

THE LIBERATOR.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

[NO. 15.]

[VOL. I.]

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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W. LLOYD GARRISON, EDITOR.

TERMS.
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THE LIBERATOR.

We assert, that no slaveholder is innocent; that he is an unjust, cruel, criminal kidnapper, who is guilty of the most atrocious transgression against God and man; that it is the most infatuated delusion for such men to profess themselves innocent; that whole countries may be traversed, in which comparatively but few persons can be traced, who distribute as many comforts or as much care to their slaves, as to their horses; that the general management of the slave, is a complication of indescribable barbarity. That Christian professors are not exempt from the enormity of the crime, or the application of the charge; and every man-stealer is DARED either to refute the doctrine, or to disprove the accusation.

BOURNE.

REVIVAL.
At the present time, there seems to be an extraordinary excitement on the subject of religion, in many of our great cities and towns; it embraces several states, and is spreading with singular rapidity. In our own city, there is certainly an unusual solemnity visible in the aspect of our religious assemblies, and the houses of worship present a large increase of attendants.

In our opinion, nothing but extensive revivals of pure religion can save our country from great plagues and sudden destruction. We know that they are regarded, by many, as the wildness of fanaticism; but why should they be thought unnatural or injurious? All reformations, whether political, civil or religious, are generally sudden in their nature; they are seldom the result of a momentary excitement, but of a series of long accumulating causes. They are the harvest of the spiritual husbandman, who have tilled the ground and scattered the good seed, with the industry of faith and the watchfulness of care. Why may not truth operate as extensively and signally, upon the heart of man, as error? A little leaven leaveneth the whole lump. If the disobedience of one man may lead many astray, why may not his obedience induce many to imitate his example? If, on the day of Pentecost, by a powerful application of the truth, three thousand were added to the church, who a few hours before were scoffers and persecutors, why should the conversion of a few hundreds, or a greater number, in a much larger space of time, now be deemed incredible? If a nation is to be born in a day, why may not a village or city?

It argues nothing against the efficacy of revivals, that individual excesses are sometimes committed during their continuance. No church or minister is responsible for these excesses; the spirit of God is not responsible; the bible is not responsible. The struggle between holiness and sin is often protracted and terrific, and in the unrenewed man always uncertain. There must necessarily be a reaction of inclination and purpose; sometimes conscience and duty will hold the sinner, and again unbelief and depravity will entice him back to the world. It is not to be expected that all who are alarmed, will embrace the offers of salvation, and hold out to the end.

Revivals of religion—or, to speak more accurately, religious conversions—are rational occurrences. Special grace, or a miraculous interposition of the spirit, is no more requisite for men to love and obey God, than special depravity to hate and rebel against him. They are free agents—good and evil, obedience and disobedience, are placed before them, and they possess every essential endowment to accept or reject. If they can love the amiable character of an earthly friend, who hinders them from paying homage to that Being, in whom centres everything benevolent and perfect? Has he not done enough for them to elicit their gratitude? Surely they are without excuse.

Religious conversions are scriptural occurrences.—Without them, the promises of God would fail, and the earth be flooded with iniquity. If the kingdoms

of this world are to 'become the kingdoms of our Lord and of his Christ,' then the event can never come to pass, independent of great revivals. Occasional and rare conversions cannot reclaim the world: they must keep pace with the increase of population—they must outstrip it—or Satan will always retain his supremacy.

We took encouragement, last week, on account of the liberal circulation of the bible at the south and west. We stated that the cause of African emancipation would be powerfully supported by this distribution; because the precepts and doctrines of the bible teach men neither to oppress nor defraud, but to break every yoke and let the oppressed go free. In proportion as pure religion prevails in the land, will the grasp of oppression be weakened, and the liberation of the slaves hastened. Emancipation of the slaves must be the work of christianity, and of the churches: they must achieve the elevation of the blacks, and place them on the equality of the gospel. If the present revivals be (as we trust they are) the fruit of the Holy Spirit, we pray that they may embrace the nation, nor cease till the bodies and souls of its population be 'redeemed, regenerated and disenthralled,' and every man shall sit under his own vine and fig tree, there being none to molest or make him afraid! Take courage, ye mourning slaves! for your redemption is at hand!

SHALL THE BIBLE BE READ?

