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BOSTON, MASSACHUSETTS.

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE MANKIND. .

[SATURDAY, AUGUST 27, 1831.

# THE LIBERATOR

AT NO. 10, MERCHANTS' HALL.

## WM, LLOYD GARRISON, EDITOR.

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## THE LIBERATOR.

In America, a slave is a standing monument of the tyranny and inconsistency of human governments. Ho is declared by the united voice of America to be by nature free, and entitled to the privilege of acquiring and enjoying property; and yet by laws passed and enforced in these states, he is retained in slavery, and dispossessed of all property and capacity of acquiring any.—Rucz.

For the Liberator.

#### ADDRESS.

Delivered before a Colored Association in Brook him. N. Y. on the evening of the 5th inst.

My Friends and Countrymen: I trust, by this time, you have known well my entiments in relation to the American Colonization Society; and the great objects, which have been se forth, of a general union of interest, in funds and education, for the permanent establishment and furtherance of our prosperity, in this our native country. In addition to what has been already said on the

subject, I shall briefly set forth some of the leading causes of our wretchedness and misery; and the prominent motives of the Colonization Society in sending us away. Much theory has been used, in the discussions upon our civil and political situation, in his country. We have been branded, in many misinges,-may I not say, in the highest court o the nation, courts of justice and equity, in public and family circles?—as being an inferior race of beings, sessing like intellect and faculty with the We are represented as being incapable of acting for ourselves; consequently not educated and qualified to be admitted into public places, to vindicate the integrity of our race, and the qualification we are capable of acquiring. Many of our noble statesmen, orators and lawyers, have made our cap-itol ring with the empty sound of inferiority,—degradation,—the impossibility of tolerating equality with the blacks. Sacred writ has been carefully ex nality amined by these gentlemen of science, and construed to suit their narrow consciences. Prophets have areen among them, who hold torth to the people, the continuation of our political thraldom, unless there be a general removal of all the free among as to the coast of Africa. Others argue, that, although they have good feelings towards us, and would do any thing for us, if we were out of their sight and out of

of the country. These are generally bible men, such as hold forth the true oracles of God; yet deny him, in their actions and words, the supreme control over all his creatures. There is hardly ever an action performed, whether good or bad, but there is generally a reason given for so doing; and he is a wicked, daring character, who cannot find a cloak, at any time, to cover his hideous crimes. The men who have been foremost, in withholding from us our dearest and most sacred rights, have always held out false colors to the community at large, (such as, inferi-ority, degradation, nuisance, pest, slaves, species of monkey, apes, &c.) to justify their inhuman and unchristian acts towards us, and to deaden the severe pangs of conscience that harass them. They would h to appear innocent before the world; as doing unto all men as they would they should do unto them.

Do they base their objects, in fall, upon such frivolous excuses as these? No. The truth is, actions speak louder than words. It is my candid opinion, there would have been no Colonization Society formed for our transportation to the western coast of Africa, had there been no free colored people, and did not our numbers increase daily. If we, as a free body of people, had remained in the same characte with slaves, monkeys and baboons, there would not have been so much excitement in the community about us; but as they see, by our improvement, (a great improvement, indeed, within forty years,) that the period is hastening on, when there will be other alternative but we must rank among them in civilization, science and politics, they have got up this colonization scheme to persuade us to leave our slave brethren, and fice to the pestilential shores o Africa, where we shall be in danger of being forced to hang our harps upon the willows, and our song o liberty and civilization will be hushed by the impelling force of barbarian despots.

The present situation of our free colored people has awakened general concern, and aroused general sympathy in the community, so as to call for their charities to be appropriated, not to the advancemen of civilization, education, arts and sciences, and the elevation of our moral, civil and political character in this country; but, on the contrary, to send us to an unknown land, that we can no more justly claim than the whites of this country can the continent of Europe, where we shall be forced to sever the bonds of affection with our slave brethren, and leave all that is near and dear to us,-the ties of country, and the graves of our fathers. Can such charities proceed from a christian source? I am persuaded, they are based upon prejudice, pride, ambition, jealousy hatred, malice, an impure heart; from whence every other black art has its origin. And why? Becar our color and features do not exactly resemble theirs If their sympathies proceed from christian principles why not adopt the measures taken by the patriarch Abraham and his nephew Lot, as there is plenty of land on the right hand and on the left, to satisfy calls of humanity? If that would not answer, why not purchase the Texas, or some other neighboring province, and cede it to us, as a pledge of their faith towards us, whom they have so long injured; and break the bonds of slavery asunder at the south, that two millions of us may, like ancient Israel, march forward with our flocks, our herds, our wives, and our little ones, to a country where we shall not be so much exposed to the seas and the pestilential va-pors of the torrid zone? The reasons are obvious. Their hearts are hardened against us, like haughty Pharach's, who would not let Israel go, until visited by severe plagues and the judgments God, who cannot endure and will not uphold injutice exercised upon one of his creatures.

The profits arising from the sweat and blood of aren, together with the existing ignorance a mong us, is the cause of much interest and specula tion among our enemies, both in the slaveholding and non-slaveholding States. So far as we become and non-slaveholding States. So far as we become
civilized and educated, so far their interest, is the
bones and muscles of our brethrest, is at stake,
selves in the general cause of the people to whom
bones and muscles of our brethrest, is at stake,
lence the object of colonizing to on the shorts of they were attached, by subdaing oppression in their
Hence the object of colonizing to on the shorts of they were attached, by subdaing oppression in their
Africa; whom they represent as a pess, a nuisance;
weak way; and come forward, and lend their aslend the alayers to insubordinasistance to support this glorious cause, that we be no we nearing of their slaves, yet to admit us into their Africa; whom they represent as a pest, a misance, circles would be to pervert the present order of so-land who are likely to lead the slaves to insubordina-

ciety, and the happiness of the good white citizens | tion. Many have bitterly denied these assertion but as a specimen of their good feelings towards us we will refer, for our satisfaction, to some of the late resolutions of Virginia, North Carolina, South Carolina, Georgia, and Louisiana; more particularly, the ordinances of Charleston, Savannah, and New-Orleans; where we, as free people, are not allowed to set foot upon their shores, except under certain restrictions; and in some of those places the masters of vessels are subject to a heavy fine, for bringing any of us into their ports : and the persons brough are imprisoned, and their backs lacerated with a cowskin, cart-whip, or whatever unholy weapon the deluded hearts of slaveholders may direct them to. Many of those wretches are colonization men, who wish to send us across the Atlantic ocean, with the pleasing phantom of elevating us to rank, riches, wreaths and laurels. It is my opinion, that some of their hearts are so deluded, that, were it not for the blash of humanity and national honor, they would adopt similar measures taken by the French, at the ent of the Haytian revolution, and colonize us in the depths of the ocean.

In this speaking, I do not presume to suspect our white forethen collectively; for I believe we have sincere friends among them, who are day and night studying fer our interest and welfare. We believe studying are our interest and weather. We there are interest has seven thousand of them who have he beweet the knee to the modern Baal, the god of brejudies, pride, and ambition.

Storm is the arbiting aminosities against us, that we do not feel very safe at home among our friends

how, then, can we feel secure in a colony established by slaveholders?

