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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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THE LIBERATOR

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WM. LLOYD GARRISON, EDITOR.

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THE LIBERATOR.

Tell me not of rights—talk not of the property of the planter in his slaves. I deny the right—I acknowledge not the property. The principles, the feelings of our common nature, rise in rebellion against it. Be the appeal made to the understanding or to the heart, the sentence is the same that rejects it.—Brougham.

REMOVAL TO TEXAS.

Formerly, the purchase of Texas by our Government, for the purpose of bestowing it as a gift upon our colored population, was a favorite opinion of ours; but we have settled down into the belief, that the object is neither practicable nor expedient. In the first place, it is not probable that Congress would make the purchase; nor, secondly, is it likely that the mass of our colored people would remove without some compulsory process; nor, thirdly, would it be safe or convenient to organise them as a distinct nation among us,—an *imperium in imperio*. The fact is, it is time to repudiate all colonization schemes, as visionary and unprofitable; all those, we mean, which have for their design the entire separation of the blacks from the whites. We must take our free colored and slave inhabitants as we find them—recognise them as countrymen who have extraordinary claims upon our charities—give them the advantages of education—respect them as members of one great family, who may be made useful in society, and honorable in reputation. This is our view of the subject.

To the Editor of the Liberator.

Sir—I believe that these descendants of the African race, who have become scattered throughout our vast empire, will remain among us forever, and become 'permanently amalgamated with us,' unless we should extend to them such advantages of education and the acquisition of property, as will enable them to congregate together, and go off in a body to some distant country, or remote part of this continent. The idea suggested many years ago by Mr Jefferson, I believe, of colonizing them in some portion of our southwestern territory, seems to be more worthy of consideration, than the project of removing them in vessels across the Atlantic to Africa. Could our Government acquire the Texas, and set off a portion of it for a colony of free and emancipated colored people, I think it would do that race more good, and at far less expense to our own, than by transportation across the water to any other place whatever. But facts, obvious to every person acquainted in our southern States, ensure the ultimate freedom of the old middle and southern slave States, from the perpetuity of this evil.

1. The intermixture between the whites and blacks, whereby the original pure blooded negroes are giving place to a race of republican blooded mulattoes; and these are becoming more assimilated to their white fathers and brothers in manners, information and sentiments, as well as in color.

2. The superior attractions of the soil and climate of Louisiana and Florida, for the cultivation of sugar and other profitable products, and the constant emigration from Virginia, the Carolinas, Georgia, &c. to these and the adjacent States and Territories.

3. The determination manifested at the South to secede from the Union; whereby (should it be brought about) the people of those States will find it essential to their security to conciliate the affections of their colored population, as these will be their only dependance, as well for defence against external enemies, as for the supply of their physical wants and animal comfort.

4. The disproportionate increase in the slave population, whereby their power to command a portion of the attentions and wealth of the slaveholders is rapidly augmenting. This fact is rendered still more important of late, as the white people of Georgia and the adjacent States seem determined on driving off the Indians (who might be some defence to them in cases of insurrection) beyond the Mississippi, or out of the world.

Communicated for the Liberator.

Extract from an unpublished Oration, by a citizen of Norfolk county, pronounced July 5th, 1824.

'There is one subject which is so deeply interwoven with our national interests, as to render it impossible to think of it in its relation to our future prospects, without emotions of keen solicitude. I need not tell you, that I allude to the extensive prevalence of African slavery. Whatever may be said in extenuation of the practice, it is still a crime against our principles and the spirit of our institutions, as well as the laws of Heaven; for which nothing short of entire reformation can ever atone.'

'It is greatly to be regretted, that the slave trade was not immediately suppressed by the framers of the Federal Constitution. It is still more a subject of regret, that since the exhibition of increased evidence of its enormity, a disposition is manifested among some of our fellow citizens to extend it to our new countries and settlements. By tolerating this, our Government is furnishing succeeding generations of the inhabitants of those new States with ground for the same complaint against it, that is alleged by our brethren at the south in relation to the original introduction of this evil by the Government of Great Britain. And by transporting them back from the seaboard, we render their removal from our country still more difficult, and increase the probability of their becoming permanently amalgamated with us.'

EDITORIAL CASTIGATION.

At the request of my anonymous censor, 'U. E. I.' I suppress the proposed publication of his strictures upon the first number of the Liberator. The loss to the public is not great. They would only have shown how easy it is for a writer to be ingenious without being just, and captious without being critical. Small animadversions, like flies, even though they possess the power to annoy, are scarcely worth exerting the energy of repulsion. Since, in a subsequent note, he has 'thought some of his criticisms less necessary,' in consequence of reading the second and third numbers of the Liberator, was it not premature in 'U. E. I.' to make such an elaborate attack upon the manner in which this paper is conducted, on reading only a single number? If I do not greatly err in judgment, he is the same attentive scrutator, who took the trouble last year to send the following written note to a copy of the Boston Christian Register, and send it *all the way to Baltimore*, for my particular edification as junior editor of the Genius of Universal Emancipation:

'Mr Garrison is referred to the Christian Register for some remarks on the plan proposed for his paper. With these remarks the writer of this wholly accords. And being a friend to the cause of freedom and to the interests of the blacks, he exceedingly regrets the extravagant, not to say wild notions, on which Mr Garrison professes to conduct his paper. He trusts they will be reconsidered. They are just those, which will most effectually retard the desired object; and array in hostility against the whole project, multitudes who might wish to advocate it.'

Having failed in Baltimore to satisfy my amiable friend, I can hardly expect to please him in Boston—as my views on the subject of slavery remain unalteredly the same. Nevertheless, I am heartily obliged to him for the following communications, which contain a very useful hint, and much entertaining instruction.

To the Editor of the Liberator.

Sir—Will you allow a warm friend to the great cause you advocate to offer you a suggestion? It has occurred to me that it would greatly extend the usefulness of your paper, if a small portion of it were regularly appropriated to the use of the young. In them you would find eager listeners, and minds easily accessible to the force of truth, and indignant at the story of oppression. From them you will receive present sympathy, which will prepare them to become your future co-operators. With the present generation, you will have much prejudice to encounter; but if you guard the young from false impressions, you will secure much to the cause of truth and humanity. A celebrated French philosopher says, 'Men are little capable of reasoning against what they believe. But those may be preserved from prejudice, who have not yet formed their opinions—therefore time only is wanting, and error will pass away with those who defend it.' By adapting yourself to the apprehension of children, you will also often do more than you could in any other way towards correcting the (all but inveterate) prejudices of older persons. For there is, perhaps, no better way of removing error, than by leading the mind back to the first simple view of a subject, which you would present to a child. And since there is much ignorance as well as prejudice on the

subject of slavery, the correct information you might give your young readers respecting the actual condition of their unfortunate fellow creatures, would sometimes be productive of the same double benefit. Another consideration in favor of a juvenile department is, that you might hope for much assistance in it. Every body writes now for children; and they who attempt to write upon the subject to which your paper is especially devoted, must, in teaching others, arrive at more clear and impressive views themselves. It is not, however, intended to recommend that this department should be confined to the subject of slavery.

Sometimes a piece of poetry, or some short prose tract, might fill the 'Children's Corner,' as it may not always be convenient to provide good original articles; and a good selection would be far preferable to an original piece which had no other recommendation than that of being new. Or, occasionally, the young readers might be referred to any article in your paper, which, though not inserted for them, is adapted to their perusal.

A juvenile department may also make your paper welcome in many families where it might not otherwise be thought of, and thus another avenue would be opened for the entrance of the truth.

Should you approve this plan, and think the enclosed suited to your purpose, it is at your service.—
January 4, 1831. U. I. E.