*Shall we, whose souls are lighted
By wisdom from on high,
Shall we, to men benighted,
The lamp of life deny?*

We find the following pertinent Queries in the last number of the Southern Religious Telegraph. Mr Converse says, 'they are worthy of serious and prayerful attention.' If his correspondents do not, we hope he will give 'direct and explicit answers,' as requested by Berea. We are curious to learn his opinion. If he answer the first question in the negative, to what consequences will it not lead, and how can he support the American Bible Society? If, in the affirmative, will he not have to retract some editorial remarks which advise slaveholders to withhold the bible from their slaves, and which depreciate the value of education among the free people of color?

QUERIES FOR EVANGELICAL CHRISTIANS.

- 1st. Is it right for every human being to have a Bible and be taught to read it?
- 2d. If not, what exceptions are to be made to the general rule, and what is the ground of those exceptions?
- 3d. Do those exceptions arise from color or from circumstances?
- 4th. If from color, ought the Bible to be distributed in Africa?
- 5th. If from circumstances, are not the Roman Catholics right in withholding it from those whom they hold in subjection?
- 6th. If there is any limitation in the Bible to the command 'Search the Scriptures,' where is it to be found?
- 7th. Is there any rule by which this limitation is to be applied, or is every one at liberty to apply it as his interest or his feelings may dictate?

Direct and explicit answers are requested to these queries. BERE.

For the Liberator.

APOLOGIES. NO. I.

THE SLAVE TRADE.
I marvel that any objections are made, By those who contend for the 'balance of trade,' To dealing in sinews, and souls, and black skins— As, if it could rank 'mongst the least of all sins!

For unless we can kidnap and purchase at pleasure, We must do our own labor, and sport—when we've leisure:

Oh! shocking the thought, that these delicate hands Must take hold of the plough, and cultivate lands!

Besides—these wild animals bring a high price, And make better returns than horn, camwood or rice; And as it costs little to get and to keep them, Why not from all Africa speedily sweep them?

Do we not, by the transfer, improve their condition? Yet, ingrates! there are, to return who petition! They catch not a spark of our Christian devotion, And our kindness excites not a grateful emotion!

Since Congress has laid its terrific embargo Upon the importing of slaves as a cargo, Our commerce has lost its plethoric dimensions, And to this (not the Tariff) may we trace its declensions.

For certain I am, if the law were repeal'd, The traffic in souls would be a rich harvest yield; Though our markets were fill'd, yet we've buyers so many,

No loss would ensue to the importers of any.

COMMUNICATIONS.

INTERESTING EXTRACTS.

To the Editor of the Liberator.

RESPECTED FRIEND—While different religious societies are taking up the subject of slavery, it may interest thee to learn how far the meetings of Friends are interesting themselves in what has heretofore been only an individual concern. The last Yearly Meeting of Philadelphia says, in its epistle to its members,

'The situation of many of the slaves in the southern States is peculiarly afflicting; and the laws of their taskmasters are cruelly at variance with the principles of the Lord Jesus, whose holy religion they profess. Thus, in some places, it is made a penal offence to instruct slaves in reading and writing; by which they are debarred from a participation in the benefits of reading the scriptures, although some of their oppressors consider a knowledge thereof essential to salvation. The treatment of free colored persons, in some of the States, is most unjust and degrading; as by iniquitous laws they are liable to be banished from their native soil on account of their color. Among the means proposed for the correction of this enormous evil, none has appeared better calculated, in the view of many Friends, for the attainment of that object, than refraining from the use of articles which are produced by slave labor.'

The Epistle from the Yearly Meeting of Friends in New-York, contains the following paragraph: 'The long protracted oppression of our brethren of the African race calls for our continued sympathy; and since some of their faithful advocates have been recently removed from works to rewards, it becomes an interesting question, whether our testimony on their behalf shall decline or rise with renewed energy. The public mind is, we trust, awakening to a sense of the rights of this people; and it is deemed worthy of inquiry, whether we could not more generally, by abstaining as slave laborers, from the use of the products of slave labor, more powerfully plead their cause.'

Hudson, N. Y.

For the Liberator.

REFLECTIONS ON SLAVERY.

I have lived free, and in many respects happy; but my happiness has been greatly diminished, by hearing a great portion of the human species groaning under the galling yoke of bondage. God has created men of all nations, of all languages, of all colors, equally free. Slavery, in all its forms, in all its degrees, is formed by man—not by God. How dare the whites to say, that negroes (as they call us) are a race born for slavery? Are we not made after the image of God? No christian friend will deny it. Slaves shall one day enjoy their freedom; but they are now under the arbitrary will of their cruel taskmasters, from morning till night.