The truth is, brethren, God is at work ; though to some of us, reformation seems slow in its progress Our situation appears abject and mean; that of slave brethren, degrading almost with the brute creation. This state of things has remained for a long time; while almost every other relic of barbarism has been done away by the rapid march of reform Yet, however, we have reason to be thankful, that much has been done, and is doing, to put a stop to the minst existence of slavery. Some thousands of us have emerged from that deplorable state into nom inal freedom, -a medium between genuine liberty and abject slavery. Genuine liberty consists of liberty of conscience and of person, both civil and political We are placed in this intermediate situation as the objects of God's particular care; the forefun ner of some better enjoyment, which is hastening on with rapid strides. Nothing can prove more influential, in the setting forth a universal concern for ou welfare in this country, our native home, than a general union of interest to raise funds and promote education. Our present situation will afford means to essings, which are the avenues that cquire these bl will lead us to recover our long lost rights, guaranteed to us by the sacred declaration of our c independence. These measures have been too long by ignorance, &c. We have remained silent too on the subject of our present thraldom, and suffered reproaches to be heaped upon us without an-

swering to the many wrongs wickedly charged against us. Our hands have been too slack in offering ou charities, to be appropriated to our general good nation are bound together by this one, con he public interest.

It is time, my brethren, for us to consider min ly, and weigh deeply, matters connected with our brethren, and do away every petty local prejudice, and rally around the standard of liberty, and cast in our mites to the rearing up an edifice that will secure us from the devastating storms of slaveholding despots. We hope, that while we are calling upon our brethren to come forward and cast in their mites for our general support, that our sisters may possess the spirit that actuated a Miriam, a Ruth, an

onger a by-word and reproach among our neigh and the enemies of our welfare; that our national dignity may augment with our union, our funds, our civilization, and our education. The press is a powerful engine, and the only efficient means to communicate fully our present grievances and ultimate views of future happiness and prosperity to an en-lightened public. We should be more forward, in patronizing the Liberator ; for, from it, we may ebtain a knowledge of the times and the current a respecting us, as a people. I sincerly hope, that the names of a Lundy, a Garrison, and many other champions in our injured cause, who have endured vollies of persecution, contempt, and even imprison-ment, on our account, may never be effaced from the history of the reformers of national liberty; and may the motto of liberty be continually repeated at mong us, until the shackles of slavery be buried in the depths of oblivion.

## For the Liberator TO THE PEOPLE OF COLOR.

DY A COLORED LADY.

On reading the painful account of the slave ship in the last Liberator, I am induced to write a few lines of encouragement to us as a people. Although it does seem to us, at times, as though we had more hardships and difficulties than we are able to bear,—deprived of almost every blessing and coun which we see our white friends enjoying, —yet, reflection will show that we have every thing fract can be called good in this world to encourage us. For Good called good in this world to encurage as. The Got hath no respect of persons, but doth bless continually, both in temporal and spiritual blessings. God hath made the world, and all things that are in it. The same God that made them, hath made us, and will save all who put their trust in him: therefore lef us strive to put our trust in God, for he is able to deliver us from the power of the enemy, and from the bondage that is to come. For if a man doth gain the whole world, and lose his own soil, what doth it profit him? Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves do break through and steal; but lay up for yourselves treasures in heaven, where neithe moth nor rust doth corrupt, and where thieves do not break through and steal. For the Scripture saith, Although whose keepeth the law is a wise son.' men may bind our bodies, they cannot bind our souls; for the Lord searcheth the heart, and knoweth all our need. Let us raise our hearts to God in prayer, that he would own and bless our souls. He doth delight to own and bless all those who pat their trust in him. Better is it to be of a humble spirit with the lowly, than to divide the spoil with th the lowly, than to divide the spot what his plots, for he that handleth a matter wisely shall find good, and whose trusteth in the Lord, happy is he; for the Lord is able to deliver us from evil, and from the hands of sinful men. That God who delivered Dan-

hands of sinful men. That God who delivered Daniel from the lion's den; who protected the three men
in the fiery furnace, and did not suffer a much as a
hair of their head to be injured, is still the same.

Better is a little with righteousnes, than great rerenues without right: for righteous lips are the delight of kings, and they love him that speaked right.

How much better is it to get wisdom than gold, and
to get understanding tather than silver! For Wasdom
sith, riches and honor are with me, yea, durable to get understanding rather than siver: For whom, saith, riches and honor are with me, yes, durable riches and righteousness: my fruit is better than fine gold, and my revenue than choice silver; I lead in the way of righteousness, in the mids of the paths of the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit sustenance, and I will fill their treasures.

Although the Lord doth comfort us, and deliver us from the cruel hands of the slaveholders, still we do sympathise with those of our friends in a southne : therefore let us as the heart of one per orn clime: therefore let us as the heart of one person be united, and raise our hearts to God in humble prayer that he would send deliverance to the captives, and enlighten the hearts of the saveholders, that they may see that they are bound as well as those whom they are still holding in boadens; yes, they are bound by Satan's slavesh classes. And I do awfully fear, that unless they quickly report, and turn anto that God who doth have mercy upon all men, they will sin away the day of grace

Can it be that they will buy and sell those who are as good, by nature, as themselves? Will they sell their souls for gold, which will profit them a thing in a dying hour? Look at the rich man in the gospel, who had much goods laid up for many years, and said unto his soul, 'Soul, take thine ease; eat, drink, and be merry. But the Lord said unto him Thou fool! this night thy soul shall be required of Although he had great possessions, it could not save him from death; but, as we are informed he died, and was buried; and in hell he lifted up his eyes, being in torment, and cried for Lazarus that he would come and dip the tip of his finger in water, and cool his parched tongue, for he was tormented

It is my prayer to God, daily, that he would enlighten the hearts of the children of men. Let us, my friends, begin with new engagedness to seek and serve God. Let us raise our hearts to him con that he would bless us as a nation; that he would let his holy spirit descend and rest upon us, and guide us in the way of all truth. For the high way of the upright is to depart from evil. He that keepeth his way preserveth his soul. For if faithful to God until death, we shall secure that crown of glory which will never fade away. Let us take the bible for the guide of our life, and so live that when called to die, we may die in peace, and rest in the arms of a crucified Redeemer

Middletown, July 29, 1881.

#### USE OF SLAVE PRODUCTIONS. To the Editor of the Liberator.

ESTEEMED FRIEND-If the following remarks

are worth any thing, in promoting the cause of equi-ty, thou art at liberty to insert them in thy paper. Questions on the consistency of such as are in the habit of using and consuming the produce of the lahor of the slave.

Were the Knapps, who, it is believed, hired Crowninshield to murder captain White of Salem, equally guilty with him who gave the fatal blow.
To this you will probably say, yes.

Is not the accomplice and partner of the thief, partaker also in his guilt? I presume none will say no. Then, why do not those who purchase the slave

from the Guinea merchant, also partake in this

And if so, then do not those, also, who purchas such goods as are produced by the labor, the sweat and blood of the slave, partake in the iniquity?

But how many are there who say, that they do not wish to strengthen the hands of the oppses and they would break his yoke and let the oppre go free, if they had it in their power so to do

They say that they despise the gain of oppression: yet when it comes to the trial, they are not willing to give twenty cents more, for a barrel of western flour, in preference to sending five dollars to the slaveholder for one obtained by violence an oppression, unless the canal flour should be thought better; and as it relates to the purchase of sugar, molasses or cotton, they pursue the same incor

They say that they are as much opposed to slavery as anybody: yet they are not willing to support the cause of justice, mercy and equity, against a system of the greatest oppression and iniquity, that, it would seem, could exist on the earth—either by abstaining from the fruit of oppression, or by being willing to pay one cent per pound extra for sugar or cotton that

How can such as call themselves christians, be thoughtless and inconsistent, who profess a religion se fruits are mercy, justice and equity? can that religion be denominated the christian re ligion, that dogs not produce good fruit? Does that tree grow in Christ's garden, and is it watered by the angel of his presence, that produces war, blood-shed, oppression and iniquity, which are all con-nected with slavery? Let such christians as are fast asleep to righteousness, think of the fig tree which was cursed by Christ, because it bore nothing but

Now every person acquainted with trade, know that a ready vend for his goods is the very life of his business; take from him the consumers and purchasers of his goods, and his trade falls through.

