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AGENTS.

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THE LIBERATOR.

'Slavery is a system of incurable injustice, the complication of every species of iniquity, the greatest practical evil that ever has afflicted the human race, and the severest and most extensive calamity recorded in the history of the world.'—*WILLIAM PIERCE.*

HISTORY OF SLAVERY IN MASSACHUSETTS.

JUDGE TUCKER'S QUERIES RESPECTING SLAVERY, WITH DR. BELKNAP'S ANSWERS.

QUERY 3. What are their political rights or facilities? is there any discrimination between them and white persons?

They are equally under the protection of the laws as other people. Some gentlemen, whom I have consulted, are of opinion, that they cannot elect, nor be elected, to the offices of government; others are of a different opinion. For my own part, I see nothing in the constitution which disqualifies them either from electing or being elected, if they have the other qualifications required; which may be obtained by blacks as well as by whites. Some of them certainly do vote in the choice of officers for the state and federal governments, and no person has appeared to contest their right. Instances of the election of a black to any public office are very rare. I know of but one, and he was a town-clerk in one of our country towns. He was a man of good sense and morals, and had a school education. If I remember right, one of his parents was black and the other either a white or mulatto. He is now dead.

The blacks are not enrolled in the militia. In time of the insurrection, 1786, they offered their services to governor Bowdoin, to go against the insurgents to the number of 700; but the council did not advise to sending them, and indeed there was no necessity for their services.

QUERY 9. Is there any perceptible difference between the general, moral, or social conduct of emancipated persons, or their descendants, and others?

Gentlemen who have studied this matter with philosophical attention, do not scruple to say, that there is no more difference between them and those whites who have had the same education, and have lived in the same habits, than there is among different persons of that class of whites. In this opinion I am inclined to acquiesce. It is neither birth nor color, but education and habit, which form the human character.

QUERY 10. Are intermarriages frequent between blacks and whites? if so, are such alliances more frequent between black men and white women, or the contrary?

Instances of such intermarriages are very rare; and it is said, that the old law prohibiting them, is yet in force; but where the intercourse does take place, it is much more frequent between black men and white women than the contrary. These white women are, I believe, without exception, of the lowest class in society, both for education and morals. Blacks of a virtuous character intermarry with their own color.

QUERY 11. Does harmony in general prevail between the black and white citizens? do they associate freely together? or is a pre-eminence claimed by the one, and either avowed or tacitly admitted by the other?

I am not sensible of any want of harmony in general between persons of different colors, merely on account of that difference. People of loose and debauched characters, and ungovernable passions, especially when they meet at bad houses, fall into disagreements and quarrels; but these are not much known abroad, unless brought by complaint before magistrates.

The blacks are frequently employed by the whites as servants or laborers; and receive the same wages and treatment as other persons of the same standing.

Perhaps it may be more agreeable to transcribe what was given me in answer to this query by the aforesaid Prince Hall. 'Harmony in general (says he) prevails between us as citizens; for the good law of the land does oblige every one to live peaceably with all his fellow citizens, let them be black or white. We stand on a level, therefore no pre-eminence can be claimed on either side. As to our associating, there is here a great number of worthy good men and good citizens, that are not ashamed to take an African by the hand; but yet there are to be seen the weeds of pride, envy, tyranny, and scorn, in this garden of peace, liberty and equality.'

Having once and again mentioned this person, I must inform you that he is grand master of a lodge of free masons, composed wholly of blacks, and distinguished by the name of the 'African Lodge.' It was begun in 1775, while this town was garrisoned by British troops; some of whom held a lodge, and initiated a number of negroes. After the peace they sent to England, and procured a charter under the authority of the Duke of Cumberland, and signed by the late Earl of Elingham. The lodge at present consists of thirty persons; and care is taken that none but those of a good moral character are admitted.

I shall add the following note, written by a white gentleman of the craft, of good information and candor.

'The African Lodge, though possessing a charter from England, meet by themselves; and white masons, not more skilled in geometry, will not acknowledge them. The reason given is, that the blacks were made clandestinely in the first place, which, if known, would have prevented them from receiving a charter. But this inquiry would not have been made about white lodges, many of which have not conformed to the rules of masonry. The truth is, they are ashamed of being on equality with blacks. Even the fraternal kiss of France, given to merit without distinction of color, doth not influence Massachusetts masons to give an embrace less emphatic to their black brethren. These, on the other hand, valuing themselves on their knowledge of the craft, think themselves better masons in other respects than the whites, because masonry considers all men equal who are free, and our laws admit no kind of slavery. It is evident from this, that neither avowedly nor tacitly do the blacks admit the pre-eminence of the whites; but it is as evident, that a pre-eminence is claimed by the whites.'

For the Liberator.

PAST JOYS.

The friends we've loved, the home we've left,
 Will oftentimes claim a tear;
 And though of these we are bereft,
 Still memory makes them dear.

And deep we feel each trifling ill,
 Each sorrow of the soul;
 But care we for the painful thrill,
 That o'er some breasts doth roll?

Poor Africa's son—ah! he must feel
 How hard it is to part
 From all his lov'd—from all that life
 Had twined around his heart.

His is a sorrow deeper far,
 Than all that we can show;
 His is a lasting grief, o'er which
 No healing balm can flow.

The mother, wife, or child he loved,
 He ne'er shall see again;
 To him they're lost—ay, dead indeed:
 What for him doth remain?

A feeling of deep wretchedness
 Comes o'er his troubled soul;
 The thoughts of home,—of other days,
 In painful visions roll.

His home—ah! that lov'd name recalls
 All that was dear to him;
 But these were scenes he'll know no more,—
 He only feels they've been.

Philadelphia. A.D.A.

From the Christian Register. COLONIZATION OF THE FREE BLACKS.

MR. EDITOR.—In your last paper, I made some remarks on the measures and plans of the Colonization Society. I then attempted to show the systematic exertions, which were made by the advocates of this society, to vilify the free people of color, and the injurious effects which these exertions were producing upon the condition of the free blacks, by increasing the prejudices with which their complexion is regarded. Indeed I am surprised that any indifferent spec-

tator can fail to perceive that this society, under the cloak of benevolence, is really propagating the most cruel and venomous slanders against the African race. The cry which is raised by the supporters of Colonization, that the blacks must be removed, breathes the same spirit of ferocious jealousy and intolerance, which inflamed the mind of Cato, when he ended every speech that he made on any subject, by saying that *Carthago must be destroyed*; and like that sanguinary denunciation, as well calculated to create and continue a fierce and relentless hatred against its objects.

But the operations of the Colonization Society, besides the removal of the free blacks, have another object, the diminution or extinction of Slavery. It is believed that many owners of slaves will be deterred to emancipate them, when they find that they can be removed from the country. It is, I presume, on account of its supposed effect in regard to slavery, that this association is chiefly supported in the northern States. I am far from denying, that this society may have some good effect in calling the attention of the public to the subject of slavery. In the publications and at the public meetings of the society, the evils of negro-slavery are of course brought into consideration. A free discussion of this topic may operate with other causes in making slaveholders aware of their duties to their unfortunate dependents, and more ready to perform them.

But any good which the Colonization Society may do in this indirect mode, is more than overbalanced by the measures and principles on which it is supported. In the northern section of the slaveholding country, that is, in Maryland, Virginia, Kentucky, North Carolina, and Tennessee, the economical, moral, and political evils of slavery are, from causes which I have not time to specify, beginning to be well understood. A large part of the slaveholders in that section are desirous of getting rid of their slaves.

In this situation of things, what is done by the Colonization Society? Instead of advocating the rights of the slaves to their freedom on the true ground of justice and humanity, instead of pointing out the criminality of holding our fellow men in bondage, instead of attacking the cruel and tyrannical laws of the southern States, which increase the evils of slavery tenfold, instead of urging the barbarity and impolicy of those laws by which voluntary emancipation by kind and conscientious masters is restrained—instead of all this, the Colonization Society comes forward, and lays its flattering unction on the souls of the slaveholders, professes the most entire respect for their rights of property, (as if man could have a right property in his fellow man) tells them that the blacks are happier and better as slaves than as freemen, (a falsehood, I will not say an intentional one) and therefore that no black ought to be emancipated, until provision is made for transporting him to a foreign country; and assures them that all the sin of holding slaves is removed by the blessings conferred on Africa, by returning a few hundred of her sons to their native shores.