Africans are stolen from their country; husbands are torn from their wives, parents from their children, and all the ties of blood and affection cruelly separated. The unhappy natives are put together into the hold of a ship, and are carried away and sold for slaves. Multitudes are trembling under the most tyrannical laws of a free government! Can I trust my life or my liberty in such violent hands?

It is monstrous to see a professed christian a slave owner. Perhaps he is making his last will and testament, and in the most solemn manner addressing the Judge of all the earth. In the name of God, hearken to him! He certainly must be in earnest! He is closing his last will; he will shortly appear before the Judge, where kings and slaves have equal thrones. Slaveholder! take heed what you do; for you must give an account to God, for denying your fellow beings freedom, who are as worthy of it as yourself!

If a small number of white people happen to be pressed on board of ships of war, how soon is the cry of injustice spread through the land! Yet how many can tamely and silently behold a great number of blacks sold for slaves! Will not God be avenged on such a nation as this? Had we not avenged on such a nation as this, it would be enough to sink us into the deepest gulf of national wretchedness.

Could the whites bear to be doomed to spend their days in slavery, and to have their children, from generation to generation, in the same deplorable state? What would they think of the heart that would not feel for them, or the tongue that would not plead their cause? My friends, you are not aware of the danger in which you stand. God is able to strip you of your country, and of all those privileges of which you deprive us? What more could be done for you than has been done? Heaven

has with a liberal hand granted to you a continent, producing all the rich variety of nature; your civil and religious liberties are protected; but, and to relate, in despite of this divine goodness, you permit in your country an atrocious system of tyranny. It is awful to think that millions are at this time lingering in chains of slavery, even here in America, which is called the land of liberty, free and independent forever! God grant that this idea may soon be realised.

A COLORED LADY IN MEDFORD.

For the Liberator.

VINDICATORY.

MR EDITOR—From the satisfaction which a number of your subscribers have already expressed relative to the manner in which your paper is conducted, it is hardly necessary for me to pass any more encomiums upon it, as it is one of those works, that require only an impartial reading to interest every one in favor of the cause you have espoused. As an individual, I cannot find words sufficiently impressive, to express my heartfelt joy at our having such an able advocate; and if we only evince the same disposition to support your work, as you do to plead our cause, I have every reason to believe that, in the course of a few years, it will be instrumental in crushing, in a great measure, the existing prejudice, and of elevating our situation in life; and we shall be able, through the medium of its columns, to convince thousands that we are making great progress in literature; also, that there is nothing of which we are not susceptible, if the same advantages are held forth to us. As a proof of the latter, we have only to look back a few years, to the time of our greatest oppression, when slavery and prejudice had reduced us to the lowest stage of degradation: compare those times with the present, and mark the difference. Since then, many have become respectable mechanics, others have received classical educations, and we are, collectively, gradually advancing in literature, to the astonishment of such as would not believe in our mental qualifications; and it now remains for us, in conjunction with our friends, to persevere until we shall have reached the meridian of our new life. We have, it is true, commenced receiving our rights, in some part of the United States, by very slow degrees, and I hope we shall unite with each other never to leave them, until the last portion is received. Again, Sir, I will take occasion to remark, that I observed some extracts, published in the United States Gazette, of the 25th ult., from a letter of Mr Russworn, editor of the Liberia Herald, where he speaks in the highest terms of African Colonization, and also asserts that we can never become a people in America. These, I positively do believe are not his own sentiments; but he is obliged, on account of motives of interest, to sacrifice his own opinion for the convenience of others; and although he has been favored, when reduced to extremities, he acts very inconsistently in endeavoring to mislead the great mass of his brethren in the United States; but, as his sentiments have been purchased by the Colonization Society, we cannot expect anything else from him.

This I am certain of, that the people of color, instead of being more reconciled to the Society, (as he observes) are protesting, more and more, against its inconsistency; and I hope that every parent will make it a religious duty to impress it upon the minds of their children to regard the Society as an evil scheme, intended to lead them from their homes, from the land of their nativity, to the shores of Africa, where, instead of bettering their condition in life, it will be the means of consigning a majority of them to the grave. For myself, I shall say, very briefly, that I protest against the Society, altogether, and consider those who tell us we can live better in Africa than here, after being injured to this climate, as insulting our better judgment, and they shall receive the contemptuous opinion of

Philadelpa. ONRAI.