Let none say that I am but a single person, and that I alone cannot remove the evil of slavery; but if it were fashionable not to purchase and u products of slavery, I would swim with the stream and then we might do some good.

Nay, my friend, thou ought no more to wait until

thy neighbor is disposed to do justice before thou wilt advocate its cause, than thou ought to follow the multitude to do evil. Wouldst thou advise the blasphemer to wait until all men were chaste in their conversation, before he should quit swearing? or the thief to wait until all men were honest, before he should quit stealing?

Hast thou never read, that to love the Lord with all thy heart and thy neighbor as thyself, was the falfilling of the law? Let none say that the African, or Afric-American, is not our neighbor. Let all reand my mean and my menganess are mysen, was the rem. What where there were no the assentiate in fallilling of the law? Let none say that the African, Egypt, if Moses only had been colonized by Ethio- or Afric-American, is not our neighbor. Let all remember that Christ taught the Jews that the Same-ritan was a neighbor to him who fell among the tyros in mischief, compared with our modern Pra-

thieves. Hast thou never read, that God has m of one blood all nations to dwell on the earth,' and that 'He is no respecter of persons?' And if God, ld imitate, is no resp m Christians say we shou er of persons, then what right have we to have spect of persons?

James, 2nd Chap. 8th and 9th verses fulfil the royal law, according to the Scripture, "Thou shalt love thy neighbor as thyself," ye do well: but if ye have respect to persons, ye commit sin

Are not Christians told to 'prove all things, and

hold fast that which is good '?

How is it that such a thick veil should be over the inhabitants of this boasted land of light, liberty and equality, as it is often called? who can see with an those things which add to their temp wealth, yet cannot or will not see that the most s stantial support that we can give to slavery is the oney that is given to the planters for the produc of the labor of their slaves. Oh! that such as think themselves Christians, were disposed to give one fifth part as much to support the cause of justice and equity, in the earth, as they are willing to give to ort the cause of war, slavery, injustice and iniquity! How soon would righteous as the waters cover the sea!

The faithful attention of every individual to that light which makes manifest all the evils con with slavery, may seem small at first in its effects on the public mind: but by a steady perseveran will operate like the increase of comp or like the increase of a ball rolled in a damp snow Even the kingdom of heaven Christ compar grain of mustard seed, which was stated to be the least of all seeds; yet it was said, when grown, was greater than all herbs, so as to become a trust it will be in this case.

Therefore let none be discouraged, when they reember also that the stone that was cut out of the hill became a mountain, and filled the whole earth And let none despise the day of small things, as th may be called, but let all despise the gain of oppre sion; for the work of the Lord is the work of righteousness, and the effect of righteousness is peace and rance forever. I am

AN ADVOCATE FOR CONSISTENCY. Providence, 8th month, 1st, 1831.

For the Liberator

#### AFRICAN COLONIZATION.

In the editor's fifth note to an article in the Liberator of August 6, entitled 'Colonization Society,' it is asserted that the Society has not in the let this be the fact, it is of some importance that the christian public should be informed of it. For it is presumed that the friends of the Society generally have a different opinion of its benefits. We think it has been organized about fourteen years; and that le collections taken up in its behalf the last year amounted to twenty-seven thousand two hundred and nine dollars. Now if this has not, 'in the least degree,' had the effect intended, the patrons of the institution are evidently led into error by those, too, whose duty it is to see it corrected At its last annual meeting, it was resolved, The the thanks of the Society be given to the clergy of the United States for their efficient aid in promoting the objects of the Society; and that they be earn estly solicited to take up contributions annually for its benefit on the fourth of July.' That some of the Clergy have been induced to second this request be their congregations, we have every reason to believe probable and that they have been led to it upon the principle that they were acting under the influences of the most sublime charity, there is no

But does the editor mean to say, that such part of the coast of Africa as has been put under the jurisdiction of the Society is now what it always has been,—a slave coast? And does he mean to say that the colonists favor the traffic?

We are astonished at this declaration of the edi-For we had supposed that the Society exerter ortant influence in holding the slave trade in check. If it has done no good in this respect, then we at once agree with the editor, that its effects are we at once agree with the cause of equal rights; and that, now, it may be viewed, in its design, a magnificent scheme to perpetuate slavery in America, send away that part of the colored population who have obtained their freedom through the special favor of the God who made them,—either by moving ers in their unconditional manu mission, or in the gift to the slave of a higher than ordinary capacity, who in its use may have procur-ed emancipation,—is the most effectual of all devi-ces to perpetuate the thraidom of the remainder of that people. Suppose the British Ministry, whill these states were colonies, had selected some score s, and Franklins, and Washingt sent these to Botany Bay—the consequence rent. What would it have been to the Iss

rachs and Herods, in their exercise of power and place, it is well know akill over the Afric-Americana. Pause, christian mong quadruneds. skill over the Afric-Americana Prasse, christian people! In the sight of Hawen, yo Ministers and 'Clergy' of the United States, passe and reflect! Will you, for one single instant, just look about you, and see what company you, keep? Are you not co-workers and fellow laborers with slave-drivers— -slave-buyers and sellers-and with slave-packers in slave ships? Do not you and they all equally participate in supporting—all equally participate in supporting—all equally dagree in siding—and all equally join beneficial and good work of the Colin lauding the bene onization Society? Is not this suspicious? Can you ye 'Clergy,' agree equally with this group of worthies in other labors? We say to you again, turn and survey the company you keepyou to desire their help in other things; and that they, in turn, would assist you in the purchase of a bible—for instance—to put into the hands of—not a slave,—for this is against law; but of one who is We desire that you with them would appre priate a small per cent. of the 'collections' solicites on the fourth of July,' to learn a free too, who has purchased a freedom that was the unalienable gift of his Creator,—to learn this man to read his bible. See if you and they can harmoni in opening a school to learn a few of those miserable children to lift their voices in prayer and thanksgiv-ing to the Lord who is the maker of them all. And

A Member of the Colonization Society near the time it was organized.

## THOUGHTS ON COLOR.

if these your friends should turn from you in this;

then we ask you once more, to commune with your own hearts, and, while all admit your benevolence

and extended charities, even to the Indians and

heathen both at home and abroad, say, if you

urselves have ever offered a prayer for the slave

To the Editor of the Liberator.

SIR-Permit a colored subscriber, and constant reader of your most valuable paper, to cast his mite to the casket of the Liberator.

ACTS xvii. 25. God hath made of one blood (take notice, 'of one blood'-not white blood) all nations of men, (black and white,) for to dwell on all the face of the earth.

Now, it takes all sorts of people to make a world. What, then, can be more preposterous than for any set of men to institute schemes for the transplantan of the colored sons of America, whom the God of nature has designed should fill up the vacancy intended for them on these happy shores of America?
The bae of the people of color has been explained to denote intended subjection. I do not think it worth while to engage (nor could I) in a philoical speculation, respecting the origin of that variety of complexions, which now characterises our race though all descended from the same parents, and parents too, whose color, we have every reason to helieve, was neither white nor black, but a medium between both ; for the first was called Adam, which signifies a red man. Solomon, whose head was an signifies a rea man. Solution, whose head was an epitome of the world's wisdom, was a colored man. Esau was a man of color. Jethro and other illustrious men were men of color; and if any person wishes to know whether or not it is hateful in the sight of God to despise a man merely on account of s color, let him read the 12th chapter of Numbers. The first white man, that we have an account of, be came white for forging a falsehood. Not that I would cast a stigma on any of our fairer brethren ; no, rather would I have an arm amputated.

