of a paltering politician,—'act with a comprehensive view of all the great interests involved?' Nothing in the form of language cah do more injury to the slave, and of course to the master, than just such letters as this of Dr. Porter. Slavery in this country 1. The practical approve thurch. 2. The universal African color. These as this of Dr. Poiter. Stately in the rests on two pillars. 1. The practical al of the Christian Church. 2. The un prejudice against the African color. must be torn down.

(For the Liberator, OPINION OF WASHINGTON,

to the effects of Slavery upon the value real estate, and upon the effects and pros-pects of ABOLITION.

pects of Abolition.

It is well known, that Washington corre ponded with Sir John Sinclair, on agricul-tural subjects. In one of the letters addressed by Washington to his correspondent, he speaks in answer to Sir John's inquiries of the prices in answer to six soms and interest in the Prices of land in the United States, and particularly in Virginia and in the neighborhood of Mount Vernon. The land there is described as ex-

Vernon. The land there is described as exhausted and miserable, not worth more than four or five dollars an acre, including buildings —i. e. a whole flantation was worth no more than at that rath.

Washington then alludes to the prices in Pennsylvania and the free States, which averaged more than twice as much. I think he stated it at \$16 per acre, and he assigns the reasons for the minthy difference.

reasons for this mighty difference.

The first which he mentions is, the greater resort of foreign emigrants to the free States

to settle. The second I shall transcribe in his own

'Because,' (says he, speaking of Pennsylvania,) 'there are laws here for the gradual ABOLITION of slavery, which neither of the two States above mentioned, (Maryland and Virginia) have at present but which schical Virginia,) have at present, but which nothing is more certain than that they must have, and at a period not remote.

at a period not remote."

Mr. Editor, in my opinion the present period,
thirty-four years, is sufficiently 'remote.' I
presume that Washington did not anticipate
that prejudice and despotism could hold out
so long against the improvement of the age.
What would be his astonishment if he were
to revisit this scene, and find not a single such law as he alludes to passed, but only laws to multiply slaves, to promote the breed-ing and traffic of slaves, and to rivet closer the chains of slavery!

chains of slavery!

I now put this question to calm and intelligent planters in Maryland and Virginia. It you were to emancipate all your slaves tomorrow, would there not be a rise in the value of your lands that would soon make up your supposed loss of the value of your slaves?

L'AMI.

[From the Loadon Christian Advecate.]

**AMERICAN SLAVERY AND COLONIZATION IN AFRICA.

A public meeting was held on Saturday,
at Excer Hall, Strand, the object of which
was to 'expose the real character and objects
of the American Colonization Society, and to
promote the cause of universal enancipation.' James Cropper, of Liverpool, in the
Chair.

tion. JANES CROPPER, of Laverpool, in the Chair.

The Chairman said the meeting had been called in order that the real objects of the American Colonization Society might be experienced of the control o

ans in America. He therefore said was impossible they could sincerely we the abolition of Slavery. He (Mr. 6) here seem can to this country to stone country to the succession of the slaves in opposition to the country of the slaves in opposition to the slaves in opposition to the slaves of the slaves in opposition to the slaves of the s subscribers to the Laborators to literary contributors to literary cal effect of the Colonical effect of the Laborators had. It had no been very bad. It had not only citself; but it had encouraged the to retard emancipation.

The Rev. NATHANIEL PAUL

Clergyman, at present on country to gather subscripti society in Canada for the blacks; then addressed the n blacks) then addressed the meet that in America, that our or open and the second equality, liberty was so universa as he could pay for, and to sell the chose. As a colored man-dact of the America as he could pay jor, and to she chose. As a colored manduct of the Americans to hypocritical. The object Colonization Society was to native country (America) Hending persons who had four its defence; and for what re the God of heaven had chose a complexic difference of the color of the colo the God of heaven had persons a complexion of This Society was the m ing laws enacted to pre-ing for the purpose of accused the Society of represented itself in thi-to emancination. represented itself in this to emancipation, and frien the slaves, while it was the ever had—while its object ate slavery and render sea as it was called. It profe of the free people of colo sought their welfare; y of the free people of color, and sis sought their welfare; yei in Ne when a school for colored childret empted to be established, the Co Society was the bitterest persecut founder of the school. The advocs Society described it as having for the benefit of the free peo the free people of color considered in worst enemy. There was not a color woman in America who approve Society. The argument brought by the of the Society in favor of colors.

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Society. The argument brought by the finesh Society. The argument brought by the finesh Society. The argument brought by the finesh that the which is have of colonization as the state of the society of

'That the colonization of the free peo the United States in Africa, or such a Congress shall deem most expedient, he the fundamental principle of the Amer-tion Society; that the abolition of slave been an object of the Society; but that, ry, the security of slave property has a governing motive, and that the decrease of man sions, under the influence of the principles of the ciety, proves its inefficacy for that purpose.³ Which was seconded by Captain STUART,

Mr Buckingury moved

Mr. BUCKINGIAM moved,
'That the improvement of the cople of color as a body in the Unite
bond or free, is no part of its objected any means for the removal of
which exist glams the institution;
against color, and discourages man
condition of estile. That the declarject of the American Colomation S.
tition of slavery is a great decept
have contributed to its funds, have of
staken views.

which being seconded,

laken views.

which being seconded,

Mr. Abrahams came forward to defet
Colonization Society, and offered to predi
it would ultimately destroy slavery slavel
by supplying cotton from Liberia at carrate than it could be raised in Annate
The second resolution was more and
this development of the second resolution was peared by
the second resolution was peared by
the first such with significant properties and
such a meeting was not a proper thosa
which to refer their disputes. He, there
moved a resolution to the effect that be
cussion of the system of the America Connization Society might involve this couna war with America, which ought to be we
ed, and that we ought to look to be
slaves at home before we looked find
(laughter). This resolution was, ofce
megatived.

Mr. Thomson, the eloquent Asiskneletturer, moved

recturer, mioved

That the colored people, fully arran shains in not their improvement or happiness, have does not been supported by the color of th

ously. The meeting then separated.

'What have Anti-Statemy Soci pone?' In answer to this taming of at the late Colonization debate in Fo the venerable Samuel Hussey, of the of Friends, boldly declared that 'Ab Societies had caused all the States, whi not now slaveholding States, to ship very. He was connected when the many others of the Society and the re-many others of the Society of the pro-cause of all the legislature enactions! of all the legislative ena