JUVENILE DEPARTMENT.

For the Liberator.

THE FAMILY CIRCLE.—NO. 1.

'Oh! mother, I am so glad you have got home,' said Lucy; 'I have been studying very hard, and have learned eight lines of poetry to say to you, besides my lesson. Are you ready to hear me say them?'

'In a few minutes—let me see what they are,' said her mother.

'I think they are very pretty,' said Lucy; 'do not you?'

'Yes; I have always liked those lines exceedingly, and now I shall be glad to hear you repeat them.' Lucy began:

'I would not have a slave to till my ground, To carry me, to fan me while I sleep, And tremble when I wake, for all the wealth Which sinews, bought and sold, have ever earned. No! draw as freedom is, and in my heart's Just estimation prized above all price, I had much rather be myself the slave, And wear the chains, than fasten them on him.'

'Did you select this passage yourself, my dear?'

'No, mother; brother George chose it for me.'

'I like them better than any lines I know,' said George. 'It is so noble to be willing to be a slave, and to suffer the hardships of a slave, rather than to make any one else suffer them.'

'What is a slave?'

'No, said her father; 'I have been working very hard at my office to-day, and John Wilson has worked very hard sawing wood for us, and he works very hard every day; but we are neither of us slaves. But if I were forced to work for some other person, and to do whatever he told me to do, without my having agreed with him to work for him, and if this man could beat me and punish me if I did not do what he liked, and could sell me to somebody else, and could do almost any thing he chose to me, then I should be his slave. Do you understand me, Helen?'

'Yes,' said Helen; 'but I should not think you ought to have to work for the man, unless you told him you were willing to work for him if he would give you some money. That's the way John Wilson does, when he comes to work here—is not it?'

'Yes, certainly it is,' said her father.

'And would the man sell you if you were his slave?'

'Yes—masters very often sell their slaves.'

'And what,' said Helen, 'would the person that bought you do with you?'

'Perhaps,' said her father, 'he would carry me away to some other place, and make me work for him.'

'I should not like to have him carry you away from all of us. Father, how could you come to be anybody's slave?'

'My dear little girl,' said her father, 'I believe I am no danger of being made any body's slave, carried away from you. But I can tell you about those people who are slaves, if you would like to hear about them.'

'Yes,' said Helen, 'do tell me.'

'I will tell you about their being brought from Africa,' said her father.

'Where in Africa,' said their father, 'is the country

where the negroes, or black people live. People used to go there in ships, and take the negroes away, and then sell them for slaves. The people of some countries do so still.'

'What did they do so for,' said Helen.

'The people who bought them wanted to have slaves to work for them, and the people who carried them away from Africa wanted to get money by selling them,' said her father.

'I think,' said Lucy, 'they had better have poor all their lives, than to have got money by being so wicked.'

'Was it wicked?'

'Why, Helen! said Lucy, in a tone of great astonishment and indignation, 'don't you think it would be wicked for any body to come and steal you away, and carry you off where you would never see papa, or mama, or me, or brother George, or any body who cared any thing about you again, and then sell you to be somebody's slave as long as you lived, who would make you work very hard, and whip you with a great horsewhip if he was angry with you?'

'Oh, it would be very, very wicked,' said Helen, almost crying.

'My dear Lucy,' said her father, 'you have quite frightened your little sister. Helen, you are in no danger of being carried off—but some of the little black children were carried away from their homes in this way; and sometimes the fathers and mothers were carried away, and the poor little children left without any body to take care of them.'

'I don't know,' said Lucy, 'how they could get such a great number of black people as have been brought to America and the West Indies.'

'The slave traders,' said her father, 'either stole the negroes, or bought them of any body who would sell them. Then these poor people, Helen, were put on board the ships, which sailed away with them across the ocean. When they got to the country they were going to, the masters who bought the poor slaves set them to work, and these people and their children are the slaves spoken of in the poetry Lucy has been saying.'

'I would not have a slave to till my ground, To carry me, to fan me while I sleep.'

These were things the slaves were employed to do. When it was very hot, the masters and mistresses sometimes made their slaves fan them while they were asleep. But Mr Cowper, who wrote these lines, thought it was very wicked to keep people slaves, and says he would not have a slave to do these things for him.'

'And tremble when I wake, for all the wealth Which sinews, bought and sold, have ever earned.'

'I suppose he thought the poor slaves must be very much afraid of their masters. I do not wonder he did not want to have any body so afraid of him as to hate to have him wake up. There is one line I do not quite understand, mother. Why does he say, "sinews bought, and sold"? I know the sinews are some part of the body, but the slave's sinews are not bought and sold any more than the rest of him.'

'The sinews,' said her mother, 'are what give men strength; and it is by using their strength and sinews in labor, that slaves make their masters rich. But Cowper would not have had one of his fellow creatures for a slave, for all the riches which all the men who have ever been bought and sold for slaves in the world could gain for their masters.'

'I should think,' said Lucy, 'that Mr Cowper must have been a very good man, if he really felt just as he says in these lines; if he really would have preferred to be a slave himself, which must be such a dreadful thing, rather than make any body else a slave.'

'Why, Lucy,' said George, 'what should make you think of doubting that Cowper really meant what he said?'

'I don't know,' said Lucy; 'sometimes things in books are not real things.'

'Cowper was not a very good man,' said her mother, 'and I have no doubt felt all that he expresses, that he would much more willingly have worn the chains himself than have fastened them on another.'

'Were the slaves really chained?'

'Yes, they were really chained, and does he only say chains figuratively, because they were not free?'

'They are often really chained,' said her mother; 'but perhaps he meant it both ways.—You seemed to doubt, Lucy, whether the poet really felt as he says; but should not you rather be the person who was hurt, than knowingly to hurt any body your self?'

'To be sure!'

'I don't know,' said Lucy.

'Well, you may sleep upon it,' said their mother, 'and consider the question to-morrow, but it is time to go to bed.'

COMMUNICATIONS.

THE COLORED POPULATION OF THE UNITED STATES. NO. 2.

In my first number, I considered some of the arguments which are commonly advanced against discussing at the North any questions relating to the colored population of our country. I there endeavored to show the fallacy of these arguments, and maintained that the subject was not only open to discussion in all parts of the United States, but that the citizens of the northern section had important duties in relation to it, which had no direct bearing upon slavery in the Southern States. I shall now take a general view of the actual situation of the blacks in our country, before considering particularly slavery as it exists in law and in fact. By thus taking this general survey, we shall perhaps be enabled to perceive more clearly the nature and extent of the evil that we are considering, and to judge more fairly of the remedies or palliatives for it, if any exist.

The most important circumstance in the situation of the blacks in this country is, that they form a distinct class from the whites. A line, almost impassable, is drawn between the two races. Much the larger part of the negroes, that is, perhaps now about two millions of persons, are slaves, and as such are the absolute property of their masters. As slaves, they are, of necessity, a servile and degraded caste. As slaves, they cannot in law hold any property, and their lives and persons are very imperfectly secured. As slaves, too, they are kept as nearly as possible in total ignorance of every thing which they ought to know, as moral, intellectual, and religious beings. Their food is coarse, and sometimes, though probably not generally, scanty. The clothing, of almost all, is of the meanest materials, though probably sufficient in a warm climate.

Of the relation of master and slave, we may form some idea from the following remarks of Mr Jefferson, himself a slaveholder, which, though frequently cited, are too just and striking to be omitted in this place.

'The whole commerce between master and slave, is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submission on the other. Our children see this, and learn to imitate it; for man is an imitative animal. If a parent had no other motive, either in his own philanthropy or self-love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally, it is not sufficient. The parent storms, the child looks on, catches the force of smaller slaves, gives a loose to his worst passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities.'