It is not an improbable conjecture, that climate and mode of life have produced the diversification of color in the human species. We have an incon rovertible instance of it in the case of the modern Jews. While it is an indisputable fact, that th Jews have remained a distinct people to the proday, the English Jew is white, the Arminian olive, the Arabian copper, the Portuguese swarthy. But let color be as it may, I would gladly learn in the book of God or nature, that color is the standard of relative rank in the scale of humanity, and how this scale is graduated. I know not that the great Author of nature has any where informed us, that the whites have a right to tyrannize over any of the human race; to make the poor people of color their hewers of wood and drawers of water, and beasts of m. Why have the whites any more claim upon the African than upon the Indian because he is red, or upon the Asiatic because he has a light or a dark olive complexion? Why is color in one mark of superiority, and in another an indenture of servitude? Why has the American a bette right to enslave a man of Africa, than an African to enslave an American? When the English Jew has ensiave an American when the Engiam sew nee a right, on the ground of complexion; to hold his darker brethren in bondage, then, and not till then, will a citizen of these United States have a right, on the ground of justice and equity, to deprive the Afthe ground of justice an richn brother of liberty.

But it is predicated, that the Africans are inferior in re, and therefore the whites are authorized to hold them as their property; yea, some have even asserted that the negro, as opprobrious epithet which they attack to the human race, is a species of mes an opprous.

is race, is a species of an interest. In the ( ions epithet which key. But this is abourd in the abotra

n that a monkey is ranked s. quadrupeds, and has no soul is destitute that vital principle which the great Author of nature places in man; for God breathed into man the reath of life, and he became a living soul. Sec. ondly-neither have they a gizzard or musculous ich, as we find in a human being. I care not what Buffon and the Naturalists say ab what Buffon and the Naturalists say accept the paysical organization of colored persons; but this I know, place a white man in like circumstances with a man of color, and we have no very strong reason to be lieve that his intellect would flash any more light pon the world than the latter.

Suppose the man of color inferior to the white nan, is any man or set of men warranted to eash man on the ground of his intellectual inferiority a man on the ground of his intellectual inferiority.

No, no I say no man, has any more right from
Scripture or reason to the da fellow creature in badage, than I have to be, in the dead hour of high,
to the stable of my neighbor and take on this bose.

Every descendant of Adam, no matter, whether his parents are in servitude or not, is born free and inlependent. Nature never forged a collar or a chain dependent. Nature never lorged a collar or a chair.

O, look at the inconsistency of Americans! One
day signing the declaration of independence, and
brandshing a slave while the next. This condex
covers America while
I call upon the min.

denomination, to the new year of one of the pro-

I call upon the single compel, of every denomination, to the compensation of the compensation of the compensation of the compensation of the human rates rise organization. God, and vindicate the day of judgment. Ministers, preach the word; reprove, r a uke, push all principles to their utm ower of activity, on this topic. Care not for the frowns nor the smiles of the world; it is for God; neglect no part of your sacred function ; perform

faithfully all the daties of which it is composed.

'We hold these truths to be self-evident, says our boasted Declaration of Independence, that all men are born equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; and either the man of color was forgotten, or he was not recognized as a human heing, or he is an exception to the universal rule, or his right is superseded by the paramount right of his master to hold him is servitude, and to work, scourge and sell him like a EUTHYMUS.

Columbia, Pa. August 11, 1931.

For the Liberator CHRISTIAN SECRETARY.

With sentiments of respect, I do assure you that fall far short (for want of words) in expres feelings of my mind towards the young prophet who has appeared in the Christian Secretary.

s glud to see some remarks that were made in the Liberator, No. 33. Jeremiah, in old time prophesied the time and times, when certain things ould take place; but the wondrous prophet of th Christian Secretary, after asserting that a colored complexion cannot be free as long as a different selor exists, or as long as wealth, talents and acc ments have any influence; after saying all this, he immediately appears to lose sight of his prophecy, and says unless when the millenium shall equality cannot succeed. He expresses his deep, eart-felt feelings, on seeing the deplorable situation of our brethren, and has strong desires that slavery shall cease. At the same time, he is fearful, and even says, (in the spirit of prophecy,) that an evil cting the interest of milof such magnitude, and affe lions, cannot be accomplished at once. He further says, that minds must be actuated by motives, and these must be again and again placed before them He must, I think, have a curious idea of the minds of people in general, if this is his opinion. I wish to inquire if he thinks that intelligent beings are so stupid, (I presume he does not compare with himself,) as to wish to have a continual jargot and noise about one thing, sounding in the till they cannot rest night nor day before the be compelled, through necessity, to do justice to their fellow beings? He appears to think, that wise legislators would provide an asylum for the obefore the slaves should be emancipated. P n asylum for the oppre imagines that the slaves are mad beings; that they go to the imane hospital, or a place of conf ment in Liberie, a certain time for a care, before they can be liberated. So do the British Government think of their convicts when they banish them o Nova Scotia, Botany Bay, or other places of pun-

Our prophet assures us of one fact, as he says a distinction in society, as regards the colors population of this country, will not cease during his or the succeeding century.' Let this propher have a complaint has come up before the Lord. He has seen what has come upon us. He has seen our re-proach—that we are fatherless, and our mothers a vidows, in a land where all profess to be lovers of liberty and equality. Our necks are under the yoke on ; we labor and have no rest ; we get bread at the peril of our lives, because of

lash of the oppressor.

If the prophecy of this prophet of these latter days, abould find that the time of universal emancipation

del

some hopes that he will be moderate, and not show on much of the natural, unregenerated heart as did so much of the natural, unregenerated near as did Jonah in times of old. Jonah, no doubt, felt his responsibility great, and that his word failing would he a great disgrace to one who was favored with a be a great disgrace to one who was layored with a message from the Lord; and being filled with pre-judice and superstition, he did not understand the way of the Lord. After fatiguing himself one day's travel on foot through the city of Ninevah, (which was three days' journey through,) he began to make but on finding that his prophecy was not inflicted ac cording to his calculation, he was angry, &c. See forah iv. chap. inclusive. I say, I wish not to have this prophet retire upon the hill of his own imagination, there to sit under the shadow of a gourd vine until the sun of a century dupp, that it shall give no more shadow to his enviored the control of the co anah iv. chap. inclusive. I say, I wish not to have not as a censured at, on due conjonan, a Sy.

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Hartford, August 10, 1881. dom to all man

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## SLAVERY RECORD.

A FREE MAN KIDNAPPED. A writer in the last Rochester Observer, in describing some revoltms scenes of which he was an eye-witness in the slave states, gives the following account of a free man of color, belonging to this vicinity, who was kidnapped many years since, and carried to Georgia Cases of this kind are by no means uncommon.

kilaspped many years since, and carried to Georgia. Cases of his kind are by no means uncommon.

At the house where I boarded, was an old servant who had become very infirm and gray with age, and as he appeared more intelligent than the common class of negroes, my curiosity was excited is inquire into his case. His account of himself was that he was born near Boston, a free man; he was employed on board a vessel that carried him into the negaborhood of Georgia and South Cruolina. Having some business to transact in the country alone, and not being apprised of the necessity of carrying vouchers of his freedom, he was kidnapped and taken to the interior of Virginia and confined in jail. He plead for mercy, urged that he was a free man, made every overture and pledge in his power, to grow the fitter, if he could have the privilege, but all to no purpose; they were deaft oal his entrenies, except they forced to write to his friends. He gave heir names, but thinks they never wrote because they told him they never received an answer. At the expiration of the time required by law, he was sold to pay the cost—about thirty dollars. He then plead with his master, that he would work faithfully and pay that, if he would release him it owhich the master agreed; hut about a week before his time was completed, he was persuaded to go to the lower country, in company with his master and some other laws, under the previous of the proved only a stratagem to get him where there was no possibility of eccape, for when they arrived in Mississippi, the master sold the negoes and returned. He said he was about thirty when arrested, and had been about thirty years a slave.