The effect of this course of the Colonization Society is obvious. It diverts the attention of the public from slavery, as a perpetual fountain of misery, and directs it to an evil comparatively small, the unfortunate condition of the free blacks. It serves as a panacea to the consciences of slaveholders, by leading them to think that colonization is the only measure which is practicable in their situation. It rivets the chains of oppression, and delays, if it does not prevent, those measures of improvement in relation to the slaves, and their ultimate emancipation, which otherwise would probably be adopted in the northern section of the slaveholding country.

I trust that conscientious men, who really wish well to the poor slaves, will not be in haste to join the Colonization Society. I trust that clerical men will hesitate before employing their powerful influence in aid of so questionable a cause.

The disease of slavery, which is now preying upon the vitals of one portion of our country, ought to excite a deep interest in every citizen, and call forth active exertions for its removal. Great, however, as the evil is, I believe that it may be removed,—but never by any society which admits for a single moment that slavery is sanctioned by justice or religion; never by any society, which adopts and flatters the prejudices of slaveholders. No. If we wish to put an end to the institution, it must be by a direct attack upon it, by expressing fearlessly the opinions which we feel in regard to it, by forming societies which shall have its removal for their direct object. We do injustice to the power of truth, in taking it for granted that the prejudices of our Southern brethren on this subject cannot be eradicated. N.

AN INGENIOUS SERMON.

The editor of the Boston Telegraph, who is a clergyman, in reply to the Rev. Mr. Converse, editor of the Southern Religious Telegraph, uses the following cutting language. Mr C. declares that neither the free people of color nor the slaves ought to be instructed otherwise than orally. [See his sentiments in our 10th number.]

As the editor of this paper admits the importance of 'expounding' or preaching to the slaves, though he would withhold from them the knowledge of letters, yet he would he would also admit, that those who preach, either slaves or other persons, should not shun to declare the whole counsel of God.' We will suppose, then, that Mr Converse, in exact accordance with his own sentiments, undertakes to preach to the colored population, and gathers around him a congregation of blacks, freemen and slaves. In 'expounding the Scriptures,' he chooses the follow-

ing text; from which he raises a doctrine, and undertakes to ingraft upon it the positions he has assumed in his editorial remarks; let us see what kind of a sermon he would frame.

ACTS xvii, 26. And hath made of one blood all nations of men for to dwell on all the face of the earth.

My dear slaves, and other people of color; it becomes my duty to expound to you this important, but difficult passage of scripture, inasmuch as you are neither capable of reading, nor of understanding it for yourselves. I shall, therefore, without any preliminary observations, proceed to consider the following doctrine, evidently derived from the text:

'All men are created equal,—and are endowed by their Creator with certain unalienable rights: among which are life, liberty, and the pursuit of happiness.'

I shall attempt, in the first place, to illustrate this doctrine; and secondly, to show its importance.

I. I am to illustrate the doctrine derived from the text, that 'all men are created equal,' and endowed with such unalienable rights as I have named; because God has 'made of one blood all nations of men.'

1. The truth under consideration means, that the African in this country, 'can form no connections' with the people among whom he resides. Do you suppose, my dear slaves, that God would have made you and me of 'one blood,' and created us in all things 'equal,' if he had intended we should have formed any connections? The very circumstance, that he has created us 'equal,' and made us of one blood, renders it self-evident, that the negro is never to form any connections with the white man.

2. The truth contained in the text, as expressed in the doctrine under consideration, means, that the African is never to hold any office of any kind, in a nation of white men. If God had intended you should have any office in this country, do you think he would have made you of 'one blood' with ourselves, and created all 'equal'?

3. In further explanation of the text, and the doctrine before us, I will remark, that just so long as the negro remains among the whites, 'he must be a degraded being.' Does not this, my dear slaves and people of color, lie upon the very face of the text? How is it possible that you should be made of 'one blood' with myself, created equal, and endowed as well as others, with the certain 'unalienable rights, life, liberty, and the pursuit of happiness,' and yet not be 'degraded beings,' just so long as you remain in this country? But trusting that I have sufficiently explained the doctrine under consideration, I proceed.

II. To show its importance.

1. The truth derived from the text is of great importance, because it points out the radical distinction between a white man and a negro. It teaches us, that the African can form no 'connections with the whites;' and 'hold no offices.' As God has 'made of one blood all nations of men,' and created them all 'equal,' we must necessarily perceive this essential difference between the whites and the Africans, that just as long as the negro remains in the land of the whites, he 'must be a degraded being.'

2. The truth under consideration is of vast importance, because it teaches us the just foundation of slavery. Who, my dear slaves, can doubt our right to hold you in bondage, since God has made us all of 'one blood' created us all 'equal,' and endowed us all with the unalienable 'rights,—life, liberty, and the pursuit of happiness.' If God has endowed us with 'liberty,' shall our 'liberty' to enslave you be called in question?

3. The truth under consideration is of great importance; because it teaches us how we ought to treat you. Since God has made us all of 'one blood' and created us all 'equal,' it is self-evident, that we, my dear slaves, and people of color, are bound to consider you, and treat you, as 'degraded beings.'

INFERENCES.

1. If God has 'made of one blood all nations of men,' and they are all 'created equal,' then you, my dear colored hearers, must not be taught to read his written word, or any other book; because 'oral instruction, in reading and expounding the scriptures to servants, in a plain and practical manner, is the most direct way of giving them the knowledge, and causing them to feel the sanctions of religion.'

2. If God has 'made of one blood all nations of men,' and they are all 'created equal,' then my colored hearers must not receive a knowledge of letters; because, 'teaching a servant to read, is not teaching him the religion of Christ. The great majority of the white people of our country are taught to read—but probably not one in five, of those who have the Bible, is a Christian, in the legitimate sense of the term. If the black people are as depraved and as unwise as we know of no difference between them in this respect,—teaching them to read the Bible will make christians of very few of them.' The Africans, then, must not be taught to read; for learning them to read the Bible 'will make christians of very few of them;' because they are depraved. But, the white men, though equally depraved, ('for we know of no difference between them and the blacks in this respect,') should be taught to read, even admitting, that 'not one in five, of those who have the Bible, is a Christian.' This distinction we must infer from the text, and the doctrine under consideration. For God 'hath made of one blood all nations of men;' and 'all men are created equal.'

3. Since God 'hath made of one blood all nations of men' and they are all 'created equal,' then it is still more evident, that the colored people should

not learn to read; because, if we christian masters were to teach our servants to read, we apprehend that we should not feel the obligation as we ought to feel it, of giving them oral instruction, and of impressing divine truth on their minds.

4. Since God 'hath made of one blood all nations of men, for to dwell on all the face of the earth; since he has made them all 'equal,' and endowed them all 'with certain unalienable rights,' among which 'are life, liberty, and the pursuit of happiness;' we have no more evidence that the blacks should not be taught to read. For, 'if the free colored people were generally taught to read, it might be an inducement to them to remain in this country. We would offer them no such inducement—for we believe it to be for their interest, [we mean for our interest] in every respect, and for the benefit of their children, to cross the Atlantic and join the flourishing colony at Liberia.' If they 'were generally taught to read,' they might be induced to follow 'the pursuit of happiness,' wherever they pleased; whether in Africa or in America. But this inducement should never be offered to them; because God 'hath made of one blood all nations of men, for to dwell on all the face of the earth; and all men are created equal,' endowed with the 'unalienable right' of following 'the pursuit of happiness,' wherever they please.