INQUIRIES.

To the Editor of the Liberator.

SIR—I cannot tell why so many reflecting minds, as well as nervous pens, are wanting, when called upon, to devise some plans for our elevation. Is it that our intellectual and moral degradation has fallen so much below any who have preceded us on the great stage of life, that it will not admit of remedies which were applied in others very similarly situated? This cannot be the case; because when we turn to the pages of antiquity—particularly Greece—and watch the rise and fall of that country and people, we see a susceptibility in the human constitution of receiving impressions of almost any kind. We there see the soul of the warrior, looking with deliberate indifference upon the most imminent danger; and there we see the statesman, at the

helm of state, with perfect composure, while all the destructive elements of faction and discontent rage both without and within. And yet philosophers were found even in this disordered state of society, to collect materials and rear edifices for the reception of science, and gathered in the people, composed and instructed them; while poets elevated their taste. Then, sir, if knowledge was the true spirit by which a revolution was effected in the state of affairs, why not instill the same into us? Why cannot institutions of learning be raised in every state and county, for the reception of colored youth, and suitable teachers provided, and annual appropriations made by the legislatures for their support? Or let them be countenanced by the public authorities, and work one half of the time for the support of the other: and when this is done, give them employment according to their abilities; and my word for it, sir, our condition would soon be materially changed. For surely we have brought no impediment into the world with us, that argues an objection to this experiment; for when we take a flight across the great bridge that connects ancient with modern times, we behold the men of color with as much admiration as any.

Philadelphia.

ADRIAN.

THE TRUTH.

To the Editor of the Liberator.
 Sir—I have read your papers with attention, and I believe that you are a man of feeling—a man of truth—and one who is not willing to fold your hands, and sit and see human beings cradled to the earth without speaking. You act like one who is not afraid of the laws of the country, but of the laws of God. You have taken truth for your sword, and it cuts wherever it goes. You have not taken truth, and shut it up, as our good Christian people do in Hartford. They shut the truth up so closely here, that a colored person cannot find it. I have not seen one, who has heard the truth from your paper, but is alive to the subject. If I do not know, that their truth agrees with yours. If it does, they do not come out as Christians, and proclaim it; they must be afraid that the truth will not stand by them, if they should be engaged in making a black skin equal with a white one. They say that slavery is wrong, but dare not do anything to prevent it, because they are afraid they shall not keep good the laws of their forefathers. They cannot alter these laws, for they would not be doing honor to their country. They know there are slaves bought and sold in their country; they know that there is such a difference between a black Christian and a white one, that they cannot drink and eat the emblems of the blood and body of their Redeemer together. The black stays behind, until they have done; for the black lips defile the cup, but the white are pure. I say they know this, and say it is wrong. But their truth will not let them come out from the world, and say that an African ought to be made equal with them.

So it must be, that your truth and their truth do not agree. Your truth tells us, that all men are equal with God, and with him there is no respect of persons. I believe it, and trust that your paper never will want support. Your truth has sealed up our Sunday School teachers' mouths, on the grand subject of colonizing in Liberia; for all of a sudden it is done.

Hartford, Ct.

AVARICE.

To the Editor of the Liberator.
 Sir—When I look around me, and discover the innumerable order of species in the brute creation and of the social compact, and the harmony which prevails amongst them; my mind is filled with wonder. I feel that there exists another species; pre-eminently superior to them, infinitely more powerful and wise. But with all his wisdom, with all his superior functions of judging, comparing, and admiring the beauties of creation; man is man's worst foe!—Oh! Avarice, thou deadly worm of human existence—when will the venom of thy spleen subside? Hast not yet thy caking, soul-destroying nature satisfied its brutish appetite? Hast thou not sufficiently marred and desolated the peaceful habitations of ill-fated Africa? Hast thou not yet satisfied thy demon-thirst, in the blood of innocent victims? Ah! no. The redolent groves of Africa, and the goodly savannahs of Columbia, bespeak thy existence. Wo! wo! to that mortal, in whose bosom thou holdest despotical sway!—For the time is fast coming, which is preervative of dangers—great and lasting. For the Great Arbitrator of nations has, in his inflexible word, declared, that the wicked shall be punished, and that He will be the friend of the oppressed.