#### SOUTHERN JUSTICE AGAIN !!

EP We mentioned, last week, that a slave had been executed in Edgefield, S. C. for having accidentally fired a cotton factory! By the following paragraph from the Charleston City Gazette, we learn that another slave is to be hung for having slightly wounded a white man. The intent, it seems, is nothing, 'where slaves are concerned.' Serious accidents committed by them are capital offences. Monstrous barbarity!

We erred, it seems, in our report of the sentence passed upon the negro Peter. The Court did not hind him guilty of an intent to kill—nor was this metessary. The quo arisno is not essential to conviction in capital cases, under our local law, where slaves are concerned. It is only necessary that the offence be proven.

## JUVENILE DEPARTMENT.

For the Liberator.

## FAMILY COLLOQUY.

MR EDITOR—I have read with much pleasure the Juvenile Department in your paper, particularly the Family Circle, which I have found very interesting to many children of my acquaintance. Some of the numbers have afforded instruction and amuse ment to the pupils of a school where I visit occa members of my own family, a girl of six and a boy between three and four years of age.— The little girl always inquires for the 'Liberator on Saturday, and is quite disappointed if it does not compain a 'Juvenile Department.'

I have collected the substance of some conversa-

tions, which at different times took place between these two children and their mother, thinking they might prove interesting to some others, if known to 'be true.' If, therefore, you judge the following

should come sooner than he has predicted, I am in article worthy of insertion in your Juvenile Department,' at any time when it is not better occupied you may assure your young readers that the conversations are real, and are written as nearly as can be remembered in the words that were spoken by the

> A little girl, about six years of any jobs one day reading to her mother, in the Liberton, an account of the slaves in the State of Georgian, it was there related, that the white people who jobed in Georgia kept a great many black slaves, who were seither taught to read or write, nor ever allowed to go to barch or meeting. Some of these poor slaves who tated very much to go to meeting, assembled to-ther in the fields on Sunday, to sing hymns and pray to their heavenly Father, so that they might have a meeting of their own. But their maste them singing and praying, and they went into the fields where the slaves were together, and beat them with whips, and would not let them meet togethe

any more.
'Oh, mother,' said M. when she had finish reading, 'how cruel and wicked those Georgia peo ple must be! Do they go to church themselves?

Mother. Yes, my dear, they go whenever they choose: the churches are opened every Sunday, just as they are here, and the white people can go, it

they please, morning and afternoon.

M. I do n't think such wicked people ought to go to meeting. I should not think folks would let them go, when they were so cruel to the poo

Mother. No one has a right to hinder them, my dear. If any one hindered them from going, it would be as wrong as it was for them to hinder the oor black people

M. So it would. But I should think they

M. So it would. But I should think they would not want to go —I should think such wicked people would be afraid to go to meeting.

Mother. I hope, my dear, they will learn to grow better by going there—that they will be taught how wicked it is to treat the slaves so craelly. We ought to go to church to learn our duties; one of our first duties is to be good and kind. Very wicked people have sometimes learned to repent and better by going to church.

grow better by going to churen.

M. Then, mother, I hope the Georgia peeple will grow good. If they do, they will let all the slaves go free, and pay them for their work, and be kind to them—work they?

Mother. If they are good, they will not be cru-

el or unkind to any one. People who are good, who love our Father in Heaven, and wish to obey the commands of our blessed Saviour, will be kind and merciful to every one. They will remember that our Lord has said, 'Do unto others as you would wish others to do unto you."

Another day M. was reading to her mother, that a ship full of slaves was brought from Africa to this country, where they were all sold-men, women and children, to different people-so that husbands were taken from their wives, and children from their parents. And when the poor little children cried to go home to their mothers, they were beaten very hard, even the little ones. Besides this, the poor little things are often made to work very hard; and some of them have no beds to sleep on, nor any good bread and milk to eat.

M. O, mother, how can people be so cruel to poor little children? Did you hear, G., what I was reading about—the little black children?

Mother. Did you understand, my dear, that the poor little black children were taken away from fathers and mothers, who live a great many miles from here, and are brought here in a ship?

G. O yes, mother. When I am a great man, I will buy a great large ship, and take all the little black children and carry them home to their moth-

Mother. But, my dear little son, the white m will not let them go; they want to keep them till they grow up men and women, and make then They buy them, and they would not let you ake them away.

G. Then I would ask aunt for a whole parce

ey, and I would buy them all, and carry them all home

Mother. I do not think, my dear, you uld give you enough money to buy them all.

G. Oh, dear mother, I am sorry for the po

little black children. I don't want the naugh folks to hurt them, and take them away from the dear mothers. I wish I could give the dear monthers. I wish I could give them some of my good breakfast and support. I wish, mother, you and aunt would give them some beds to lie on, and not let the cruel people hurt them. I don't want them to be hurt. It is cruel to whip them.

would then to be hart. It is cruel to whip them.

And the little boy was so grieved, and cried so much, that his mother was almost sorry she had told him so much about the safferings of the slaves. The little boy was comforted after a while, by being told that when he was a man, perhaps he could do something to help and comfort the little black children; and both his sister and himself still remember what they have heard and read, and often talk about it, and pity the poor little creatures whe are treated so hardly, because they are black. hardly, because they are black.

#### BOSTON.

SATURDAY AUGUST 27 1831

Boston, August 22, 1881 At a meeting held by the gentlemen to whom a etter was addressed by Mr William Lloyd Garrison.

Resolved, That this meeting cordially accept of this highly valuable Letter from him, the patriot of our cause and the true friend of liberty, in every line our cause and the true friend of libert nire, and that is, independence, philanthropy, and

ncerity of purpose.

Resolved, That whereas the publication of suc Letter may be of great atility to the colored pop-lation, Means Hall, Hilton, and Brown, be a combrion. Me est Mr Garrison, in behalf of this meet ng, to give it an insertion in the Liberator

ROBERT WOOD, Chairman. JOHN T. HILTON, Secretary.

BOSTON, AUGUST 13, 1831. Messrs. J. Telemachus Hilton, Robert Wood, and J. H. How, Committee.

GENTLEMEN, .- There are occasions on which language fails to express our feelings, and the heart has no ontlet for the tide of its emotions. Such is the present occasion, and such my condition etimes, indeed, gratitude may be eloquent, but it is never loquacious. Conscious of the poverty of ords, it has nothing to offer but tears.

For the flattering communication from a number of my colored citizens, politely conveyed to me through your hands as their Committee, you will please to return my most grateful acknowledgments, and to accept, for yourselves, the assurances of my ersonal esta

Professions of disinterestedness and sincerity, in themselves, are worthless; yes, if I am not utterly deceived, I feel that in advocating your cause, I am actuated solely by a desire to achieve your complete emancipation, and to promote the happiness of my country. I trust I do not 'count my life dear anto me,' but am ready, if the Lord require it, to lay it down for your sakes. For those who have ommitted the keeping of their souls unto a faithful freator, the dungeon and the rack have no terrors

committed the keeping of their souls unto a faithful Creator, the daugeon and the rack have no terrors. In the inspiring words of the poet:

"They never fail who die In a great cause. The block may soak their gore Their beads may sodden in the sun; their limbs Be strang to city gates and caush walks; But still their spirit walks abroad?