5. If God 'hath made of one blood all nations of men,' and they are all created equal; then education can never elevate the character of the blacks, so long as they remain in this land of freedom. 'A knowledge of letters and of all the arts and sciences cannot counteract the influences under which the character of the negro must be formed in this country.'—He must, from the circumstances in which he is placed, be a degraded being. 'Hail Columbia, happy land!' God 'hath made of one blood all nations of men,' and created them all 'equal,' therefore, you, my beloved people of color, must remain in a state of degradation, just so long as you live in this blessed 'land of LIBERTY.' 6. If God 'hath made of one blood all nations of men, for to dwell on all the face of the earth, and they are all created equal;' then the African can remain here so long as he remains a slave, and can be of any service to his master; but the moment he tastes the sweets of freedom, he must at once be removed from this glorious land of promise and liberty. For, 'it appears to us that a greater benefit may be conferred on the free colored people, by planting good schools for them in Africa, and encouraging them to remove there, than by giving them the knowledge of letters to make them contented in their present condition.'

Finally, my beloved blacks, let us close the religious exercises of the occasion, by singing the following stanza from the

*NEGRO'S COMPLAINT.

'Fore'd from home and all its pleasures,
Africa's coast I left forlorn;
To increase a stranger's treasures,
O'er the raging billows borne.
Men of freedom bought and sold me,
Paid my price in palfry gold;
But, though slave they have enroll'd me,
Minds are never to be sold.

'Still in thought as free as ever,
What are Freedom's rights, I ask,
Me from my delights to sever,
Me to torture, me to task?
Fleecy locks and dark complexion,
Cannot forfeit Nature's claim;
Skins may differ, but affection
Dwells in white and black the same.

'Deem our nations brutes no longer,
Till some reason ye shall find
Worthier of regard and stronger
Than the color of our kind.
Slaves of gold, whose sordid dealings
Tarnish all your boasted powers,
Prove that you have human feelings,
Ere you proudly question ours.'

COMMUNICATIONS.

To the Editor of the Liberator.

Sir—I have read with unbounded pleasure eight numbers of your paper. It is a work, which has excited within us feelings that have been too long slumbering. Its columns most unquestionably convince us that the spirit of liberty is awakened, and summons us to arise from our lethargy and maintain the rights of our fallen brethren. How extremely important it is, for all who are friends to justice, to use their most strenuous exertions in supporting so valuable a paper, particularly we free people of color: to us it must look for its principal support. The sight is highly pleasing, and creates a feeling of pride within me, when I witness the great interest and zeal with which the Liberator advocates our cause. It has been assailed in its youth, and opposed by the oppressors of our rights; but how proudly and fearlessly in the cause of truth and justice has it ridden through the storm, and caused the false boasters of philanthropy to blush! Their very consciences cry, shame! when they hypocritically pretend to be the friends of freedom. That they fear men instead of their Creator, is very obvious; for they yield to a base and cringing disposition by concealing their real sentiments, because they are fearful of forfeiting their popularity.

I would ask those false friends of freedom, if they do not feel condemned, when they behold the glorious and republican actions of our illustrious father Lafayette? Most assuredly they do: there are no unworthy motives suffered to reign within his bosom. Behold him struggling against the strong arm of oppression, and devoting his whole life to the cause of liberty; and boldly denouncing before

men, in whose minds prejudice is so deeply rooted, the heinous crime of slavery! Our hearts are filled with unspeakable gratitude to this warm and true-hearted republican.

Liberty, when closely connected with justice, and not assailed by the poisonous breath of slavery, insures to us the security of the enjoyments of the rights, which God has given to all his created beings; but the rights of thousands of our fellow mortals have been unjustly denied them, by monsters in the shape of men, lost to all feeling, basely trafficking in human flesh.

O! when will the star of emancipation attain its meridian, with all its vivid rays of happiness? It has shone feebly to us who enjoy some of the blessings of freedom, for its real brilliancy is obscured by the dark cloud of slavery. The flag of Independence is floating over the nation, with the motto of Liberty and Justice; but how deeply is the stain of oppression imprinted on that banner! O! Americans, let it not be said, whilst you are rejoicing over the downfall of tyranny in foreign nations, that in your own country, you have suffered the scales of justice to be overbalanced by the odious fetters which hold in servitude beings like yourselves—created by the same hand—and differing only in hue. Can the inhuman slaves kneel before the omnipotent Judge, and pray for mercy? No—it cannot be prayer; it is blasphemy. When I behold them imbruing their hands in the blood of their fellow creatures,—forcing the chains of bondage on their restless limbs,—I am constrained to ask, can such be true republicans? When will the people of this country cease to stand accused in the sight of God? Arise! and shake off that dark and demon-like crime of slavery. The time cannot be far distant, when Justice, armed more powerful than human aid can afford, will break the bonds of oppression, and wield the sceptre of liberty and independence throughout the nation.

Then burst his fetters—let the slave go free;

He loves his home, his friends, and liberty.

Where is his home? (1) It is not in this soil,

Where fear and tyranny force him to toil.

Philadelphia, Feb. 28, 1831. F.

(1) We don't know where his home truly is, if it is not in this soil.—Ed.

A FEW WORDS.

To the Editor of the Liberator.

Sir—It is with additional pleasure that I have perused the 8th number of your useful and entertaining paper; and I am under the impression that it will meet with much encouragement in this city, as it is almost impossible for any persons of color, who feel interested for themselves or posterity, to do otherwise than to subscribe to it, if they can possibly spare the price of subscription. It is a grand engine for us to make known our difficulties, deprivations, &c. that we have to encounter in these United States; and I hope the time is fast approaching when we shall be able to boast that we have a press solely to vindicate the cause of the people of color in every State in the Union. I am heartily glad to hear that our friend and brother (Mr Stewart) is about to publish a paper in Albany, devoted to our cause. May the Lord bless him abundantly in his undertaking; may he thrive in his editorial labors, like a tree planted by the water side; and may he meet with that encouragement, which will enable him to continue it as long as his life shall last.

It is utterly impossible for me to proceed any further, without saying a few words concerning the Colonization Society, the advocates of which are more and more engaged in devising ways to rid the United States of the free people of color. Auxiliaries are forming in almost every city for the laudable purpose of raising funds to transport us across the wide Atlantic ocean to Africa, to breathe our last soon after, or perhaps before, we arrive. But I am fully convinced, that it is a matter of no consequence to the persons interested in that Society, and likely to some who are not, what becomes of us after we leave the United States. All they are anxious for is, that we, who have the name of being freemen, (but who, I am sorry to say, are not treated as such,) should leave the country. Why do they not turn their minds to the slaveholders at the south, and solicit them to set their slaves free; and send such home again as have been stolen from Africa; and such as have not, educate and treat them as they ought to be in this free country? But no: it is the free people they want out of the way, and not the slaves; as they are perfectly aware that the latter are kept in fear generally. But the other class, they say, have too much liberty; and if they are not sent off, they will in time overrun the country. But if the whites will give us our rights, establish good schools for our children as well as theirs, give them trades, and encourage them after they have become masters of their business, they will have nothing to fear: they will find us as true to this our country and home, as any class of persons that do or shall hereafter exist in these United States—is the opinion of

A COLORED PHILADELPHIAN.

Philadelphia, Feb. 28, 1831.

THE COLORED POPULATION OF THE UNITED STATES. NO. 5.

I shall now proceed to mention other rules which regard the relation of master and slave.

RULE 4. The master's will is the only rule, as to the quantity and quality of food and clothing.

This rule is easily understood. Although the slave is obliged to perform any quantity of work which the master may exact of him, and receives no wages, yet the laws of none of the southern states make any sufficient provision to compel the master to provide his slave with comfortable food and clothing. It is not my design in this part of my subject to show what is the general practice in the southern states on this subject. That point will be considered hereafter. But it is a fact which cannot be disputed, that the laws leave the slave, in regard to food and clothing, entirely at the mercy of his master. That this power will be abused by cruel and avaricious masters and overseers, will not be doubted by any one who reflects for a moment.