PAUL CUFFEE.

Philadelphia, March 27th.

UNION OF PRAYER.

The three churches composed of colored persons in this city, two of the Methodist and one of the Baptist denomination, agreeably to an invitation of the latter, met at the African meeting-house, on Tuesday last week, in solemn prayer to God, for the outpouring of His Holy Spirit upon their unfortunate brethren throughout the world; and that He would

revive His work in their hearts, and create in them a spirit of union and christian fellowship. The churches severally prayed for the downfall of the Man of Sin and every species of oppression; and for the final triumph of the Redeemer's Kingdom, and all liberal principles. The benediction of heaven was also earnestly invoked upon all those, who have exerted, or shall exert, their influence in sustaining their cause. The meeting was well attended, and continued to Wednesday the 30th of March, at which time it was more numerous and solemn than before; and it is stated that it will continue to the 6th of April. The like, I am informed, was never before known to have taken place in this city; and I hope the impression it appeared to produce upon all, will prove lasting and beneficial.

AN EYE WITNESS.

The above was prepared last week.

THE COLORED POPULATION OF THE UNITED STATES. NO. 6.

The next rule which I shall advert to in considering the relation of master and slave, is the following: **RULE V. The master may imprison, beat, scourge, wound, and otherwise afflict or injure the person of his slave, at his discretion.**

This rule I have expressed in the words of Mr Stephen, who uses it in giving an account of West Indian slavery. It is equally true in its application to the slaveholding states of our own country.

All arbitrary power is liable to great abuses, unless it be constantly under some check. This tendency to abuse is strongly exhibited in jails and mad-houses. The keepers of these institutions have so often been found to treat the unhappy beings under their care, with severity and even cruelty, that the situation of these places of confinement is now always watched by the public with great jealousy. It would be happy if the conduct of the owners and overseers of slaves could be submitted to the perpetual scrutiny of an intelligent and conscientious community, whose opinions on the subject were not warped by interest or prejudice.

Slaves, as we have already seen, are completely under the power of their masters. The authority of the owner of slaves is absolute and despotic. All their motions depend upon his will. He can exact from them any quantity of labor; and he can exact from him for food and clothing, and return any further than his sense of interest or humanity may lead him to bestow them. This tremendous authority is placed, in this country, in the hands of thousands of persons, of every variety of character, which can be produced by differences of age, sex, education, and disposition. Under these circumstances, it is a moral certainty that this authority will be abused by many. It seems, therefore, highly important that the master's power of punishing his slaves should be carefully regulated by law. Provisions, for instance, should be made for bringing the master to justice in all cases of extreme cruelty, and in case of the master's conviction, the slave should be declared free. Where punishment by confinement is permitted, its length should be limited by law. Where it is by whipping, the number of blows, the part of the body on which they may be given, and the instrument to be used, should all be the subject of exact rules. It should also always be provided that no punishment of this kind should be inflicted, except by the express orders and in the presence of the master, or some one specially authorized by him for the purpose. Regulations of this character would tend to mitigate, in some degree, the severity of the present system of slavery. I confess, however, that I have no great confidence in them as likely to produce any important amendment in the condition of the slave. Still they would do something. And those who conscientiously believe that immediate emancipation would be dangerous, are bound to exert themselves to procure even this imperfect improvement.

What then are the laws in the southern states? The rule given above is literally true, with very unimportant exceptions. The right of the master to punish, or rather to inflict any severity on his slave, is unbounded, provided he does not mutilate him, or deprive him of his limbs or life. He may beat him with any instrument, he may give him any number of blows, and repeat the infliction as frequently as he pleases, he may load him with chains, and he may confine him in prison, as often, and as long as he pleases. These severities, too, severities which elsewhere, with few exceptions, can only be awarded to persons convicted of crimes, after a trial in a court of justice, may be inflicted, whether the slave has committed any fault or not, for the master is the judge of his offences, without appeal.

In one particular, I acknowledge with pleasure, that the laws of the slave states are improved from what some of them formerly were. In every state, the wilful, malicious, and deliberate murder of a slave is now punishable with death. Until the year 1821, the murder of a slave, in South Carolina, was only punishable by a fine of £700 current money.