Considering the extreme ignorance and degradation of the slaves, it is not surprising that their conduct is often criminal, that they are often thievish, that they sometimes murder their masters or other whites. Nor is it surprising that slaves, working solely for the benefit of others, should be indolent and negligent, and never do more work than they cannot avoid. As laborers, therefore, they are in general less productive than freemen. Besides, the instinct of liberty, which no system of degradation can entirely extinguish, constantly leads the slaves to desert their masters, and to engage in insurrections against them. And in those quarters of the country where the blacks form the largest part of the population, the whites live in constant fear and danger.

Turning from the slaves to the free blacks, the prospect is a little, and but a little, improved. They are not, it is true, hereditary bondmen, but they inherit in their color a constant badge of disgrace. They still form a distinct caste from the whites. By law, or by custom, in much the larger part of the country, they are in a great measure deprived of the blessings of education. In most of the States they are excluded from all political privileges. They cannot vote, or be chosen to office. If aliens, they cannot be naturalized. If they go to church with the whites, they are required to keep in an obscure corner, separated from the rest of the congregation. They cannot mingle in society with the whites. The sight of a black, as a guest in a ball-room, or at a dinner party, would not be tolerated, for an instant, by the most philanthropic white.

At the north, where slavery is not tolerated, people of color are generally confined to a few callings, most of them considered servile. From most employments, they are almost entirely excluded. They are never lawyers or physicians, and seldom clergymen or schoolmasters. In short, they are rarely engaged in any employment requiring a liberal education. But this is not all—even from employments which do not require a liberal education, they are nearly excluded. Thus in Boston, where there are near two thousand people of color, it does not appear that there is among them, one merchant, broker, physician, lawyer, blacksmith, shipwright, tinsmith, cobbler, and graver, riggers, sail-maker, cooper, painter, gun-maker, brass-founder, mason, cooper, painter, gun-maker, book-binder, cabinet-maker, truck-maker, or, of some other, or any trade in any

article except clothes. The Directory for 1830 gives the names of 175 persons of color, with the employment of most of them. The list contains the names of 34 hair-dressers and barbers, 80 mariners, 17 clothes dealers, 15 waiters, 10 laundresses, 9 boot blacks, 9 keepers of boarding houses, 6 laborers, 3 clergymen, 3 cooks, 3 window-cleaners, 3 tailors, 2 sawyers, 1 cordwainer, 1 keeper of a bar-room, 1 servant, 1 clothes cleaner, 1 housewright, 1 handcartman, 1 stevedore, 1 grain measurer, 1 dealer in junk, 1 soap maker, 1 renovator of human hair, 1 confectioner, and 1 blacking maker.

In most of the States in which slavery is tolerated, the laws in relation to free colored persons are severe in the extreme. Though their freedom is recognized, yet they have not the rights of other freemen.

The division of society into castes is not peculiar to this country or to the present age. In every age and almost every nation, institutions of a similar character have been found. By castes I mean classes or ranks of men divided from their fellows, not by any just cause of distinction, as virtue or vice, wealth or poverty, learning or ignorance, talent or incapacity, but by a difference in legal or social rights, originating in hereditary or unreasonable distinctions. The clergy in Catholic countries form a distinct caste, governed by peculiar laws and having peculiar privileges beyond the laity. In Russia and other parts of Europe, there are serfs, or hereditary bondmen, attached to the soil. The Catholics in Great Britain and Ireland were, for a long time, a degraded caste, debarr'd from civil and political rights, and subject to severe penal laws. The same was the case, though to a less degree, with dissenters from the established church. The Jews in Europe were for a long time in a similar situation, being despised and abused from the mere circumstance of their descent and religion. The prejudice against the Jews, though very much abated, continues even at the present time. The distinction of castes in India is well known. It is, perhaps, more strongly marked there than in any other quarter of the globe. In England, for a long course of years after the conquest, the Norman and Saxon races formed two distinct castes which hated one another very cordially. It was only by slow degrees that this distinction was effaced. The abhorrence with which a Bramin regards a Pariah, is far stronger and more unrelenting, than that with which a white regards a black. Any of the higher castes would be polluted by eating with a Pariah, or even with an Englishman. Something of the same kind is observable in this country. Few whites will eat with blacks. Even in the kitchen, where whites are domestics in the same kitchen, the blacks, as I have been told, are often compelled to eat at a separate table. So it is said that white journey-men and apprentices of mechanics often refuse to work with blacks. The prejudice has taken two different forms in the different parts of our country. At the North, few blacks are mechanics, because the whites will not allow them to work with them. At the South, on the contrary, few of the mechanics are whites, because they will not do the same sort of work as blacks.

If any one will consider the situation of the countries, to which we have already referred, as affected by the institution of castes, he can scarcely fail to be satisfied that their effect has been in every instance injurious to society. An hereditary nobility, distinguished by peculiar hereditary rights and privileges from the commons, forms a caste different from any of which we have spoken. Whether this has proved equally detrimental with other castes, to the countries in which it has been established, is a matter of doubt. Even if the institution be now useful as it exists in Great Britain and other countries, who, taking into view the history of past ages, would venture to affirm that it has, on the whole, done more good than harm to the world?

But personal slavery, in some form or other, has existed, at some period, in almost every part of the world. Among the polished nations of antiquity, slavery prevailed to a great extent. In Europe, during the dark ages, it flourished every where; but has gradually disappeared throughout the greater part of it, before the increasing light of Christianity. I believe it has never been pretended that the slavery of the whites contributed either to the happiness of the slaves or the welfare of society.

The difference between slavery as it formerly existed in Europe, and as it now exists in America, arises principally from the circumstance of the color and other peculiarities in the personal appearance of the Africans. Where the general appearance of the slave did not differ much from that of the great mass of society, the transition from a state of servitude to that of freedom was not difficult. Though the freed men in Rome formed a distinct class from persons born free, yet they generally had all the legal rights of citizens, and in one or two generations all the distinction must have disappeared, and no one would be able to distinguish the descendant of a freed man from any other citizen. In the United States, unfortunately, the slave is not only of a different race from his master, but the difference in personal appearance is striking and conspicuous. The black

color of the body, the woolly hair, the thick lips and other peculiarities of the African, form so striking a contrast to the Caucasian race, that they may be distinguished at a glance. These peculiarities become connected with slavery, and bring contempt and scorn upon every descendant of Africa, whether free or not. The contempt which the ignorance and degradation of the slave too naturally inspire, becomes associated with his color, and by degrees transferred to it. It is the prejudice which exists against the personal appearance of negroes, which renders all attempts to improve their condition in this country so difficult. They are branded by the hand of nature with a perpetual mark of disgrace. It is not the fondness for the state of slavery, nor the many millions of property now invested in slaves, nor even the abject condition of the blacks themselves, which prevents their being raised to the rank of other citizens. It is their color. If the slaves were all white, in spite of every inconvenience arising from an immediate abolition of slavery, they would, we believe, all be made free at the next sessions of the Southern Legislatures. This, however, is supposing an impossibility; for we believe that there has been no period in our history in which the slavery of whites would have been tolerated.

THE LIBERATOR.

To the Editor of the Liberator.

ESTEEMED FRIEND—I have perused, with infinite pleasure, the first and second number of the new-born infant, with the above title. How sweetly sounds the name in the ears of every descendant of Africa!