It may be said, in apology for the laws, and, doubtless, with too much truth, that no laws, in regard to the food and clothing of slaves, could protect them against their masters; that since the testimony of slaves cannot be admitted in courts of justice, no complaints, which they could make, could ever be substantiated by legal proof, and even if they could, a slave would rarely, if ever, dare to make any complaint against a person to whose power he was again to become subject, and who could torment him in a thousand modes for which the law would give him no redress. Admitting the force of this argument, in some degree, I cannot help thinking that humane and judicious regulations, enacted by law, as to the quantity of food, where it is supplied by the master, and the time to be allowed the slaves for raising their own food, where ground is allowed them for the purpose, and the quantity and quality of clothing, could not fail to be productive of good effects. The example of humane and conscientious men, who observed the regulations, could not be without effect on their neighbors. The slaves would by degrees begin to understand their rights. The laws would be strengthened by custom. And though avaricious and unfeeling men might not fear that their slaves would appeal to the tribunals of justice, yet they could not fail to dread the uneasiness and disaffection which a departure from the regulations would create in their slaves.

The only laws in the southern states, in reference to this subject, are to be found in Louisiana, North Carolina, South Carolina, and Georgia.

In Louisiana, every owner is held to give his slaves one barrel of Indian corn, or the equivalent thereof in rice, beans, or other grain, and a pint of salt, and to deliver the same to the said slaves in kind every dollar, and never in money, under a penalty of ten dollars for every offence. In North Carolina, a quart of corn a day appears to be a sufficient allowance for a slave, though no law directly compels the master to make such an allowance.

In Louisiana, a slave who has not a lot of ground to cultivate, allowed him by his owner, is entitled to receive from his owner, 'one linen shirt and pantaloons for the summer, and a linen shirt, and woollen great coat and pantaloons for the winter.'

There are laws in South Carolina and Georgia which are apparently intended to compel masters to afford their slaves sufficient food and sustenance, but as these laws do not give any specific rules as to what shall be considered sufficient, as well from the other causes which prevent slaves from enforcing their complaints, these laws may be considered as wholly nugatory.

That the reader may judge of these laws, the following extract, from that of South Carolina, is given, with Mr Stroud's remarks upon it.

'In case any person, &c. who shall be owner, or who shall have the care, government or charge of any slave or slaves, shall deny, neglect or refuse to allow such slave or slaves under his or her charge, sufficient clothing, covering or food, it shall and may be lawful for any person or persons, on behalf of such slave or slaves, to make complaint to the next neighboring justice in the parish where such slave or slaves live, or are usually employed; and the said justice shall summons the party against whom such complaint shall be made, and shall inquire of, hear and determine the same; and, if the said justice shall find the said complaint to be true, or that such person will not exculpate or clear himself from the charge, by his or her own oath, which such person shall be at liberty to do in all cases where positive proof is not given of the offence, such justice shall and may make such orders upon the same, for the relief of such slave or slaves, as he set and impose, such as may make such slave or slave, in addition shall think fit; and, if he shall, as he set and impose a fine or penalty on any person who shall offend in the premises, in any sum not exceeding twenty pounds, current money, for each offence, to be levied by warrant of distress and sale of the offender's goods.'

On this Mr Stroud remarks:

'Now, as the slave cannot be heard as a witness, it is not very easy to see how positive proof, as to insufficiency of food can be obtained; and, of course, by the terms of the act, the master or overseer, by his oath, may exculpate himself—may answer the general charge by as general a denial—a matter which an intrepid conscience, as all experience testifies, will easily compass.' P. H.

The language of our correspondent is eminently enthusiastic, in praise of the venerable speaker; but, in reality, native eloquence—the eloquence of the heart—is far more effective and electrifying, than the rhetoric taught in the schools.—Ed.

For the Liberator.

MR EDITOR—I am a subscriber to your paper, and I rejoice at the prospect of its success. I attended a meeting of the young men of color in this city on the 1st instant, called expressly to give it a more extensive patronage. It was one of the proudest moments of my existence. The warm and merited sentiments that fell from the lips of several gentlemen who addressed the meeting in its behalf, were sufficient to have planted the spirit of patriotism in the hardest heart, and most unrelenting bosom. But while I congratulate them all on the ability of their remarks, I am obliged to eulogize one old gentleman who rose and expressed his debility of body, but his mind was filled with a glow of love for this cause and his people. His speech was strong and impressive; its tones were like thunder; it re-echoed from the walls. The appeals were so good they would almost make 'every statue leap from its pedestal.' In the midst of his zeal, he forgot his bodily debility; he indulged in the most powerful strains of rhetoric, and that noble gigantic action, which would have earned him an immortal fame in the highest tribunal in this country. To all who were not convinced of the nobleness of your undertaking, the electric shock of his appeal had the effect of inculcating the spirit that formerly blazed in Roman bosoms. Many came forward and subscribed without hesitation. My language is too feeble to express my feelings on that occasion—my heart became almost too large for its tenement. I could faint have indulged in exclamations of joy at our pleasing prospects. He rejoiced to see the young men stepping forward to advocate their interests; it appeared to be the pride of his life; and assured them success—that his labors and prayers for the last twenty years were about to be answered. Could his speech have been reported, it would have been valuable to the religious, moral and political world—an oration of less matter, and much inferior in worth, has been translated into different languages, and secured to the author imperishable fame. While he continues on this stage of action, he will live in the hearts of our people; and when done with time, he will be destined for immortality, and, I trust, a home in that peaceful abode not made with hands, 'eternal in the heavens.' If all our people could place their hands on their bosoms, and with as much truth and emphasis declare that they feared no man—that since they had been taught to obey their God, that the poisonous venom of their wicked adversaries must sink into nothingness—and that before the power of the Omnipotent Being, even devils tremble)—the galling chain of slavery could never bind a man of color. They would break their chains, and, in the language of Curran, they would walk abroad in their majesty, redeemed, regenerated, and disenthralled, by the irresistible Genius of Universal Emancipation. A. B.

Philadelphia, March 6th.

The following hint deserves the attention of our colored brethren in the city and county of Philadelphia. They must earnestly assert their rights if they would obtain them.—Ed.

LOST RIGHTS.

To the Editor of the Liberator.

Sir—Having read with much pleasure some very valuable sentiments issued from your press, explaining many important truths relative to the oppressed condition of the people of color, I am induced to urge for the consideration of my brethren in Philadelphia the propriety of a measure, which they well know has been too long neglected by them—I mean an effort to gain their constitutional rights.

I have just read in one of your papers, the petition of the colored people of Providence to be exempted from taxation, or to be permitted to exercise the right of suffrage, and to enjoy other free privileges. The rights alluded to, I am happy to say, have long since been enjoyed by the colored men of this State, excepting in Philadelphia—where, by some illegal means, they have been cheated of their rights as freemen.

Now is their time. Let them hold themselves in readiness for the ensuing election, to choose such men for representatives, as know of no distinction. Let them call upon the assessors of each ward for assessment, and in this manner they will find their way to the polls. They have many friends yet untried by them, who are ready to be called to their assistance. The law specifies that none shall vote, unless assessed six months previous to the election. They are in season to embrace the next contest; and I hope, sir, you will lose no time in acquainting them of this fact, which is so deeply connected with their interest. It is to you and Mr Lundy they look up; and I should be sorry to see any thing left undone, that ought to be done by you. Go on: you have engaged in a laudable cause. The God of heaven is at the head; and in a little while, he will espouse your cause and fight your battles. C. D. P. a Philadelphiaian.

Philadelphia, March 3, 1831.

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SLAVERY RECORD.

For the Liberator.

EXTRACTS FROM A JOURNAL.