That the reader may judge better of the character of the southern laws and the disposition which dictates them, I give the following extract, from a law of South Carolina, with Mr Stroud's remarks upon it. This law provides that if any person shall wilfully

cut out the tongue, put out the eyes, or cruelly scald, burn, or deprive any slave of any limb, or member, or shall inflict any other cruel punishment, other than by whipping or beating with a horsewhip, cowskin, switch or small stick, or by putting irons on, or confining or imprisoning such slave, every such person shall, for every such offence, forfeit the sum of one hundred pounds, current money." 2 *Brevard's Digest*, 241. "This section has, as far as I have been able to learn, been suffered to disgrace the statute book from the year 1740 to the present hour. Amidst all the mutations which Christianity has effected within the last century, she has not been able to conquer the spirit which dictated this abominable law. To say nothing of the trifling penalty for mutilation, what idea of humanity must a people entertain, who by direct legislation, sanction the beating, without limit, of a fellow creature, with a horsewhip or cowskin—and the infliction of any torture which the ingenuity and malignity of man may invent, in the application of irons to the human body, and the perpetual incarceration, if the master so will, of the unfortunate slave, in a 'dungeon keep,' however loathsome. Such, nevertheless, is the just interpretation of this law—a law too, which at the same time denominates these very acts WHICH IT AUTHORIZES, cruel punishments." The following extract is from a law of North Carolina.

"Whereas by another act of assembly, passed in the year 1774, the killing of a slave, however wantonly, cruel and deliberate, is only punishable in the first instance by imprisonment and paying the value thereof to the owner, which distinction of criminality between the murder of a white person and one who is equally a human creature, but merely of a different complexion, is disgraceful to humanity, and degrading in the highest degree to the laws and principles of a free, christian and enlightened country, Be it enacted, &c. That if any person shall hereafter be guilty of wilfully and maliciously killing a slave, such offender shall upon the first conviction thereof, be adjudged guilty of murder, and shall suffer the same punishment as if he had killed a free man: Provided always, that such act shall not extend to the person killing a slave outlawed, or by virtue of any act of assembly of this state, or to any slave in the act of resistance to his lawful owner or master, or to any slave dying under moderate correction."

On this law Mr Stroud remarks: "The glaring inconsistency of the declaration in the preamble to the act of North Carolina, that 'a distinction of criminality between the murder of a white person and one who is equally a human creature, but merely of a different complexion, is disgraceful to humanity, and degrading in the highest degree to the laws and principles of a free, christian and enlightened country,' and the impunity which is granted, in the same section, to the murderer of an outlawed slave, needs but little explanation or comment. To set the matter, however, in its proper light, it may be added, that a proclamation of outlawry against a slave is authorized, whenever he runs away from his master, conceals himself in some obscure retreat, and, to sustain life, kills a hog, or some animal of the cattle kind!" P. H.

SLAVERY RECORD.

PICTURE OF SLAVERY.

INTREPIDITY OF A NEGRO WOMAN.
 Extract from a publication translated from the French.

"Some hundreds of Negroes were spread upon the deck, all of whom had their feet in irons. Their hands were disengaged, because it was the hour in which their miserable nourishment was distributed to them. There did I see grief express itself in all their varied forms; some deluged the planks with their tears; others, who demanded vengeance from heaven; and others, who, with motionless eyes, looked towards their native land, which they could no longer perceive. On one side a husband in vain sucked the breasts which were dried up with sufferings; on another a son, driven to raging madness, tormented his teeth with knocking the chains which crushed his father's limbs. Around us were planted armed murderers, with smiles on their lips, audacity

on their fronts. "Nothing was wanting to complete this scene but an instance of that dumb ferocity, that last courage of despair, of which man is capable, when his soul has become stealed beneath the torments of injustice; a female Negro gave us this example: She was pregnant, and the pains of labor seized her; by a gesture she gave intimation of it to our guards; they removed her from the crowd, and placed her upon the after part of the vessel; without shedding a tear, she uttered a moan, without shedding a perceptible infant, when she seized it, gazed on it with a fierce eye, looked around her, saw herself little observed; crawled to the edge of the ship; gave her son the first and last kiss, and precipitated herself with him into the waves. Then the alarums of disappointed avarice took the place of humanity. Urdan swore, stormed, threatened the guards. They sea-sailed with efforts! the irons of the poor Negro woman had plunged her beyond their reach; they took up the infant, but it was dead."