As I am one of that unfortunate people for whom you have volunteered both life and fortune to redeem, if possible, from their present state of degradation to a rank among the rest of mankind; I cannot but feel interested in every thing touching their cause. It was, therefore, with no small sensation of joy, that I beheld this instrument of good, referred to above, established in this metropolis; especially as it is to be particularly devoted to the cause of my depressed race throughout the United States. The word Liberator, which character your paper assumes, is a phrase highly distinguished, if I rightly understand its meaning. May it be as influential in the accomplishment of its object, as that mighty spirit which it breathes; and as eminent and popular in its character, as is the illustrious name which it bears. May your appearance in this city prove as fruitful as the coming of Titus unto Macedonia.

That heaven has given you ability to perform the work in which you are engaged, is not questioned even by my most bitter opponents. Agreeing with them and all others in this fact, it is not to be supposed that I am attempting to render aid in any of your editorial labors; for I would by no means flatter myself with the capacity, though my will be ever so good. The principle, therefore, by which I have been governed in making these remarks, springs alone and purely from a deep-felt sense of gratitude, and a strong desire of your final success in your undertaking. And should you, through the blessing of God, be successful in this most noble enterprise, my greatest hope, my strongest desire, and sincerest and best wishes will truly be answered. Thus will great good be done to the African race, and more honor to your country than all that which has been acquired by military exploits.

I see, however, before you, a mountain over which you have to travel, steep and dark, and pregnant with deep-rooted prejudice of long duration. I am also happy to see that you have measured out the ground, and estimated the cost, and are going onward clothed in Paul's spirit of perseverance, and carrying along with you the courage of Leonidas, the Grecian hero. May your success be like that of Gideon of old; may there arise a Howard, a Clarkson, and a Sharpe, to give you aid in removing that foul stain, slavery, from your country's Constitution. And may all this be done without bloodshed. For though I advocate, like yourself, the doctrine of universal emancipation, and am anxious, with the rest of my brethren, for our just rights and the enjoyment of those inestimable blessings which the providence of God has allotted to the human race; yet I am very far from wishing a second St. Domingo warlike in the United States. I wish, therefore, that the spirit of the Egyptians may not long reign in America. But it is my hope that the eyes of this people will shortly be opened to their true interest, by opening the prison doors and letting the oppressed go free.

I do, therefore, sincerely and devoutly hope, that by the force of truth, sound and mild reasoning, many will come up to your assistance in this great work of human rights, of which we are not so ignorant as many have supposed. Public opinion is a masterly engine; and I hope you will secure it in your present enterprise; for to have both wind and tide to steer against, is a task not easily managed. But to tell you what you already know is no news at all; and as I place great confidence in the sincerity of your intention, I doubt not that you will pursue the best course for the furtherance of the cause which you espouse. I believe

your motive to be far more noble and pure than what your enemies have asserted it to be. I believe, also, that your eyes are fastened upon the good of your country; as much so as it is upon liberating the descendants of Africa. And may the wisdom of a holy God direct your pen; and may his grace enable you to move human pride and prejudice before you, as the darkness moves before the rising sun! I invoke the blessings of God upon the newborn infant, as I term it. I implore his holy benediction upon your labor of benevolence, hoping it may flourish before you like the green bay-tree, and be as a handful of corn upon the tops of the mountain, whose fruits shall shake like Lebanon. I invoke his peace to dwell with you forever; and may you be carried along in the current of his Holy Spirit. A MAN OF COLOR.

DEATH OF WALKER.

To the Editor of the Liberator.

SIR—Having been prompted, by the inquiries of the Journal & Tribune, to make some researches respecting the circumstances of the death of Walker, author of a flagitious pamphlet, so called; I have spared no pains to obtain correct information relative thereto. The result has not been very satisfactory to me, and probably will not be to the public.

The most I can learn is, that some one or more, recently from the south, spread a report in this city that a reward of \$3000* was offered by southern planters to any one who would take the life of Walker. The report is believed by many of our population, who have no higher source of intelligence, to be true. Many well-informed persons of color there are, however, who have a strong suspicion that Walker came to his end otherwise than by a usual visitation of the Providence of God. Whether their suspicion be groundless or not, is a question—a question, too, under circumstances hard to be answered. In cases of law, presumptive evidence, I believe, is valid. Why not in this case? Were I asked, what is the presumptive evidence? I should answer, Prejudice—Pride—Avarice—Bigotry—in a word, the self-love of a wicked country, which outweigh all civil, moral, and religious principles contained therein. If murder and robbery, with their correspondent evils, are practised by the refined part of society, ought it to be thought a wonder that a man, like Walker, should fall a victim to the vengeance of the public? Is it not well known by individuals, that the whole country has set the example for them for centuries, by in-bringing their hands in innocent blood? Is it not the language of the country to every individual, 'GO AND DO LIKEWISE'?

A COLORED BOSTONIAN.

* We have heard the sum stated as high as \$30,000, from a credible source.—Ed.

MR EDITOR—Please to call upon the African Humane and Abolition Societies, and others, of this city, to be united and vigilant in cases like the following; and to persevere for the liberation of their unfortunate brethren, who may happen to be placed in similar circumstances. By so doing, you will oblige JAMES G. BARBADOS.

Brattle-Street, January 20, 1831.

Capt. Timothy Rogers, of ship Misoury, lately arrived at Philadelphia from New Orleans, found on board his ship soon after her departure, a mulatto girl named Catherine Cole, whom he intended to carry to New Orleans, as in case he should return without, he would be fined and imprisoned. One of the Councils of the Abolition Society, on a writ of habeas corpus, had her brought before the Mayor, where she declared she was no slave, but the child of a free colored woman in Virginia. The Judge discharged the girl, on the ground that, admitting she was a slave, the captain had no power as agent for her owner to detain her.

[A short time since, a man and his wife were transported from this city to New-Orleans as runaways, who, perhaps, might have been saved by suitable and energetic measures.]—Ed.

To the anonymous writer of the following effusion we offer our thanks, and request a continuance of favors. For the Liberator.

THE GRAVE OF THE SLAVE.

The cold storms of winter shall chill him no more, His woes and his sorrows, his pains are all o'er; The sod of the valley now covers his form, He is safe in his last home, he feels not the storm.

The poor slave is laid all unheeded and lone, Where the rich and the poor find a permanent home; Not his master can rouse him with voice of command; He knows not, he hears not, his cruel demand.

Not a tear, not a sigh to embalm his cold tomb, No friend to lament him, no child to bemoan; Not a stone marks the place, where he peacefully lies, The earth for his pillow, his certain the skies.

Poor slave! shall we sorrow that death was thy friend, The last, and the kindest, that heaven could send? The grave to the weary is welcomed and best; And death, to the captive, is freedom and rest.

Philadelphia.

A. A.

SE The folk the intellig led to in of our pap themselves writers. V occupy on follows, th onization ional.

DEAR al pleas the Libe guments, monishes declaring People of try—is i self, wh Pemsly William England dencé of erts, th equal ri of the ol 'the tir I now to some of Is it not an alien 'To sepa impossit a bucket opinion, take but of color half the complis ing Al mechan would d thing el taining habitant from th zones, a astonial duced ay the aid; their ey of the in knov y we hav ish Min new mi very in to be l becomi and the

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SPRITED SENTIMENTS.

The following is an extract of another letter from the intelligent and highly respectable gentleman alluded to in our second number. We are really proud of our paper this week. Our colored brethren prove themselves not only rational beings, but very clever writers. We hope that our Philadelphia friend will occupy our columns as often as possible. In what follows, there is something for the meditation of colonization schemers, as well as for readers in general.

Philadelphia, January 13, 1831.