My Editor,—It was my intention to have sent you before this time, more extracts from 'A Journal written from the South in 1813,' and which appeared in your paper of Saturday, 19th of February; but other avocations have prevented me the pleasure. In the meantime, I have read your paper with much interest, particularly the communications from our colored brethren, which, I think, do them much credit. I have been very much pleased with their expressions of gratitude to you and others who have so warmly taken up their cause, and my prayers are offered with theirs, that your endeavors may be blessed. They certainly give proof of all unprejudiced minds, that they are endowed by the great and good Creator with minds and hearts. I have been pleased, too, that you are not an advocate for war, that scourge of the world; but, much as I deprecate war, and as great an evil as I consider it in the world, it appears to me as if slavery was worse,—a meaner vice. In war, armies meet each other boldly; each party is aware that the other intends to kill, and take prisoners, beforehand; but slavery is a meaner vice. Human beings are in the first place stolen, then sold, then parted again from those most dear, and then treated in the most cruel manner, worse than the brute creation; denied every thing either to improve their bodily health, or their intellectual nature. I think we should, indeed, blush that in this boasted land of Liberty, slavery should be tolerated; but I will not enlarge on this evil, otherwise than by making a few more extracts from the before mentioned Journal.

Baltimore.—Among other things, I have heard that the poor negroes are bought here for a certain number of years. The lady we dined with to-day, had a negro girl for eight years; she took her when she was only fifteen; and this spring her time is up. She is not married, and has three children, and this is not uncommon; she said the law entitled her to two years' service additional, for every child born while the woman was in her employ; and the children belong to the owners of their parents. A lady observed, that she did not think they considered it so sinful as we did; but is it not dreadful they should not be taught otherwise? Without education and without freedom, it is not surprising that they should not care how they behave. This buying and selling them is shocking; it strikes a Bostonian so strangely to hear of buying and selling servants. Some one said to me the other day, speaking of the trouble of servants, she 'purchased a cook, and found her a poor creature.' If these poor creatures have any feeling, how dreadful it must be to them, to be thus made a traffic of! We have reason to believe they are immortal, accountable beings like ourselves, and as such should be treated. In the sight of God, the heart of a virtuous negro is of equal value with that of a virtuous white man; it is reasonable to suppose, that if they received the same treatment, they would be equally careful of their reputation; and, by being taught that God loves the pure in heart, they would strive to subdue their sinful passions. What appears the most gross and palpable sin, for it cannot be called a milder name, is, the whites prohibit all kind of education, particularly that of christian education and knowledge, to this unhappy race of beings, whom they dragged from their native country, brought to a free, enlightened land, and then denied them the intellectual privileges of this land. We all know that education can, and does work wonders; we are not placed in this world with knowledge; but we are here to acquire it, and be prepared for a higher and, purer state of existence. The mind should be early led to God, as the only real substantial good; early taught and impressed with the love of virtue, for the love of its Creator; the necessity of prayer, to implore assistance from above, with a full persuasion that we can do nothing without the grace of God to assist us. If a child, from infancy, is accustomed to hear these great and important truths, the necessity of loving virtue and acting by its rules, the rules of the blessed gospel, because they are pleasing to Infinite Goodness and Wisdom, who has given his Son to die for us—the black as well as the white—that color has nothing to do with the acceptance and approbation of God;—if the Creator is represented as he is, wholly merciful and good, to whom sin is hateful—if children hear, from the dawning of their reason, those blessed truths, and not only hear the precepts, but see the example set by those whose duty it is to instruct them, they will feel, as they advance in years, a conviction of the importance of virtue, and be convinced the end sought, is for their good here and hereafter. Worldly accomplishments are comparatively little consequence; the intellectual powers are the best gifts of our nature; they should be expanded and improved; but even to render these valuable, they must be accompanied by virtue; and we to the being who has children under his care, and neglects to cultivate their minds and hearts! All they do and all they feel, should be taught to proceed from the love of God, of their Saviour and fellow creatures. What can be done for those under

our care so important to them, as to make them christians? No crown, no riches, no honors of this world, can be compared in value to this, 'for this is life eternal.'—T.

[Want of room compels us reluctantly to divide the communication of 'T.' this week. The writer is welcome to our columns.]—Ed.

MORE BLOOD!!!

An extract of a letter to the editors of the New-York Sentinel, dated Wilmington, N. C. January 7, runs thus:

'There has been much shooting of negroes in this neighborhood recently, in consequence of symptoms of Liberty having been discovered among them. These men are kept profoundly secret—wherefore I know not. Two companies of troops have very lately been stationed here.'

'Whatever you mete, it shall be measured to you again.' Tremble, ye murderers!

JUVENILE DEPARTMENT.

A SLAVE MARKET.

The following affecting sketch of a Slave Market, extracted from Dr Walsh's Views of Slavery in Brazil, we think is calculated to make a deep impression upon the minds of our juvenile readers.

'The place where the great slave mart is held, is a long winding street called Vallongo, which runs from the sea at the northern extremity of the city. Almost every house in this place is a large warehouse, where the slaves are deposited, and customers go to purchase. These warehouses stand at each side of the street, and the poor creatures are exposed for sale like any other commodity. When a customer comes in, they are turned up before him; such as he wishes are handled by the purchaser in different parts, exactly as I have seen butchers feeling a calf; and the whole examination is the mere animal capability, without the remotest inquiry as to the moral quality, which a man no more thinks of, than if he was buying a dog or a mule. I have frequently seen Brazilian ladies at these sales. They go dressed, sit down, handle and examine their purchases, and bring them away with the most perfect indifference. I sometimes saw groups of well-dressed females here, shopping for slaves, exactly as I have seen English ladies amusing themselves at our bazars.

'There was no circumstance which struck me with more melancholy reflections than this market, which I felt a kind of morbid curiosity in seeing, as a man looks at objects which excite his strongest interests, while they shock his best feelings. The warehouses are spacious apartments, where sometimes three or four hundred slaves, of all ages and both sexes, are exhibited together. Round the room are benches on which the elder generally sit, and such as are occupied by the younger, particularly females, who squat on the ground stowed close together, with their hands and chins resting on their knees. Their only covering is a small grid of cross-barred cotton, tied around the waist.

'The first time I passed through the street, I stood at the bars of the window looking through, when a cigan came and pressed me to enter. I was particularly attracted by a group of children, one of whom, a young girl, had something very pensive and engaging in her countenance. The cigan, observing me, took her, whipped her up with a long rod, and bade her with a rough voice to come forward. It was quite affecting to see the poor timid shrinking child, standing before me, in a state the most helpless and forlorn, that ever a being, equid, like myself, with a reasonable mind and an immortal soul, could be reduced to. Some of these girls have remarkably sweet and engaging countenances. Notwithstanding their dusky hue, they look so modest, gentle and sensible, that you could not for a moment hesitate to acknowledge, that they are endowed with a like feeling and a common nature with our own daughters. The seller stood about to put the child into all the attitudes, and display her person in the same way as he would a man; but I declined the exhibition, and she shrank timidly back to her place, and seemed glad to hide herself in the group that surrounded her.

'The men were generally less interesting objects than the women; their countenances and hues were very varied, according to the part of the African coast from which they came; some were soot black, having a certain ferocity of aspect that indicated strong and fierce passions, like men who were darkly brooded over some deep felt wrongs, and meditating revenge. When any one was ordered, he came forward with a sullen indifference, threw his arms over his head, stamped with his feet, shouted to show the soundness of his lungs, ran up and down the room, and was treated exactly like a horse put through his paces at a repository; and when done, he was whipped to his stall.

'The heads of the slaves, both male and female, were generally half shaved; the hair being left only on the fore part. A look at the few that had cotton handkerchiefs tied round their heads, which, with some little ornaments of native seeds and shells, gave them a very engaging appearance. A number, particularly the males, were affected with eruptions of a white scurf, which had a loathsome appearance, like a leprosy. It was considered, however, a wholesome effort of nature to throw off the effects of the salt provisions used during the voyage; and, in fact, it resembled exactly a saline eruption.