That spirit cannot be alain. Like the wind, it says the terms of the says to be t

The martyr's blood 's the seed of Fre

I am well aware that the path which I am de I am well aware that the path which I am ces-tined to tread, is full of briers and thorns. Foes are on my right hand and on my left. The tongue of detraction is bissy against me. I have no commu-nion with the world—the world none with me. The timid, the lukewarm, the base, affect to believe hat my brains are disordered, and my words the ravings of a maniac. Even many of my friendsthey who have grown up with me from my childhood—are transformed into scoffers and enemies In view of these things, if sometimes nature gro and my spirits flag, I am instantly strengthened and confirmed in my purpose by the declaration of the Son of God— He that loveth father or mother more than me, is not worthy of me; and be that taketh not his cross, and followeth after me, is no

A communication like yours, gentlemen, (though the encomiums bestowed upon me, I fear, are parthe encommans cestowed upon me, I tear, are par-rial and numeristed,) cutweighs in consolution all the abuse which has been heaped upon me. Indeed, my poor services have been already vastly overpaid. Nothing encourages me more, than to wintess the singular unanimity which every where exists among

colored brethren; and to know that they look up to the press as the great instrument, under the blessing of God, of accomplishing their restoration. The liberal donation which they have made in this city, (transmitted by you, gentlemen, as their repre-sentatives,) for the support of the Liberator, is the best proof of the deep interest which is felt on this post proof of the deep interest which is felt on this subject. No deabt our easuries are prophenying, and expecting, the downfal of the paper. How great will be their disappointment to find, that it is too pagmanently fixed in the affections of its patrons to be overthrown !- particularly to see it, (as I trust they will,) on the commence ment of the second me, dressed in a better garb and printed on a

able to give us the victory, we shall soo endid results.

I am pleased to have an opportunity of bestowing a well-deserved ealogy upon my partner in business. He is willing, for the love of the cause, to go through evil as well as good report; to endure privation, and abuse, and the loss of friends, so that he can put ty-rants to shame and break the fetters of the slaves He has been of essential service to me; and his loss would not be easily made up. He joins with me in returning expressions of gratitude for all the kindnesses bestowed by our colored brethren. We feel pledged to them for life.

It is our desire that the Committee should desire

nate some places of public resort, where cop the Libertor may be sent, to the amount of the do-nation. We would also beg them to accept one hundred copies of the Address to the Free People of Color, for distribution where they shall think pe

Color, for distribution where they shall think proper. Gentlemen, I feel that it is unnecessary for me to enlarge. My conclusion shall be in the words of a quaint writer:—It is the cause, and not the purishment, that makes the marryr. 'The not the what, but the why of a man's suffering, which gives him the credit on 't. The wirtue turns chiefly upon the reason, not upon the pain. He only is the brave man that mortifies upon principle; that chooses rather to suffer than to misbehave himself; and rups through all discouragements upon the score of conscience and honor.

You will please to lay this letter before your cor stituents; and believe me I shall remain until death

Your devoted and grateful servant, WM. LLOYD GARRISON.

[The foregoins Reply was not intended for publication; yet I carnot hesitate to give it an insertion it the request of those to whom it was addressed.]

The design of the Rev. Mr Thacher's second d The design of the Rev. Mr. 1 mount of the week, was o show the constant and fearful incresse of in tion, throughout the world, from the days of Neah to the present time. It was an elaborate and starting exposition, evincing great industry in the colle

tion of facts. The poisonous tide of ardent spirits, in-stead of beginning to ebb, is in fact swelling in beight. On Thursday evening, Mr Thacher delineated, in a powerful manner, the terrible effects of ardent spirits upon the corporeal system. The next le s delayed until further notice be given.

In reply to the queries of A Member of the Colonization Society near the time it was organized," we would remark that we do not 'mean to say that would remark that we do not "mean to say small mach part of the coast of Africa, as has been put under the jurisdiction of the Society, is now what a say ways has been,—a slave coast; "nor "that the colonists favor the traffic." But we do mean to say; that the slave trade can never be essentially injured and the market for slaves be destroyed; that its location has been removed a short distance, not destroyed, by the Colony; and that facts abundantly gave, (which we shall present hereafter,) that it is grown. in enormity.

EULOGY ON JAMES MONROE. The Old Seath Church was crowded, almost beyond precedent, or Thursday afternoon last, to bear the Eulogy pronounced upon James Monroe by the Hon. John Quincy Adams. The speaker's voice was too feeb to be heard distinctly by the great body of listeners; but those who could hear, testified their high approbation of his discourse in many a round of appliance. The Eulogy will be printed.

A New-Bedford editor accesses us of herein in several instances degraded correligns to a life with the most indecent blackguard. We shall be make his charge good, by stooping to hold a contraversy with himself.

Vice Pre. Calhour has made a protracted expos of his views in relation to the powers of the General and State Governments. He seems to hover 'but wixt and between' Nullidianies, and is about a absurd in his theory as voluntinous in his army.

Ill health, as well as want of room, has reduced to usual amount of editorial matter. We are any

The recent elections in Kentucky have resulted in the choice of a decided majority, in the State Legi-lature, for Mr Clay. Five or six Representatives to Congress, of the same stamp, are also elected.

The communications of John B. Hepburn S. L. A., Hope, and W. M., shall appear next weak proceedings of a meeting in Robuston N.

chester, N. Y.

Livepool and London papers have been received in the city to July 18.

The difficulties in the Belgian Congress have been settled, and Prince Leopold was to leave London on Saturday the 18th, and make his public entry into Brussels, on Tuesday the 19th. He will be called Leopold, Premier Red des Belges.

The Ramian army was within twelve miles of Warnaw, so that a general battle, at an early day, seemed interiable.

The cholere has broken out at St Petersburg, where the public are much alarmed, and the imperial family has removed to Peterson.

The Grand Duke Constantine died at Witseak, in June, none my by dis cholers, and some by the cord.

A very alachierum zonepinny were discovered at Warnaw, in which they il 10.000 Ramian princess were to lave tens the infrancessa in heingling about of counter revenition.

#### LITERARY.

From Pcems, by Alonzo Lewis. BYRON.

As animated Ryron's lyre. How would I sing the joys of love And sketch the charms of Shady Grove ! Hail, noble Bard! I know the I know thee by the potent spell That twines around thy burning verse, Imperious, rapid, bold, and terse. Dark Minstrel! well I love thy lines Where free, undanated gen I loved them when thy youthful Muse First drauk Castilia's classic dews : And when through knighthood's realm she straye And sung the havoc War had made; And when she roamed through Wisdom's clume, And saw Parpassus rise subli And when she straved through ea The clime where dark-eyed Beauty dwells! Thy soags evince a lofty soul, Though warped by Passion's strong ights abrupt as Calpe's steep, ers wild, intense, and deep. What heart of feeling does not bleed, Who can without emotion read. Of fond Zuleika's tendern Of faithful Kaled's deep distress. d's wild, unchanging mo And daring Gulnare's deed of blood What bosom thrills not to the core, Thy tender lays to Thyrza o'er? What breast of pity does not swell. While pausing o'er thy deep Farewell! Thy functed themes are sometimes. But thou caust wake a holier strain. Witness the bright, seraphic band, Who listened to thy master hand, What time it swept the mouldering wire, Of Judah's long neglected lyre! But howsoe'er I love the lay, That burns like Teflis' brightest day; Still must my heart lament to see.
A name so dear to minstrelay,
A mine so noble, seek to share
Its joys with Passion and Despair, Virtue bids me turn away, From sich a sweet, but tainted lay! Yet, mighty spirit did thy lyre Te themes of nobler thought aspire; Did Virtue's mandate sway thy heart, Did Vittee's mandate sway thy heart, And Pisty her aid impart, To guide thy verse's magic spell, And tane thy high harp's potent swell, How would my spirit rush to greet Thy Muse, with praises pure and sweet! Then would I pause, with feelings high, And even throw my Shakspeare by, To welcome lays sublime and bland, That might not shame a master hand ! Then well might Virtue love the strains Where uncorrupted Genius reigns.

> From Frazer's Magazine. CHURCH MUSIC.

Again ! oh, send those anthem notes again Thro' the arch'd roof in triumph to the sky Bid the old tombs give echoes to the strain, The banners tremble as with victory !