DEAR SIR—I have received, with additional pleasure, the first and second number of the Liberator. It contains unanswerable arguments, and unmask hypocrisy; and it admonishes those divines, who are constantly declaring to their congregations, that the Free People of Color cannot be happy in this country—is it not preposterous to one, like myself, whose family has resided in the state of Pennsylvania ever since the great lawyer, William Penn, came last to this state from England; and who fought for the independence of my country, whose Declaration asserts, that all men are born with free and equal rights? I was seven months on board of the old Jersey Prison ship in the year 1780, 'the times that tried men's souls'; and am I now to be told that Africa is my country, by some of those, whose birth-place is unknown? Is it not a contradiction to say that a man is an alien to the country in which he was born? To separate the blacks from the whites is as impossible, as to bale out the Delaware with a bucket. I have always been decidedly of opinion, that if the Colonization Society would take but half the pains to improve the children of color in their own country, and expend but half the money that they are devoting to accomplish their visionary scheme of christianizing Africa, by offering premiums to master mechanics to take them as apprentices, they would do more to destroy prejudice than any thing else. When I look at this globe, containing eight or nine hundred millions of inhabitants, and see that they differ in color from the frozen to the temperate and torrid zones, and that every thing is variegated, I am astonished that any man should be so prejudiced against his fellow-man; but we pray for the aid of the Almighty to take the scales from their eyes; and that the Liberator may be one of the instruments in commencing the work. I know your zeal, and heartily wish you success. We have lately heard of the change in the British Ministry, and of the determination of the new ministry to do away with the curse of slavery in their colonies. The year 1831 seems to be big with great events. Mankind are becoming more enlightened, and all tyrants, and the tyrants of this country, must tremble.

MORE CALCULATIONS.

Here is a new auxiliary in the cause of African colonization, with another calculation of the expense of sending away our colored population.—We enter our protest against the whole commerce. It is not benevolence, we are persuaded, but prejudice—deep-rooted, unrelenting prejudice—that is the main-spring, the moving principle, in this business.

Colonization Society.—On the 11th inst. the Colonization Society of the City of New-York was formed, and a Constitution adopted and approved by a large and respectable meeting of citizens.

And it was thereupon Resolved, That whereas the expense of colonizing in Africa the annual increase of the whole colored population of the United States will not exceed one million of dollars, or about ten cents each, if divided among the citizens of this republic—it is recommended to the citizens of New York to imitate the example of other communities which have contributed in that proportion to the funds of the American Colonization Society.

New York Pilot.

USURPATION OF RIGHTS.

We continue our call upon the Legislature to repeal the following disgraceful and arbitrary section of the Act of June 22, 1786:

Sec. 7. And be it further enacted, That no person by this Act authorised to marry, shall join in marriage any white person with any Negro, Indian or Mulatto, on penalty of the sum of Fifty Pounds, two third parts thereof to the use of the county wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid; and all such marriages shall be absolutely null and void.

The Society of Friends have removed from the State of North Carolina, 652 persons of color from under their care, and an unknown number of children, husbands, and wives, that were connected with them by consanguinity. In doing this, the Society has expended twelve thousand seven hundred and sixty-nine dollars and fifty cents. There are remaining in their care four hundred and two.

Raleigh Register.

From the Genus of Universal Emancipation. WELL-WISHERS.

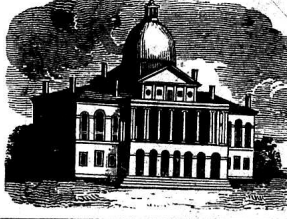
There is a class of persons professedly favorable to the cause of emancipation, who nevertheless content themselves with vague hopes and wishes for the discontinuance of slavery, at some indefinite period, without once attempting to hasten the hour of its approach, by any thing like active exertion. They are perfectly willing that the good work of emancipation should be accomplished—that millions of their fellow creatures should be raised from the miserable condition of beasts of burden, to the rank of men and useful citizens—provided, only, that such consent involves nothing like personal exertion, no possible inconvenience to themselves, during the process of this transformation. They acknowledge the deep iniquity of the system of slavery, but they act as if the admission of its criminality, instead of being merely preface to amendment, was amply sufficient of itself to satisfy all the demands of justice, to silence all the reproaches of conscience. They appear to have one species of justice for their theory, and another, vastly lower in its standard, for actual practice;—or rather, the high and true rule of moral equity, by which they meet out justice between themselves, swerves instantly from their even measure when the rights of their sable brethren are brought into competition with their own convenience, or their prejudices. Certainly, say they, every man has a just and natural right to his own person, and to the control of his own conduct, so long as it interferes not with the well-being of others. Yet should the ancestors of any individual, unfortunately guilty of having been gifted by his Maker with a sable brow, have been violently wrenched in some terrible scene of ruin and conflagration from their native home, and having been dragged to some distant land, there sold into perpetual bondage—then, under such circumstances, the right of the individual to his own flesh and sinews, or of the Creator to the being whom he has made, is superseded and invalidated by the claims of one who has bought him for money, or received him as a lawful inheritance; and, although we regard with horror the idea of trafficking in human flesh, or holding our fellow men in a state of slavery; yet we would not be so unjust as to wish rashly to deprive the slaveholders of their property. We know that the employment of free laborers would be much more advantageous to the planter, but we can convince him of this only by practical experiment; and it is not worth while for us to undergo the expense and inconvenience of obtaining free articles, unless every one else would do the same. So stands the argument; and so, were it committed to their hands, would the destinies of the slave stand unaltered for ages, unless some terrible convulsion, like the sudden springing of a mine, should at once tear under the bonds of the slave, and overwhelm his master beneath the falling ruins of his wall of oppression.

A return has recently been made to the governor of Dominica, exhibiting a list of 606 manumissions of slaves between the 1st of January, 1825, and the 1st of August, 1830; of which 481 have been by government; 119 by bequest; and only 6 by purchase.

EPIGRAM.

To purify their wine, some people bleed A lamb into the barrel, and succeed; No nostrum, planters say, is half so good, To make fine sugar, as a negro's blood. Now lums and negroes both are harmless things, And there, perhaps, this wondrous virtue springs; 'T is in the blood of innocence alone— Good cause why planters never try their own.

[COWPER.]



BOSTON,

SATURDAY, JANUARY 22, 1831.

CLASSES OF AMERICAN SOCIETY.

There is a really valuable article upon this subject, in the Christian Examiner for December 31, which deserves a wide circulation, being full of eloquent truth. We give the following extract as a specimen of its excellence. Certainly no individuals will more readily subscribe to its doctrines than the intelligent among the 'Working Men's Party,' unless there be no cogency in truth.

'We have left ourselves no room to discuss the other great subjects, which have been put

forward by those who assume to be exclusively the working class, as deserving of change; to wit, the militia, taxation, monopolies, and the abrogation of all laws in regard to religion—important and interesting topics, deserving each of them a consideration by itself, and on which we may possibly at some future time offer our reflections to our readers. At present, however, we can do no more than to give our own answer to the inquiry we have already made.—If all these matters require new modification, who is to make it? And we say, they must make it who understand the existing systems, and know how and where the remedy is to be applied. Who doubts the necessity of learning and talent and experience for this extensive work? 'Who would entrust so momentous a concern to any but the most enlightened, the most careful, the most prudent, and the most comprehensive minds? They who suffer an evil are not always the most competent to remove it. Any man may sell when his watch is out of order; but the artist who has studied its machinery, is alone able to repair it. We may soon enough ascertain that our health is impaired, and know very well that the body requires medicine; but he proceeds very thoughtlessly who ventures in extreme cases to administer to himself. The constitution of the state, the health of the body politic, the movement of juridical machinery, are not easier known, or managed with less nicety of touch. They can be adjusted only by hands of competent skill. We ask not to what profession or trade the mover of reformation belongs; but it is our duty to inquire whether his talents are adequate to the task, whether his education has given him the requisite information, and whether study and observation have enabled him to acquire the necessary skill.