'Many of them were lying stretched on the bare boards; and among the rest, mothers with young children at their breasts, of which they seemed passionately fond. They were all doomed to remain on the spot, like sheep in a pen, till they were sold; they have no apartment to retire to, no bed to repose on, no covering to protect them, they sit naked all day, and lie naked all night, on the bare boards or benches, where we saw them exhibited.

'Among the objects that attracted my attention to this place, were some young boys, who seemed to

have formed a society together. I observed several times, in passing by, that the same little group was collected near a barred window; they seemed very fond of each other, and their kindly feelings were never interrupted by peevishness; indeed, the temperament of a negro child is generally so sound, that he is not affected by those little morbid accessions, which are the frequent cause of crossness and ill temper in our children. I do not remember that I ever saw a young black fretful, or out of humor; certainly never displaying those ferocious fits of petty passion, in which the superior nature of infant whites indulges. I sometimes brought cakes and fruit in my pocket, and handed them in to the group. It was quite delightful to observe the generous and disinterested manner in which they distributed them. There was no scrambling with one another; no selfish reservation to themselves. The child to whom I happened to give them, took them so gently, looked so thoughtfully, and distributed them so generously, that I could not help thinking that God had compensated their dusky hue, by a more than usual human portion of amiable qualities.

'A great number of those who arrive at Rio are sent up the country, and we every day met coffins, such as Mungo Park describes in Africa, winding through the woods, as they travel from place to place in the interior. They formed long processions, following one another in a file; the slave merchant distinguished by his large felt hat and pancho, bringing up the rear on a mule, with a long lash in his hand. It was another subject of pity to see groups of these poor creatures covering together at night in the open ranchos, drenched with cold rain, in a climate so much more frigid than their own.'

BOSTON,

SATURDAY, MARCH 19, 1831.

MARRIAGE BILL.

This bill, on its final passage through the House of Representatives, has been rejected; on what ground, or with what unanimity, we are not informed. It is highly creditable to the members of the House, that they readily voted to strike out that preposterous clause in the old law, which made it penal for a certain class of God's rational creatures to intermarry with another class; a clause, which, as far as it goes, is one of the greatest legal absurdities, which have ever been recorded in any Statute Book, in any age or country. We regret, however, that the other provisions of the new bill were not equally acceptable to the members; as the old law must remain in force until at least another session.

In a discussion on the bill, on Saturday, March 5, Mr Bigelow of Boston, moved to strike out the seventh article of the bill which provides that any person authorized to marry, who shall join any white person with a negro, Indian, or mulatto, shall be subject to a penalty, and such marriage shall be null and void.

He said there were several objections to it—in the first place, it would not always be easy to know who was a mulatto, for some of the elegant creoles from the South were so beautiful and so little tinged with black blood, that it would not be possible for a clergyman to decide—and in the next place, all the punishment would fall upon the innocent. The clergyman might be fined, and the poor woman turned off, the next morning, while the man who made all the difficulty would escape entirely.

Mr Brooks said he was in favor of the striking out. He knew a case in Boston where a clergyman was prosecuted for marrying a mulatto to a white, when he could not have known the difference; and the law was made to suffer when she did not know the law.

Mr Robinson of Lowell, said he thought the gentlemen were mistaken in the old law, which provided, that if a person has any less than half blood, they are taken to be white.

Mr Bigelow said it would be rather a delicate matter upon such an occasion, for a clergyman to inquire into the exact proportion of different kinds of blood which the parties might possess.

Mr Robinson said there would be no difficulty on that score, as a person would be presumed by law to be white till the contrary was proved to be black.

Mr Gray of Boston, was in favor of a modification, so as to retain the penalty, but to strike out the clause which declares the marriage null and void. He said he was opposed to nullification in every form, but especially in cases of this kind, when the evil would fall on the children.

Mr Rantoul of Beverly, was in favor of striking out.—He thought it rather a contradiction that so much sympathy should be expressed for the Indians as is now professed among us; and that we should, at the same time, enact laws to prevent their intermarrying.

Mr Kendall of Boston, thought all men were born free and equal; and though he was averse to the intermarriage of blacks and whites, yet he thought the matter should be left to public opinion, and not to be provided for by legal enactment.

The section was stricken out, several other amendments were made, and the bill passed.

Messrs Bigelow, Brooks, Rantoul and Kendall, deserve commendation for their courage and good sense. Mr Robinson ought to be made Inspector-General of Skins for the Commonwealth, as a sagacious discriminator of shades of color, and receive a 'leather medal' in compensation for his services. Mr Gray ought to pay the penalty which he was so desirous to retain. 'A Daniel come to judgment!'

The following sensible paragraph is copied from the last Commentator:

'Among the indications of the improvement of the world in liberality of sentiment, and true republican feeling, we notice the amendment by the present legislature of the law which imposed a penalty upon the person who should solemnize a marriage between

a white and a colored person, or Indian—and rendered such marriages null and void. Such a law was a disgrace to a Christian country, and had its origin in the associations connected with domestic slavery—to which scarce doubts are to be traced many prevalent notions and feelings concerning the natural inferiority of the colored races.'

The Courier of Tuesday publishes from the Pennsylvania Inquirer, a most ludicrously horrid article relative to what is called the 'Black Law.' Mr Buckingham makes no comment upon the raw-head-and-bloody-bones piece; we suppose, therefore, he serves it up for the amusement of his readers, and as an illustration of the excessive republicanism which afflicts the editor of the Inquirer; who is a great 'Working-Man,' and a terrible terror of aristocracies.

An editorial paragraph on this subject, in yesterday's Palladium, shall receive attention next week.

OUTRAGE. The corner stone of the Masonic Temple which is to be erected in Tremont-street, was defaced last week by an unknown scribbler, who inscribed upon it, in conspicuous letters, the startling term 'Golgatha.' This is low business, even for a liberated tenant of the State Prison. We are glad to perceive that, on motion of the Rev. Mr Thacher, (a distinguished anti-mason,) a committee has been appointed in the Senate to inquire into the expediency of providing by law against marring or defacing buildings, fences and building materials, by cutting, staining, painting or otherwise.

The Transcript of Wednesday evening says: 'Degraded as the whole clan of anti-masons are held to be, in the appreciation of New-Englanders, there is not one who has yet fallen so low as to acknowledge that he was the author of this inscription.'

The above sentence is abusive and contradictory. It seems none but a degraded being can doubt the utility of masonry. It seems, also, that such a skeptic cannot be a New-Englander—ergo, all anti-masons are foreigners.

Thousands will censure the outrage which has been committed; but their opinion of the pertinency of the inscription is another matter.

The last Masonic Mirror publishes the names of those persons in this city, who recently petitioned the Legislature to reject the petition of the Grand Lodge of this State for the extension of their chartered privileges. This advertisement was made probably for the purpose of holding the individuals up to derision; but we suppose they are willing to see their names in print; though all of them might prefer a fairer medium of publication than the Mirror. No man should sign a petition, who is afraid to give his name to the public in capital letters.

THE SABBATH. The following hand-bill, which was lately issued at New-Orleans, will illustrate to our sober, go-to-meeting folks in New-England, the manner in which the Sabbath is observed in a slave State:

'St Philip Ball Room, Sunday, January 16, 1831. Grand Masque and Dress Ball, for White Gentlemen and Ladies of Color. Admittance one dollar. The Ball to commence at 8 o'clock.'

But let us not exult. An outrage of another character, was perpetrated upon the moral sense of this community last Saturday evening. A Ball was given at the Exchange Coffee House by Mr Russell, manager of the Tremont Theatre. It is reported that some difficulty was experienced in successfully persuading females to attend. This, we believe, was the first instance of opening a Ball in this city on Saturday evening, that has occurred. We trust it will be the last.

['A New-Englander,' in the last Telegraph, and 'M.' in Tuesday's Patriot, in behalf of colonization, shall each receive a dressing in due season. The fabric of the former has been ground to powder by the editor of the Telegraph.]