Sing them once more !-- they wast my soul away. High where no shadow of the past is thrown; No earthly passion, thro' the exulting lay, ournfully one haunting und

All is of heaven !- yet wherefore to mine eye, Gush the quick team unbuces serving the strong harmon Ev'n while the waves of that strong harmon countries on their sounding of Gush the quick tears unbidden from their s

Wherefore must rapture its full tide reveal, Thus by the signs betokening sorrow's p Oh! is it not, that humbly we may feel Our nature's limit in its proudest hour!

Mas Heware

From the Liverpool Courier.

A WISH. Oh! mayst thou never know But each night bring a brighter morrow To thee and thine when, as we glide Along this life's eventful tide, May He who guards the destiny And fate of all, watch over thee. And keep thy beart as pure and free As, in childhood's bour, it used to be As, in childhood's hour, it used to De. Yet, if like het, who thus dare write Her thoughts, her feelings, in despite The looks, the smiles, of proud conta From which she hath not been exemp From which she hath not been exempt Oh! if like, her, it be thy lot To know misofrume, may it nest Long cloud thy brow, but, like a show From April's sky, that lasts an hour And then departs, leaving more bright The scene it leavy cloth'd in night. Thus, Henry, as thou wander'st on, Such be thy life, and such alone!

## MISCELLANEOUS

Extracts of a letter published in the Bosto Recorder of last week, from the Rev. S. A. Worde

ter, to one of the Secretaries of the American Board of Foreign Missions in Boston.

of Foreign Missions in Boston.

Jail at Camp Gilmer, July 18, 1831.

Early on Friday morning, Jaly 8th, I with my guard joined sergeant Brooks, at the house of a near neighbor, and rode thence ten miles, to where Col. Nelson was, with a detachment of which that under Mr Brooks, by which I was arrested, was only a part. There I found the Rev. Mr Trott, a Methodist Missionary who has a Cherokee family, and a Cherokee, by the name of Proctor. Proctor was chained to the wall of the house by the neck, and had another chain around his ancle. He had been arrested, on Tuesday, on the charge of diging for Cherokes by the name of recover. Incover was chained to the wall of the house by the neck, and had another chain around his ancie. He had been arrested, on Taesday, on the charge of digging for gold; chained the first night by the ancie only, the second and third by the neck to the wall and by the ancie to Mr Trott. Mr Trott was arrested on Wednesday, and taken on horseback about 10 miles to where Col. Nelson then was. He had been before arrested, and was under bonds to answer at court for the offence of residing in the nation withest lessens, and now was taken again, as having committed the second offence by returning to his family while the case was pending. On Thursday he and Proctor were marched on foot 22 miles, to the place where I found them, Proctor being chained by the neck to the wagon. This manner of treatment, I supposed, was occasioned by his having offered resistance when arrested, and afterwards attempted to escape.

When I was arrested, sergeant Brooks inquired the state of my family; and when told that Mr Worcester was still confined to her, bed, remarked that he regretted that Col. Nelson was not himself present, implying, as I understood him, that if he were, he probably would not arrest me under such circumstances. When we arrived where Col. Nelson was, I requested Mr Brooks to mention to him the state in which he found to say where Col. Nelson was, but have been on to Head Quarters—i. e. to this place. Perceiving, therefore, that the state of my family was not to be regarded, I said no more.

We were then marched on foot 22 miles to the

to Mean expenses.

We were then marched on foot 22 miles to the same place, from which Mr Trott and Mr Proctor were taken the day before, Proctor being again chained to the wagon. We had proceeded about three miles when we met Messia McLeod and Wells, Mathodist elergymen, not residing within the three miles when we met Messis included and viens, two Methodist clergymen, not residing within the charter of Georgia. With leave of Col. Nelson, they two neurous: cergymen, not restong within the charter of Georgia. With leave of Col. Nelson, they turned and rode along some distance in our compa ny. Iu convensation Mr McLeod asked Mr Trot whether he had been chained the preceding night tamed and rode along some distance in our company. In conversation Mr McLeod saked Mr Trott whether he had been chained the preceding night, and being answered in the infirmative, asked fit were according to law to claim a prisoner who manifested no disposition to escape. Mr Trott said he thought not, but that we ought not to blame those under whose charge we were, as they were obliged to act according to orders. Mr McLeod remarked, 'It seems they proceed more by orders than by law.' This gave oftence. A few words had passed between Mr McLeod and some of the guard, when Col. Nelson rode up, and being told of the remark, asked Mr McLeod when he resided. He replied, 'In Tennessee,' Col Nelson, with a curse, ordered him to, 'flank off.' Mr McLeod,' turning his bores, asid, 'I will, Sir, if it is your command,' but added, hastily as he afterwards said, 'You will hear from me again.' He was then riding away, when the Col. ordered him to halt, and then to dismount and lead his horse along in the rear. He then inquired of Mr Trott whether this was 'one of their circuit riders.' Mr Trott answered 'Yes.' Mr McLeod's horse was then taken from him and delivered to Mr Wells, and he was declared a prisoner, and ordered to walk on with the rest. For a short distance Brooks compelled him to keep the centre of the road, through mire and water, threatening to thrust him through with the hayonet if he turned aside. In the meantime he was heaping upon all our heads a load of tremendous curses, and reviling missionaries and all ministers of the gospel in language which, for profuences and obscentiy, could not be exceeded. The words of our Saviour he turned into ridicule—'Fear not, 'intelle flock, for it is your Father's good pleasured. which, as principles and the property of the transed into rideale—'Fear not'—said he, tauntingly—'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' The manner in which these words were uttered did not prevent me, at least, from rejoicing in the consolation they afford.—Brooks was the chief speaker, and exceeded all, though some others joined him in his revillings.

At night, the four prisoners were claimed together by the ancle in pairs.

Some time after we lay down, a small detachment arrived with Dr Battler. He had been arrested at Haweis on the preceding day. After crossing 'a

by the ancie in pairs.

Some time after we lay down, a small detachment arrived with Dr Butler. He had been arrested at Haweis on the preceding day. After crossing a river, three or four miles from home, a chain was fastened by a padlock around his neck, and at the other end to the neck of a home, by the side of which he walked. Night soon came on. This home was kept walking at a quick pace, and Dr Butler tanable to see any obstruction which a rough wilderness road might present, and liable at any moment to fall, and so to be dragged by the neck till the horse should stop. After walking some distance in the dark, on representing the danger of his attantion, he was taken up behind the saddle, his chains being still fastened to the horse's neck and short enough to keep his neck close to the shoulder of the guard. In this situation the horse fell. Both his riders fell under him, and neither the horse nor either of the men could rise, till others could come, and after ascertaining their situation by the sense of feeling, will the horse over. Dr Butler was considerably hart, but the soldier more, having two rise brookee. After this, till they came to their lodgings, the worlds believed to the horse of the him, and more him, and neither the horse horse feeling, will the horse over. Dr Butler was considerably hart, but the soldier more, having two rise brookee. After this, till they came to their lodging, the worlds horse of the ho

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was midnight when they/arrived, well drenched with raid. When they ley down, the prisoner was chained to his bedstead by die ander the officer, however, putting a handkerchief around under the chain. The next day they had 35 miles or more to travel. Dr Battler wore the chain on his neck, but no longer fusioned to a home. He was occasionally permitted to ride, one or another of the soldiers walking in his stead. At night he was chained to Mr McLeod and me.

instenced to a home. He was occasionally permitcut to ride, one or another of the soldiers walking in
his stead. At night he was chained to Mr McLeod
and me.
On Friday morning we had to cross the Hightower river in a boat. As the prisoners, with a part of
the gasad were crossing, the Thompson was occured of the opposite side waiting to speak with an
At the same time Col. Nelson and sergeant Brooks
were observed in conversation. Brooks then called
to those who were with us, charging them they no
person should be allowed to speak with a prisoner
privately, and no letter to be delivered unexamined.
Proctor was now mounted on his own horse,
(which had been taken as a prizo when he was arrested) wearing a chain as Dr Butler had worn it
the day before. He had a bag of clothes for a saddie, and a rope halter instead of a britle. No other
one was chained. When we had travelled a considerable distance, four of the soldiers were so kind
as to walk four or five miles, and allow the pd oners to ride; for which we were told they were afterwards abused by Brooks, who now had the
command of the detachment, Col. Nelson having
parted from them. Afterwards, he Trott, being
likely to fail, was mounted on Proctor's horse in his
stead. Still later Mr McLeod, having become so
lame that he could scarcely walk, solicited the privliege of riding. Brooks, with much caising, compelted him to walk on. Afterwards, however, he ordered Mr Trott to dismount, and placed Mr McLeod
in his stead. Our day's journey was 35 miles.

