

# MARYLAND COLONIZATION JOURNAL.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”  
JEFFERSON.

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WE publish the following editorial of the Liberia Herald, from the pen of H. Teage, Esq., no doubt, more for the benefit of our Liberia readers than for any interest it may excite in those of this country, although it ought to interest all. Mr. T. does not pretend to define the course which ought to be pursued *in extenso*, yet he evidently has bright speerings of the right, and we hope he will not lose sight thereof, until he sees the whole clearly and make others to see it also. We profess to know nothing of the study or science of law, if it may be called a *science*, yet we have a strong conviction that, at least in the commencement of or the founding of a state or government, some plan or system could be devised, by which justice and right could be speedily and cheaply attained, more speedily and cheaply than in this favored land of ours, to say nothing of European countries, where, the “laws delay” is proverbial and where justice can never be hoped for without gold. There never was a better opportunity than the present, for the people of Liberia to simplify their whole judiciary, to make laws and the manner of their enforcement a plain common sense affair, so that the way-faring man though a fool can understand them. If this could be done, it would more advantage that Republic than a recognition from all the governments of Europe.

One would suppose, from the character of the population of the colonies, that, this simplicity as to the formation and administration of laws, would be ardently desired by them, but far from it. They seem to have a most insatiable desire to possess every russet covered book extant. Since we have been in this office, we have had orders without number for standard law books, but mostly Blackstone's commentaries, which is always arranged next the Bible on the book shelves of the Liberia “Saddletrees.” We remember years ago, when in the colony, to have heard Vattel, Chitty, Coke upon Littleton and Blackstone quoted freely, chapter and page by those, who, could barely read and write. The absurdity of the thing was only equalled by one of the Swiss missionaries, the Rev. Mr. Seising or Keisling, we forget which, getting up a Hebrew class among the colonists, most of whom

regard of those sound and conservative principles which are essential to the safety and well being of society, and the other the progressive in morals, perhaps, for similar reasons the compound if not resisted by the good and virtuous in all parties, may well be supposed capable of perpetrating any mischief the wildest imagination can conceive. But I tire your patience and must therefore close.

Affectionately yours, &c.

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“HOW THESE BRETHREN LOVE ONE ANOTHER.”

Considering the intense sympathy manifested for the slaves by Abolitionists, it is a matter of astonishment that so little *frater-feeling* exists between these philanthropists for each other. From all quarters we hear of strife and wranglings. Not only between the whites, where it might reasonably be expected, but between the colored leaders themselves. As a specimen of this interchange of “Friendship’s offerings,” we copy a letter from the Rev. H. H. Garnet, a coloured man of education and talents, to his brother and fellow-labourer Frederick Douglass. It is one of the most able and most courteous of the class we have seen. It seems this being *lionized* in England causes no little jealousy and heart-burning among our coloured adventurers.

“CALLING HIM OUT,” AND HE COMES.

MR. DOUGLASS:—In the last number of the North Star, you offer me an opportunity to speak for myself, through the same medium through which you have slandered and traduced me. I thank you for it, and at the same time I assure you, that whenever you lay aside low and vulgar personalities, and call me out as a gentleman, I will answer, and not otherwise. I had two reasons for not resorting to your paper in order to make a reply. First, because I addressed a letter to you last winter for publication, expressive of my gratitude to some of my anti-slavery friends in Penn Yan, and you did not suffer it to see the light, because it contained some views which were unpalatable to you. And in the second place, because I thought it unlikely that after having wilfully misrepresented me, you could not even “for a pretence” show so much liberality.

You heard that my friends, and the friends of universal freedom in England, had invited me to visit that country, and immediately you became very much alarmed, and your friends also. The reason for this trouble of mind on your part I have not been able to determine, unless it is, that you have the spirit of the Old Roman, and believe that “the world was made for Cæsar.” You did not even want to know whether I was going to that country, before you labored like a Hercules to blacken my character in the eyes of a people who may never see me. I knew sir, that in your hot pursuit after a worthless, and a transient fame, you would sometimes stoop to mean things, but I never dreamed that you would ever sink so low, that you would have to reach up, standing on tip-toe, to find that level of meanness where common knaves are inclined to pause. Ah, sir, the green-eyed monster has made you mad. Pardon me, when I tell you that you never imbibed a spirit so narrow from any dark son of our native Maryland, living or dead. But why should I marvel? When did you ever manifest friendship to any colored man who differed with you in sentiment? You deign not to mention the name of the noble Alexander Crummell; you have stabbed at J. W. C. Pennington; you have tried to ruin that eloquent fu-

gitive Henry Bibb; and you have vainly attempted to crush that intellectual giant, Samuel R. Ward. But you are at home in the company of Thomas Van Rensselaer, editor of the *Ram's Horn*, whom you have accused of falsehood. What think you of the old adage, Show me a man's company, and I will tell you what he is?

In your assassin-like article, which you desired to take effect in England, you say that I am a man, and may stand among my brethren. Why was all that necessary? Why raise a mortal to the sky? You talk of *my race*—pray sir, how many races of men are there? Certainly if you do not belong to *my race*, you must belong to that of Haman.

You make *four* charges against me, every one of which is *generally* and *particularly* false; and you knew them to be such when you made them.

1. You say that I go to England to advocate a cause abroad which I have not espoused at home—the Free Produce cause. This is untrue in two particulars. I go not for that purpose alone—I am requested to advocate the cause of freedom generally. I am a friend of Free Produce, and have humbly commenced practising it.

2. You publish that I have no faith in the use of moral means for the extinction of American Slavery. *I believe with all my heart in such means—and I believe that political power ought to be used for that end, and that when rightly used, it is strictly moral.* I also believe that the slave has a moral right to use his physical power to obtain his liberty—my motto is, give me liberty, or give me death. Dare you, Frederick Douglass, say otherwise? Speak plainly—I am “calling you out.”

3. You accuse me of being your enemy. I am not. I stand in that relation to no man. You hate me because I tell you the truth. May you seek speedy repentance.

4. You, and the Anti-Slavery Bugle, say that I will misrepresent you in England. My theme in that land will be of better men, and better principles than you, or those which you possess. Will the Bugle please publish this letter, and send me the paper, and I will send him a year's subscription.

Some two months ago or more, Mr. Douglass challenged me in connection with Ward and Bibb, to discuss the matter upon which we differed in New York in May last. I accepted, but you became frightened at the mere “shaking of my goose quill.” *You could not be called out.* You affirmed that the project to give the slaves the Bible, is unworthy of the attention of philanthropists. I dissent from you entirely.

Your servant,

HENRY HIGHLAND GARNET.

*Petersboro, August 31.*

(From the *Pennsylvania Freeman*.)

PHILADELPHIA, June 29, 1849.

J. M. McKIM:

*Dear Sir,*—I mentioned to you this morning, that I received your note with the circular of James Mott, Edward M. Davis, and yourself, a committee to extend the circulation of the “*Pennsylvania Freeman*,” just as I was leaving for the West, and my time has been so completely occupied that I have not been able to reply to it as I wished. \* \* \*

If by sending me the circular of the “*Pennsylvania Freeman*,” you expect I would in *any way* contribute to its support or circulation, I must say that I am greatly surprised. You certainly do not understand the opinion that I entertain of the “*Freeman*,” *as at present conducted*, neither can you be fully aware of the villainous character of some of the articles that have been copied into, and have received the sanction of the editor of that paper,