Alexander Hopkins, who was lately arrested on a charge of having violently assaulted, and severely injured his wife, on Wednesday had his trial in the Municipal Court, before the Hon. Judge Thacher, and the jury found a verdict of 'guilty of an assault, with an intent to kill.' He has since been sentenced to one day solitary confinement and six years imprisonment to hard labor.

The March number of 'THE NATURALIST,' which is just issued, contains some interesting papers relative to the science of Botany, the physical structure of Man, the several species and employments of White Ants, and the Culture of Silk. We shall transfer to our columns, next week, the remarks on the 'Ethiopian Variety.' We again recommend this publication to the patronage of the country.

['Maguiesca,' 'Adrian,' 'Paul Coffee,' and the communications from Hartford, will be inserted next week.]

DEATHS.

In this city, widow Nancy Cole, aged 45, a colored person of extensive acquaintance; was respected for her moral worth. Funeral on Sunday afternoon at 4 o'clock, from her son, Thomas Cole's house in Southack-street; where relations and friends are invited to attend.

In Salem, Richard Hollis, a worthy man of color, aged 60.

LITERARY.

THE FALSE ONE.

BY T. K. BAYLEY.

I knew him not, I sought him not—
He was my father's guest:
I gave him not one smile more kind
Than those I gave the rest!

And at the dance again we met—
Again I was his choice—
Again I heard the gentle tone
Of that beguiling voice:

Alas! I might have guessed the cause—
For what could make me shun
My parents' cheerful dwelling-place
To wander all alone?

Oh! little knew I of the world,
And less of man's career:
I thought each smile was kindly meant—
Each word of praise sincere:

He smiles upon another now—
And in the same sweet tone
He breathes to those who winning words
I once thought all my own:

There is an excellent moral found in the following exposure of the fashionable hypocrisy which characterizes some 'good society' folks.

DOMESTIC ASIDES,

OR TRUTH IN PARENTHESES.

'I REALLY take it very kind,
This visit, Mrs Skinner!
I have not seen you such an age—
(The wretch has come to dinner!)

'Your daughters, too, what loves of girls—
What heads for painters' easels!
Come here and kiss the infant, dears—
(And give it perhaps the measles!)

'Your charming boys I see are home
From Reverend Mr Russel's:
'Twas very kind to bring them both—
(What boots for my new Brussels!)

'What, little Clara left at home!
Well now I call that shabby:
I should have loved to kiss her so—
(A flabby, dabby, babby!)

'And Mr S., I hope he's well—
Ah! though he lives so handy,
He never now drops in to sup—
(The better for our brandy!)

'Come, take a seat—I long to hear
About Matilda's marriage;
You've come, of course, to spend the day—
(Thank heaven, I hear the carriage!)

'What, must you go? next time I hope
You'll give me longer measure;
Nay—I shall see you down the stairs—
(With most uncommon pleasure!)

'Good bye! good bye! remember all,
Next time you'll take your dinners!
(Now, David, mind I'm not at home
In future to the Skinners.) Hoop.

SPRING.

How beautiful the pastime of the Spring!
Lo! newly waking from her wintry dream,
She like a smiling infant timid plays
On the green margin of the sunny lake,
Fearing by starts, the little breaking waves,
(If ripplings, rather known by sound than sight,
May happily be so nam'd), that in the grass
Soon fade in murmuring trill. WILSON.

MISCELLANEOUS.

MATTERS AND THINGS IN GENERAL.

Anecdote.—A Major of militia, somewhere in Pennsylvania, who had recently been elected, and who was not overburdened with brains, took it into his head, on the morning of parade, to 'go out and exercise a little by himself.' The 'field' selected for this purpose was his own stoop. Placing himself in a military attitude, with sword drawn, he exclaimed: 'Attention the whole!—Rear ranks, three paces back!' He immediately retreated three steps, and tumbled down cellar! His wife, hearing the noise he occasioned in falling, came running out, and asked, 'My dear, have you killed yourself?' 'Go into the house, woman,' said the Major; 'what do you know about war!'

Some whiskey being spilt in Perthshire recently, a drake sipped a little, and being pleased with the flavor, cocked up his head and sounded, 'quack, quack.' In a short time, a score of ducks had become inspired, and quacked and staggered through the street in a most unbecoming manner. Old wives were seen hurrying home with baskets filled with these intemperate ducks and drakes.

Longevity.—There is now in the family of Mrs Stillwell, in Gravesend, a colored woman, who has attained the age of 103 years. She came into the family when she was 25 years of age, and has remained in the same house since that time. She is industrious, milks the cows, and does the washing for a family of ten persons, and will not suffer others to assist her. Her faculties are all good, and particularly her eye sight.—N. Y. Jour. of Com.

In Maine there are 126 Temperance Societies, with 7294 members; New Hampshire 94, members 4279; Vermont 127, members 12,459; Massachusetts 202, members 15,095; Rhode Island 19 members 2542; Connecticut 205, members 25,820; Tatal, New-England, 773 societies, 68,027 members. New Jersey has 51, members 1166; Pennsylvania 108, members 4305; Delaware 2, members 22; Maryland 21, members 2089; Columbia District 6, members 569; Virginia 113, members 6153; North Carolina 22, members 852.

Dr Fansher, of Connecticut, says that after twenty years' experience, during which he has vaccinated ninety-seven thousand people, he has put many hundreds of them to the test of the small pox infection, without being able to produce a single symptom of that terrible disease.

The expense of making the new railway from Liverpool to Manchester was £35,000 a mile!—The canal it has so much affected, and whose shares have fallen so low, was made at one guinea per inch! The total expense of the railway, when finished, is calculated at £1,200,000 sterling. It is said that when there is, by a railway, direct communication from London to Liverpool, the journey will be accomplished in seven hours!

The following extract from Lord Byron's Diary has a moral:—'Went to bed, and slept dreamlessly, but not refreshingly. Awoke—and up an hour before being called; but dawdled three hours in dressing. When one abstracts from life, infancy (which is vegetation)—sleep; eating and swilling—buttonging and unbuttoning—how much remains of downright existence? The summer of a dormouse.'

Singular Birth.—A poor woman, in the vicinity of Winchester, was on Tuesday safely delivered of twins, united to each other precisely in the same manner as the celebrated Siamese youths, who have excited such curiosity in the metropolis.—Liverpool Journal of Jan. 8.

In the seven provinces of which Prussia is composed, there are published no fewer than 263 periodical works. Of these 27 are political gazettes, 160 scientific journals, 55 advertising sheets, 100 purely literary, 10 devoted to religion and ethics, 3 legislative, 3 journals of the arts, and 4 agricultural and technological.

There are now manufacturing in England 500,000 muskets for France, 600,000 for Russia, and 300,000 for Prussia; these valued at a moderate rate will reach in amount nearly a million and a half sig. about 37,500,000 fr.

Cobbett says, 'In France they have national guards, national songs, national colors, &c.; but in England every thing is His Majesty's; we have nothing national but the national debt.'

A London paper says, 'A young woman fell over the upper cliff, near Brighton, the depth of 169 feet, but pitching upon some icy covered bushes, she escaped unhurt, and walked home with only the loss of her shoe.'

The Government of Bombay has made it culpable homicide to aid a Hindoo widow in burning herself with her husband's corpse. Sutees are therefore abolished throughout the British territories in India.

A Chinese critic and scholiast on the poetry of the Tang Dynasty, having given the text of a single verse of a favorite poet, adds, 'Whoever carefully rehearses this verse only once, will find a lasting fragrance in his mouth for ten days to come.'

Of 100 persons committed to Clerkenwell prison in England last year, for assaults, not one could write well enough to act as wardman over the rest.

The Edinburgh Courant announces the death of Henry Mackenzie, author of the Man of Feeling, &c. aged 86. Mackenzie was one of the sweetest and most finished writers of his day. His works were placed among the classics of England, and referred to as specimens of pure old English writing, while the author was yet living.

The following logical article appeared in a late Baltimore Patriot:—'Citizens of Old-Town, will you SLEEP, while you SEE such exertions are making to CARRY the RAIL ROAD down Pratt-st. to tide waters, to the exclusion of Old-Town?'