'It will be said, perhaps, that honesty is as necessary as intellect, and that the most capable are the most adversely interested, and cannot be depended upon. So it was said of Mr Brougham, a scholar whose splendid talents are equalled only by the extent and range of his vast and various information, and whose information and talents combined are not more than equivalent to his political integrity—a lawyer at the head of his profession, so constantly and lucratively and laboriously employed, that he could devote but one day to a canvass for a seat in parliament, on which day, if the newspapers are to be believed, he travelled one hundred miles, & made eight public speeches to different assemblies of his electors; a man who owes every thing to his success in the profession to which he belongs, yet ready to take the lead in the grandest plans of improvement in education, in jurisprudence, in civil liberty, at whatever loss of personal emolument. But there is no loss to him, or men like him. Real intellectual greatness needs no aid from the abuses of antiquated systems. It derives none of its strength or vigor from the misfortunes and misery of its fellow beings. It stands erect in its own might, by its own energy, and by the favor of that Providence which has given it inspiration. Suspicion, and envy, and jealous mistrust are the viccs of other minds, and they obstruct their own purposes. They prevent exertions, which men who have the power would most willingly make for the general good. They discourage effort by the imputation of bad motives. A better feeling must prevail, before any great improvement will be attempted; a more generous confidence must exist, before it can under any auspices be successful. Let such a temper prevail. Cultivate talents which are capable of great exertions. Cheer and encourage their exercise. Propose for their reward the gratitude that their merit is entitled to expect, and they will be found here, in these quiet moments of practical, unobtrusive ability, quite as abundant and as powerful, as when a nation's independence was to be declared in the hall of legislation, or her freedom to be maintained at the head of her armies.

'Our remarks, it will be seen, proceed on the supposition that society is to be maintained on its present basis. The revolution, which atheism or infidelity would introduce, requires different considerations and another style of argument—if indeed argument could properly be addressed to the fool who says in his heart there is no God. They who believe, or affect to believe, in the fortuitous creation of material and intelligent existence, who scoff at the idea of human accountability, who consider all law as injustice, all exclusive property as usurpation on common rights, and all family and domestic associations as absurd and unnatural, are to be dealt with, if at all, with different consideration. Such extravagance carries its own refutation in the innate character of man, and is put down by the power of all those affections and sympathies and kind feelings, which education, devotes in various degrees, but universally and invariably, to the human mind, like a field, will, even under the best cultivation, produce weeds, as well as wheat. Such opinions are the rank growth of soil, which is to be weeded, as well as sown. They are sturdily quickly consumed, the fruit that is ripened by intelligence and truth, is gathered and preserved for the judgment of the soul.'

LYNN MIRROR.

The acquisition of a virtuous and an intelligent writer to the editorial ranks is a great public blessing. It gives us pleasure, therefore, to learn, that Alonzo Lewis, Esq. has taken charge of the Lynn Mirror. He is a superior man, as a writer and a philanthropist. We select the following eloquent paragraph from his introductory address to the public:

'Sitting, as I do, in sight of the monument on Bunker Hill, where our fathers breathed the rising tide of foreign oppression—in sight of the State House in Boston, beneath whose lofty dome the rights of Americans have been advocated by patriotism and eloquence—within sight of the hills on which the Indian wandered in fearless freedom, before the taunting fops of the white man had taught him that he was an abject fugitive in his own land—in sight of the beautiful and boundless ocean, which for thousands of years has borne spring its waves in uncontrollable freedom—it cannot be supposed that I should advocate any measures but those of liberty, and the rights of men, both civil and religious. But rational liberty is one thing—licentiousness, or the abuse of liberty is another; and never may my pen be employed in disseminating principles which shall tend to impair the sacred sanctions of religion and virtue.'

BOSTON TELEGRAPH.

This is a new and handsomely printed paper, which made its appearance in this city on the 14th inst. It is published by Mr H. K. Stockton, and edited by Rev. Moses Thacher, and promises to be a powerful acquisition to the anti-masonic cause.

We are exceedingly obliged to the gentleman who transmitted to us, through the Post Office, 'Thoughts and Facts respecting the Civilization of Africa,' a valuable article in the London New Monthly Magazine for December. We shall make some extracts hereafter.

The office of the Liberator is at No. 11, instead of No. 9, Merchants' Hall, as mentioned in our last paper.

Imprisonment for Debt.—This subject is receiving unusual attention at the present time. The abolition of the practice is loudly called for by a large class in the community. We hope the call may prevail; and that a regular and fair system of distributing the effects of Bankrupts, may also be established.

We have a story to tell about the matter, which is better than a thousand arguments. We have just now seen an account of a firm who failed in New-York—some years ago, and settled by paying 50 cents on a dollar: they went into business again, and have lately remitted to every creditor, the other 50 per cent. with interest.—Now if these men had not been discharged from their debts, they could not have done any thing to clear money enough to wipe them off. If they had been imprisoned, ten to one they would have become so angry or discouraged, as to resolve they would not try to pay.—Portsmouth Journal.

ITEMS.

The Baltimore and Ohio Rail Road Company being desirous of obtaining a supply of locomotive steam engines of American manufacture, adapted to their road, have given public notice, that they will pay the sum of Four Thousand Dollars for the most approved engine which shall be delivered for trial upon the road on or before the first of June, 1831—and that they will also pay Three Thousand Five Hundred Dollars for the Engine which shall be adjudged the next best, and be delivered as aforesaid.

CENSUS OF NEW HAMPSHIRE. The census of New Hampshire just completed, shows the whole population of the State to be 269,583; increase in the last ten years 25,372: The number of white males 131,899, females 137,511; and of free colored persons 628. The number of white persons deaf and dumb is 138, of black do. 12, and of blind 117. Foreigners not naturalized 400.

We learn that during the storm on Saturday night a fire occurred at Attleborough, which destroyed three wooden buildings—one of them a jeweller's shop.—Transcript.

A bill has passed the Senate of North Carolina, compelling Quakers, &c. to pay a tax per annum of two dollars fifty cents each, as an equivalent for their exemption from bearing arms.

The North Carolina House of Commons have passed a bill to exempt a debtor's family, barn, out-houses, and 60 acres of land, from liability to all attachment and sale on execution! It was carried by the casting vote.

Miss Jane Darley, who has been imprisoned for thirty-four years in the four Courts of Massachusetts, was lately liberated.—The debt for which she was imprisoned was no more than eleven pence. During the last seventeen years, she has been in prison solely for the fees and rent due to the Marshal. Her creditor, and his Attorney, and all parties interested in the debt, had been dead a long time before her liberation.

The Miner's Journal states that a man was brought before a magistrate of that borough a few days ago, on a charge of having attempted to rescue a prisoner from custody. On examination he denied the act of which he was accused, and with great emphasis heaped the alms upon his head, and said his death if he were guilty. The words were so impressive, that he fell down upon his knees, and

LITERARY.

For the Liberator.

A SPUR TO INDOLENCE.

When I reflect upon the lapse of time, How brief and evanescent is man's date, How high the steep that youthful fame must climb, Ere it arrive at an exalted state, And overlook the world, sublimely great—I chide, in bitterest terms, my indolence, And vainly weep o'er my providence.

'Tis shameful, wild, and criminal excess, To squander riches on mere vanities; To passion to feed, and saucy Pride caress, To let the craving stomach glutonize: Yet careful industry the waste supplies: An empire may be lost, and after won; Exercise may repair what glut hath done.

But who, by wealth, force, fraud, or lusty toil, Though sweet in eloquence, or strong in power, Can take from Time a portion of his spoil, Or get renewed the charter of an hour, Or add one moment unto life's poor dower; Or by superior efforts, well-directed, Can seize to-morrow what to-day 's rejected?