At night only Proctor was chained, Brooks having
retired without giving any orders on the subject, and
to officer who had charge of us not being disposed
to chain us.

chain us.

The Sabbath came, and we had 22 miles to trav-The Saboan came, and we nad 22 linies to fravel. Remonstrance would only have irritated. [We were under the command of armed men, and must travel on. Mr McLood, being utterly unable to walk, was mounted on Proctor's horse. [Mr Trott was alliewed to ride a part of the way in the wagon, and Dr Butter and myself two or three miles on horseshorly.

Arrived here, we were, as a matter warmarched into camp under sound of fife and drum.—
We were then introduced to the jail, Brooks asying as we entered, 'There is where all the enteries of Georgia have to land,—there and in hell.' Happily man has not the keys of the everlasting prison. At night a white man who has a Cherokee family was added to our number.

On Monday Mr Thompson and Mr Wells came and requested an interview with us. Mr Thompson was admitted, under the restriction that no one should have any private conversation with us, or restrictive them. Arrived here, we were, as a matter of cours

was admitted, most the restriction with us, or re-ceive any private conversation with us, or re-ceive any propers from us without their being inspect-ed by Col. Melson who has the present command. Col. Sandlord being absent. Mr Wells was refused

admittance.

Mr McLeod sent a note to Col. Nelson on Monday, requesting a personal interview. On Tuesday morning Col. Nelson sent for him, and dismissed him. He was not permitted to return and bid us

morning Col. Nelson sent for him, and dismissed him. He was not permitted to return and hid us farewell.

On Starday evening, July 16, perceiving that he meat probably spend the Sabbath in prison with his companions in suffering, he wrote to Col. Nelson, requesting permission to not a meeting for worship Lord's-day evening. This request was signed by S. A. Worcester, Elizar Butler, J. J. Trott, Samuel Mayes. The favor was denied by Col. Nelson, who in writing remarked that the request was imperised the grant of the guard, they had received no ill treatment, and from some, kindness. July 18, Mr Thompson and Mr William Rogers, a Cherokee, who acts as agent for the anation, arrived, and presented to Col. Nelson, a writ of habeas corpus, to remove the prisoners. Bat they still emanded in juli 11 July 21. They were taken before Court July 23, at Lawrenceville, and ordered to give bail for their appearance at the next term of the Superior Court, or be aneu committed to jail. All gave bail but the Cherokee. In the course of the trial, Col. Nelson's cousel produced as evidence in the case of Mr Butler and Mr Worcester's nemoval from office—a letter from the Secretary of War disavowing Missionaries as agents of the general government—Dr Butler's and Mr Worcester's answer to the Governor's letter to them—and a letter from the Governor's letter from the foremost of the first him of the work of the secretary of War disavowing Missionaries as agents of the general government—Dr Butler's and Mr Worcester's answer to the Governor's letter to them—and a letter from the Governor to Col. Sandford, directi

The American Peace Society offers five hundred dollars for the best, and one hundred for the second best, essay on the subject of 'a Congress of Nations for the americable adjustment of national disputes, and for the promotion of university of the sent, by the first of April, to D. E. Wheeler, N. Y. with the writer's name in a sealed paper.

A gentleman in Philadelphia lost a pocket book with \$5000 in it, at charch:—an honest lad, the section's son, found it, and restored it to the owner, who, out of the joy and gladness of his heart, gave the boy toenty-five—dollars? no, cents. Monthly James Monroe Adams, 15 years, son of Mr J. W. Adams. He was named in honer and respect to the late President Monroes, who ded in New-York on the same afternoon of the Senate for 1830, has been published. It appears that the President had to withdraw several normantors and make them operating the name of persons. The American Peace Society offers five hundre

#### MORAL

TOO OFT IN PURE RELIGIONS NAME.

BY THOMAS H. BAYLEY. Too oft in pure Religion's name Hath human blood been spilt; And Pride bath claimed a Patriot's fame. To crown the deed of guilt ! Oh! look not on the field of blood Religion is not there-Her battle field is solitude

The sable cowl Ambition wears To hide his laurel wreath; The spotless sword that Virtue bea The truly brave fight not for fame.

Her only watchword Prayer !

Though fearless they go forth ; They war not in Religion's name ; They pray for peace on earth. By them that fear is never felt Which weakly clings to life,

If shrines by which their Fathers knelt Be periled in the strife; Not theirs the heart that spiritless
From threatened wrong withdraws;
Not theirs the vanated holiness
That veils an earthly cause.

## FIGHTING CHRISTIANS.

FIGHTING CHRISTIANS.

[SELECTED.]

(The first thing that demands considerates, is fighting christians as persons that will kill other, I deem much worse than such as only steal, swear, or get drank sometimes. A writer (Erasmas) as log since as the days of Luther, in a degenerate state christianity, delivers the following testimony:

"If there is in the affairs of mortal men asy one thing which it is proper uniformly to explode; which it is incumbent on every man by every lawfel meas to avoid, to deprecate hand to oppose; that on thing is, doubtless, WAR. There is nothing more ammuturally wicked, more productive of misery, more extensively destructive, more obstante in mischi, more unworthy of man as formed by muture, much more of men professing christianity; yet woodeful (says he) to relate, it is not only undertaken and conducted by unbelievers, but it ye christians; set conducted by unbelievers, but it ye christians; set only by laymen, but by priests and bishops; not an there wanting men fearned in the law, and even divines, who are residently to famish firebrands to the referrous work. Whence were is now considered a thing so much of course, that the wooder is, how farious work. Whence war is now considered thing so much of course, that the wonder is, low any man can disapprove of it, so much succiosed by authority and custom that it is deemed impies, I had almost said heretical, to bear testmest seamet it."

gainst it."

And can it be possible that any of the follower of the meek and lowly Jesus, who breathes nothing but compassion, and whose great commandment was Love, are to be found in a practice so inhuma, so horrid? Alas! it is too true; persons making so horrid? Alas! It is too true; persons missing great professions, rush into it with avdidy, and the ministers of Christ, so denominated, stand up in justification of the practice. Oh! tell it not in heathenish countries! let it not be known to the cassies of the christian name! lest they reject the gopel of the Son of God forever, and plead an excuse for set becoming his disciples.

oming his disciples.<sup>2</sup>
I hate that drum's discordant sound,
Parading round, and round, and round,
To silly youth it pleasure yields,
And lares from cities and from fields,
To sell their liberty, for charms
Of tawdry lace and glittering arms;
Or when ambition's voice commands,
To march to fight, in foreign lands.

hate that drum's discordant sound I hate that drum's discordant sound, Parading round, and round, and round, To me, it talks of ravaged phins, Of hurning towns and rained swans, Of ranaged himbs and dying groans, Of widows' tears and orphans' moans, And all that mis try's hand bestows, To swell the catalogue of human woes.

## JOHN B. PERO. NO. 2 & 3,

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Rey As greenwer assortment of articles requisite for gentlemen travelling.