A splendid gold-mounted cane insid with tortoise shell has been presented to the Mayor of Boston, by about fifty gentlemen at the head of various mechanical and other operative establishments. The maker is Mr Wm. B. Swift, celebrated for his ingenuity in tortoise shell work. In the head of the cane is a gold pen, an ivory inkstand, and a paper receiver. Its value is about \$75.

Congressional Morality.—A Washington paper of the 25th ult. says—'We stand in no fear of contradiction when we lay down the broad proposition, that our morals are deteriorated by the examples of members of Congress, in their individual character.'

The Natural Historical Society of Montreal has passed a unanimous vote of thanks to Miss D. L. Dix, of Boston, for a present of a fine collection of marine plants, collected by herself in Rhode-Island.

A poor blacksmith, an elector of Lanmark, named Brodie, at the late election was offered by one of the parties £1000 for his vote. He refused the offer, and voted for the opposite candidate, Mr Gillen. A friend of Mr Gillen presented him with a handsome silver snuff box, in testimony of his great admiration of this unrivalled instance of sterling worth and indubitable integrity.—Eng. pa.

Singular Fact.—Among the bibles voted to persons in indigent circumstances at the last Committee meeting of the Elginshire Auxiliary Bible Society, was one to a poor woman upwards of 80 years of age, who had learned to read within the last three years.

Near Augusta, Ga. a colored ferryman lately found floating down the river a nice mahogany cradle, in which was carefully deposited a beautiful infant, which he carried to his mistress, who gives it the protection denied by its unnatural mother.

The lively stables of the Rev. Richard Allen, of the African Methodist Church, were burnt in Philadelphia, 24th ult.

The Roman Historian Niebuhr died recently in Germany, aged 54 years.

Forty gentlemen lately went from Philadelphia on skates to Bristol, 25 miles, in one hour and forty-six minutes, and returned the same day.

New Holland Pine.—The Hispaniolans, with the highest degree of pride, challenge any of the trees of Europe or Asia, to equal the height of their cabbage trees towering to an altitude of 270 feet.—The New Holland pine, however, is stated to attain the height of 600 feet!

Specie.—It is supposed that the amount of specie now lying in the vaults of the Atlantic Banks is nearly \$2 millions of dollars. The U. S. Bank and branches have above 11 millions.

Royalty in 1830.—This has been an ominous year for Princes. Three have died—the Kings of Prussia and Naples, and the Pope of Rome.—Three have been driven from their dominions—the Kings of France and Saxony, and the Duke of Brunswick. Queen Donna Maria has been refused admittance into her kingdom, and the King of Holland has lost half of his, while the two thrones, Belgium and Greece, are going a begging.

A beggar woman, pretending to be blind, lately died in London, leaving the enormous sum of \$450,000!

There are in the State of New-York five thousand five hundred and ninety-one professional persons, viz. 1742 Practising Attorneys; 1300 Clergymen; 2549 Physicians.

The Maine Legislature has been called upon to pay the bounty of eight cents per head upon 40,000 crows—\$3200.

The population of Virginia, according to the return under the new census, is 678,819 free white citizens, 452,080 slaves, and 45,393 free colored persons, making a total population of 1,186,292 persons. In 1820, the total population was 1,065,366 persons.

On the back of a \$1 bill, Darien Bank, Georgia, was lately found, endorsed, a confession of a ruined young man, dated Milledgeville, Nov. 23, 1830, that it was all he could call his own of an estate of \$10,000; his character was gone; his health impaired; he was that day 21, far from any friend or relation, and without a place to lay his head, all from gambling.

Burials in London in 1830, 21,645—Births, 26,743—Increase of population, 5,098. Among the deaths, 6115 were under two years of age—and three over 100.

Intelligence is received of the safe arrival of Mr and Mrs Skinner, Baptist Missionaries, at Liberia.

A book with a most crazy title is announced by the English papers, viz. The Death wake, or Lutaney, a Necromant, in Three Chimeras. The extracts show some lines characterized by the flashing sublimity of a great mind in ruins—but it is a strange wild thing.

Legal Claim.—Jack Ketch being asked on what ground he claimed the clothes of those he hanged, answered, as their executor.

A bell has been cast in New-York for the City Hall, weighing two tons.

The King of Borneo never goes abroad except to the chase, or to war;—when he goes to the latter, his station is always in front of the battle—not because it is the post of honor, but because the people do not wish their kings to be fond of making war.

Prussia for every 80 inhabitants, has always one man under arms; Austria has one soldier for 118 inhabitants; France one for 142; England one for 229. In Russia, for every 57 inhabitants one carries arms, and every Russian must be a soldier at 24 years.

Sympathy.—It is from having suffered ourselves that we learn to appreciate the misfortunes and wants of others, and become doubly interested in preventing or relieving them. 'The human heart,' as an elegant French author observes, 'resembles certain medicinal trees, which yield not their healing balm until they have themselves been wounded.'

There are some evils so frightful, and some misfortunes so horrible, that we dare not think on them; the very prospect makes us tremble; if they chance to fall upon us, we find more relief than we could imagine, we arm ourselves against perverse fortune, and do better than we hoped for.—La Bruyere.

Friendship does not display itself in words, but acts unremittently. Those pretended friends, who talk of nothing but their hearts, are like those cowards who are continually vaporing about bravery and battles.

The day which makes a man a slave takes away half his worth; and he loses every incentive to action but the base one of fear.

The known propensity of a democracy is licentiousness; which the ambitious call, and the ignorant believe to be liberty.

MORAL.

THE BIBLE.

This little book I'd rather own,
Than all the gold and gems
That e'er in Monarchs' coffers shone,
Than all their diadems.

Nay, were the seas one chrysolite,
The earth one golden ball,
And diamonds all the strus of night,
This book were worth them all.

Ah! no—the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief,
Gold cannot purchase health.

But here a blessed balm appears,
To heal the deepest wo,
And those who seek this book in tears,
Their throes shall cease to flow.

From the Genius of Temperance.

ANOTHER CHAIN.

Passing the door of one of our theatres a few evenings since, we observed a young man of country look, with a young miss of genteel dress, hanging upon his arm. She was trying to persuade him to pay a hackman for a passage to her lodgings, but the young man being an economist, remonstrated, and thought they could walk. The hackman said it was a shame, he had better go for nothing than see the lady walk so far, but did not go, though the young man persevered in his remonstrance. They passed on till they came against one of the cellars, by the theatre, when she insisted upon his going in to give her something to drink. He demurred again, and said he thought they might do without. It will cost you only three cents, said she. But even this argument with the economical beau had no effect. Now this little circumstance discovers the connexion of certain branches of business, in this city. The theatre is where the miss went for a beam. Having secured the victim, the hackman must have a job, the keeper of the cellar a customer, and then—Here is chain—not exactly like Lorenzo Dow's, for that had five links, two hooks and a swivel, but this only four links, one hook and no swivel. She hooked him, and twisting merely will not free him; he may break the chain, or remain a prisoner.

Intemperance and Murder.—Morris Welsh has been arrested in Greene county, N. Y. charged with killing his own infant, only a few days old. When drunk, he went to his house, and there beat and abused his wife—then seizing his infant, he once broke the bones of his fingers and arms, smacked it on the head, and threw it into the fire! The child being missed by the neighbors, search was made, and its half-burnt body was found under the floor of the house.

The Baptist Register mentions, that Elder Wiley has lately baptised, on two occasions, in connection with the African Church in Albany, fifty-three persons, in token of their profession of faith in Christ.

A GARD.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No. 153, Church-street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. New-York, March 1.

MEMOIRS OF HOWARD.

Compiled from his Diary, his Confidential Letters, and other authentic Documents. By James Baldwin Brown. Abridged by a gentleman of Boston, from the London Quarto Edition. Just published and for sale by LINCOLN & EDMANES, No. 59, Washington-street. February 18.