Wherefore my slumbering energies, awake! No longer idly play the sluggard, hear! Stand up—the prize of honor proudly take: Thine is a high and most courageous part; Then be not slain by Indolence's dart! Bat in the noble strife be first to lead, And for the rights of man e'en dare to bleed.

G.—n.

Friend Whittier gives us a fine portrait in the following lines. Who would not prefer his lovely original to any bella-that ever figured in the gayest circles of fashion?

From the New England Weekly Review.

THE FAIR QUAKERESS.

She was a fair young girl—yet on her brow No pale pearl shone—a blemish on the pure And snowy lilt of its livid light— No radiant gem shone beautifully through The shadowing of her tresses, as a star Through the dark sky of midnight; and no wreath Of coral circled on her queenly neck, In mockery of the glowing cheek and lip, Whose hue the fairy guardian of the flowers Might never rival when her delicate touch Tingles the rose of spring-time.

Unadorned,

Save by her youthful charms, and with a garb Simple as nature's self, why turn to her The proud and gifted, and the versed in all The pageantry of fashion?

She hath not

Moved down the dance to music, when the hall Is lighted up like sunshine, and the thrill Of the light viol and the mellow flute; And the deep tones of manhood softened down To very music, melt upon the ear. She has not mingled with the hollow world, Nor tampered with its mockeries, until all The delicate perceptions of the heart— The innate modesty—the watchful sense Of maiden dignity, are lost within The maze of fashion and the din of crowds.

Yet beauty hath its homage. Kings have bowed From the tall majesty of ancient thrones With a prostrated knee, yes, cast aside The awfulness of time-created power, For the regardful glances of a child. Yes—the high ones and powerful of Earth— The helmeted sons of victory—the grave And schooled philosophers—the giant men Of overmastering intellect, have turned Each from the separate idol of his high And vehement ambition, for the low Idolatry of human loveliness; And bared the sublimity of mind, The god-like and commanding intellect Which nations knelt to, for a woman's tear; A soft-toned answer or a wanton's smile.

And in the chastened beauty of that eye, And in the beautiful play of that red lip, And in the quiet smile, and in the voice, Sweet as the tenuous greeting of a bird To the first flowers of spring-time, there is more Than the perfection of the painter's skill Or statuary's moulding.—Mind is there— The pure and holy attributes of soul— The seal of virtue, the exceeding grace Of meekness blended with a maiden pride. Nor deem ye that beneath the gentle smile, And the calm temper of a chastened mind, No warmth of passion kindles, and no tide Of quick and earnest feeling courses on From the warm heart's pulsations. There are springs Of deep and pure affection, hidden now, Within that quiet bosom, which but wait The thrilling of some kindly touch, to flow Like waters from the desert rock of old.

MISCELLANEOUS.

[From the Savannah Mercury.]

A SHORT SERMON.

From the desk of Grey Dominie, the Deacon. 'And the Whale swallowed up Jonah.' 'And Jonah was in the Whale's belly three days and three nights.'

My dear Readers! The whale which swallowed the recent prophet, may be likened to the many monsters which swallow up the aberrant sinner of our own days.

When an individual becomes the slave of appetite, and gives himself to the habits of intemperance; when the morning and the evening of his day are passed in wandering from one drinking establishment to another; plying the early julp, the stupefying anti-fogmatic and the stimulating cocktail, may we not say, the whale hath swallowed him up!

When one becomes so lost to all sentiments of decency, callous to all sense of shame, as to drown all his faculties in the intoxicating bowl; and indulge in habits of drunkenness, till he becomes a loathsome and disgusting object to his nearest and dearest friends; can we not with the ancient writer exclaim, he has been in the whale's belly at least three days and three nights!

When we see the young man hurrying along in the pursuit of pleasure—following the ideal phantom through every scene of dissipation—in mirth and revelry, in carousals and brothels—may we not say, the whale hath swallowed him up?

When an individual becomes the constant attendant on the gaming table—risks his fortune, the peace and happiness of his family, on the shuffle of a card, or the throwing of the dice—can we not also exclaim, the whale hath swallowed him up?

When we see families of moderate fortune neglect the precepts of economy, to dash out in all the extravagance of the times, sping their rich neighbors in dress, in furniture, and expensive living—may we not say, they have been swallowed up by the whale!

When we see the merchant neglect his counting room, to entrust his business to agents and clerks, while he dashes away in his gig and curricle, drinks champagne at the Hotel, and mineral water at the Springs—may we not fear that the whale will swallow him up?

When we see the politician travelling through the country, haranguing the mob at musters and gatherings; drinking whiskey at homespun dinners, and making stump orations at barbecues—may we not prophesy that, instead of office, he will find himself at the end, in the belly of the whale?

In fine, my readers, we may remark, by way of improvement, that the whales of this latter day are much more voracious than that of old; inasmuch as the whale which swallowed the prophet Jonah cast him forth again after the third day. But in our days, when a hapless mortal once gets within the jaws of the monster, he is lost forever; he is not so fortunate as to be vomited forth on dry land.

A LEARNED DOCTOR.

The Editors of the Lynchburg Virginian have received, from a credible source, the subjoined notice, with an assurance that it is a correct copy of an advertisement of a physician in Illinois.

To the Publik Peple.

In offerin of my sarveys to my fello citisens as a public servant, I would particularly remark that I have for these past nine months past, made the most strictest and careful and attentive to the study of phisik, and I do hope that my natural turn and abilities together with the most closest observation will intitle me to the publik confidence. It would be rong in me to purtend to any high larning for you all know that I never rubbid my cote against these collidged walls, nor superintended any of these United States lecter's for lite and knowlege on phisical docterina. But I hope that will be no objection to me. There is a grate deal of this collidge follow that noes no more about an Epidemick operation than a 3 yere old colt, and if you send wurd for one of them to cum and see a persun flat of his back with Aplixery, they would no douts give him cold water, which you well noe wuld produce an instaneous evacuation of the bowels.

My Medesons is Simples, consistin of horehoun, ambeer, gymna weeds and green gord seeds, burdok, tanza, green snake root and mullin—and many other plants of the same kimikal natur. I have had a good deal of patiens a waitin on me, and you just only give me a call, I will even git up nite ur day for to sarve you. Your sarvant, DOCTUR PEA.

Nota bene if anny boddly wud to favur my practise they will please to not let these advarisements be toaken down. DOCTUR PEA.

A TAME TOAD.

We know an eccentric and intelligent Irish gentleman, who carried a toad from Scotland across the Irish Channel, to prove to his countrymen, that it would live in Ireland, in spite of the exorcism of St. Patrick. This toad lived with him several years, and grew so tame, that it would come of its own accord to be fed. Its favorite food was earth-worms and slugs. During the winter it regularly disappeared, secreting itself, no doubt, in some convenient retreat during its hibernation. When the weather became warm again, in spring, it never failed to appear, and sometimes even returned into the parlor to announce its return.—Frasier.

A TREE OF LIFE.

The Algarrova tree, the growth of the Pampas and other provinces in South America, seems to have been expressly provided by Providence, for the sustenance of the rude inhabitants of these districts; and, if it were by an accident to be exterminated, it is scarcely too much to say that the population would follow! It is the universal sustenance of the poor, the idle, and the destitute: there is a drink made from its bean-like pod, which is really excellent—its seeds are ground into palatable and nutritious flour—its leaves are used as the general food for cattle—and its branches, which are studded with sharp-pointed thorns, are stuck into the earth and wattled together into a sort of palisade, which even a starving bull will not attempt to break through, though he see the tempting pasture on the other side. The wood, too, is not only excellent for all agricultural and architectural purposes, but is, from its hard and solid texture, almost as durable as coals, for fuel. Finally, even dogs are fond of the pod, and pigs fatten on it better than on any other food. The former will often leave their homes, and live in algarrova woods as long as the pod is in season; and the poor inhabitants will none of them work—nor need they—while that portion of the algarrova tree lasts.

POWER OF HABIT.

In regard to food, it is very certain that habit can raise us above the standard of ordinary men. 'Meat and drink to which we are accustomed,' says Hippocrates, 'agree with us, though naturally pernicious; but not those ailments to which we are accustomed, though naturally wholesome;' and henceforth he concludes that it is more, to adhere to the same sort of food than to change them abruptly, even though we substitute better in their place. Alexander the great, when in India, found it necessary to forbid his army the use of wholesome food, because it carried off the men, owing to their not being accustomed to it. So true is the observation of Celsus, that, 'whatever is contrary to their habits, whether it be hard or soft, is prejudicial to health.'

Liban informs us, that the Ethiopians eat scorpions, and Mercurialis states that the West Indians eat toads. It is said in Padua and Rome there were two children who ate scorpions, and a girl took pleasure in eating frogs, lizards, serpents and mice, and all sorts of insects. Another ate live lizards and caterpillars with pepper and vinegar. Of spider eaters, who grew fat upon these disgusting insects, we could collect half a dozen instances from different writers. Galen relates of an old woman, that she had gradually habituated herself to make a meal of hemlock; and Sextus Empiricus assures us, that there have been persons who have taken thirty drachms of that poison without injury. A student at Halle accustomed himself on purpose to arsenic, which he took with his food from a boy; and though at first it occasioned vomiting, yet in time he could bear a considerable quantity. Hence it is evident, how one who habituates himself needlessly to phisic, breaks down the bridges which, in case of an emergency, might carry him in safety over the abyss of disease.

ON FEAR.

The passion of fear sometimes shews itself upon the slightest occasion, and in persons the most unlikely to entertain such a guest. A French author relates a whimsical instance of this kind—Charles Gustavus, of Sweden, was besieging Prague, when a boor of most extraordinary visage desired admittance to his tent, and being allowed entrance, offered, by way of amusing the King, to devour a whole hog, weighing 200 weight, in his presence. The old General Koningsmare, who stood by the King's side, and who, soldier as he was, had not got rid of the prejudices of his childhood, hinted to his royal master, that the peasant ought to be burnt as a Sorcerer. 'Sire,' said the fellow, irritated at the remark, 'if your Majesty will but make that old gentleman take off his sword and his spurs, I will eat him before your face before I begin the pig.' Gen. Koningsmare (who had, at the head of a body of Swedes, performed wonders against the Austrians, and who was looked upon as one of the bravest men of the age), could not stand this proposal, especially as it was accompanied by a most hideous and preternatural expansion of the frightful peasant's jaws. Without uttering a word, the veteran suddenly turned round, ran out of the court, and thought himself unsafe till he had arrived at his quarters, where he remained twenty-four hours, locked up, securely, before he had got rid of the panic which had so severely affected him.

A learned Judge, in England, while trying a case, saw, just in front of him, a person wearing a hat. His lordship desired one of the officers to state that man either take off his hat, or leave the Court. 'My lord,' said the supposed offender, who turned out to be a lady, in a riding habit and smart beaver 'I am no man!'—'Then,' said his lordship, 'I am no Judge.'

The more honesty a man has, the less he affects the air of a saint: the affection of sanctity is a blotch on the face of piety.—Lowater.

Trin's explanation of the Fifth Commandment.—'Pray thee, Trin,' quoth my father—'what dost thou mean, by honoring thy father and mother?'

'Allowing them, can't please your honor, three halfpence a day, out of my pay, when they grow old?' 'And didst thou do that, Trin?' said Yorick.—'He did indeed,' replied my uncle Toby.—'Then, Trin,' said Yorick, springing out of his chair, and taking the Corporal by the hand, 'thou art the best commentator upon that part of the Decalogue; and I honor thee more for it, Corporal Trin, than if thou hadst had a hand in the Talmud itself!'—[Sterne.

COMING TO THE POINT.—A young lady while walking with a gentleman, stumbled, and when her companion, to prevent her fall, grasped her hand somewhat tightly. 'Oh, sir!' she snimpered, 'if it comes to that, you must ask my pa!'

MORAL.

SONNET

ON THE NEW YEAR.

When we look back on hours long past away, And every circumstance of joy or woe That goes to make this strange beguiling show Call'd life, as though it were of yesterday, We start to learn our quickness of decay. We fill us unwearied Time—on still we go— And whither?—Unto endless weal or woe, As we have wrought our parts in this brief play. Yet many have I seen, whose thin blanch'd locks But ill became a head where Folly dwelt; Who, having past the storm with all its shocks, Had nothing learnt from what they saw or felt. Brave spirits! that can look with heedless eye On doom unchangeable, and fix eternity!

QUESTIONS ON PEACE.

Is not a peaceable spirit harmless?—Is it not commendable?—Is it not congenial with the best affections of human nature?—Does not the Spirit of Peace spring from the love of God and man?—Does it not promote the exercise of love, good-will, and benevolence?—Is not Peace in our families, in our neighborhoods, in our nation, and throughout the world, truly desirable?—Is not Peace the parent of many blessings?—Have not Christ and his Apostles commanded all men to live in peace?—If every man yielded obedience to the law of Christ, would not Peace be universal?—Is not the promotion of Peace with God and man the design of Christianity?—Is it not the aim and object of the Christian ministry?—Is not Peace the sum and substance of the glorious Gospel?—Was it not to obtain and promote Peace that the Redeemer lived and labored, suffered and died in our world?—Was not Peace one of the last legacies which Christ bequeathed to his followers?—Is not our Creator the God of Peace; our Redeemer, the Prince of Peace; our Sanctifier, the Spirit of Peace; and if our guide to heaven be the Gospel of Peace; is it not the imperious duty of all who profess to love God, to be the Sons of Peace?

Presuming that you have considered and answered the above questions according to your present judgment, the following texts of Scripture are proposed for your further consideration.

'Love your enemies. Resist not evil. Recompense to no man evil for evil. Avenge not yourselves. Be not overcome of evil, but overcome evil with good. Follow peace with all men. Seek peace and pursue it. If it be possible, as much as lieth in you, live peaceably with all men.'

THE PRESS.

It is worthy of remark that the art of printing, so important an engine in the political world, is confined to those nations where Christianity is, or is about to be, introduced. It is worthy of remark that the art of printing, so important an engine in the political world, is confined to those nations where Christianity is, or is about to be, introduced. It is worthy of remark that the art of printing, so important an engine in the political world, is confined to those nations where Christianity is, or is about to be, introduced.

A SUBLIME PRAYER.

In Flacourt's History of Madagascar is the following sublime prayer, said to be used by the Madagascar people:

'O Eternal! have mercy upon me, because I am passing away. O Infinite! because I am but a speck. O Most Mighty! because I am weak. O Source of Life! because I draw nigh to the grave. O Omnipotent! because I am in distress. O All-bounteous! because I am poor. O All-Sufficient! because I am nothing.'

How men are drawn to Christ.—Luther, in his original style, says:—'God does not draw man as the hangman pulls a thief up the ladder, and so to the gallows; but he kindles afflurs and attaches them to him, as a benevolent man attaches people to himself by his friendly and humane intercourse with them. So God draws and gently draws men to himself, in such a way that they willingly and gladly flock around him.'

In a case of doubtful morality, it is usual to ask, 'Is there any harm in doing this?' The question may sometimes be best answered by asking ourselves another—'Is there any harm in letting it alone?'