Murder.—The Washington, N. C. Union states that on the evening of 12th ult. Mr Samuel Harvey, a respectable citizen of Bath, was deliberately murdered on his own plantation by a runaway slave, while endeavoring to effect his arrest. The negro used a house, and has been arrested. Mr H. lived about 36 years, and had several children. His hand nearly cut from his wrist, while endeavoring to secure the same negro.

NEWBURN, N. C. March 26.—On Tuesday the 15th inst. a number of blacks belonging to the mouth, amounting to nineteen, crossed the bar lighter, with a view of making their escape to North. On Wednesday, as soon as they were ascertained, several pilots went in pursuit of them in a sloop, and the next day, at half past P. M. overtook them on the edge of the Gulf Stream. They took the negroes on board of the sloop, and abandoned the lighter to her fate. The vessel would in a few hours have probably been lost, but for the timely rescue afforded by the sloop, the weather was squally and that night blew a severe gale.

This is the manner in which the execution of a negro is viewed in a slave state:

The *Fun spoiled*.—Yesterday was the day fixed for the execution of Hardy, a black, convicted of burglary, at the last term of the Circuit Court. An immense crowd attended, and rare sport was witnessed at the gallows, where, to the great disgust of the people, a reprieve was produced.—*Columbian (Ten.) Mercury, March 8.*

A letter dated St. Pierre, Martinique, 26th ult. says:—There are thirty or forty negroes to be executed this week. We still have accounts of some distressing fires on the sugar estates, and I much trust there must be a good deal of bloodshed before the insurrection is entirely quelled."

The Br. man of war *Druid*, at Rio Janeiro, lately captured near Bahia, a slave schooner, with 58 slaves. They had nearly finished searching her, when a chance officer put his sword into the burglar's hand, one of the water tuns, and was answered by a cry within. The cask was broken open, and out crept three fine coast-of-Mina blacks.

JUVENILE DEPARTMENT.

THE TWO DOLLS.

The following amusing story is selected from *Sketches of Rural Character and Scenery*, by Miss Russell Milford. We hope our juvenile readers will learn, like little Fanny, to discard their prejudices against colored children.

Fanny Elvington was a nice little girl, who had a great many good qualities, and, like other little girls, a few faults; which had grown up like weeds under the neglect and mismanagement of her parents, who, one of the water tuns, and was answered by a cry within. The cask was broken open, and out crept three fine coast-of-Mina blacks.

It was a most unlooked aversion for Fanny, and gave her and her aunt more trouble than all her other mislikings put together, inasmuch as Pompey came offener in view than mouse or frog, spider or earwig, or chimney-sweep. How it happened nobody could tell, but Pompey was always in Fanny Elvington's way. She saw him twice as often as any one else in the house. If she went to the window, he was sure to be standing on the steps; if she walked in the Square garden, she met him crossing the park; if she could not go, she met her geraniums in the little court behind the house, but she heard his merry tone singing in broken English as he cleaned the knives and shoes on the other side of the wall; my, she could not even hang out her Canary bird's cage at the back door, but he was sure to be feeding his parrot at theirs. Go where she would, Pompey's black face and broad white teeth followed her; he wanted her very dreams; and the often her unreasonable antipathy grew upon her. Her serious remonstrances were equally useless.

The person who, next to Fanny herself, suffered the most from this foolish and wicked prejudice, was poor Pompey, whose intelligence, activity, and good humor, had made him a constant favorite in his master's house, and who had sufficient sensibility to feel deeply the horror and disgust which he had incurred in his young neighbor. At first he tried to propitiate her by bringing groundsel and chickweed for her Canary bird, reasoning to meet her with an umbrella when she happened to be caught in the rain, and other small attentions, which were repelled with absolute loathing.

Me same flesh and blood with you, missy, though skin be black," cried poor Pompey one day when pushed to the extremity by Fanny's disdain, "me same flesh and blood missy!" a fact which the young lady at her own wish more usual indignation; she looked at one; and all the reason of her aunt failed to convince her, that where the outside was so very different, the inside could be possibly be alike. At last Mrs Delmont was fain to leave the matter to the great creature of all prejudices, called Time, who in this case seemed even slower in his operations than usual. In the meanwhile, Fanny's birthday approached, and it was within a few days of that of her cousin, Thomas Delmont, it was agreed to celebrate the two double presents together. Double feasting! double holiday! Mrs Delmont's own girls had been reserved to the conclusion of the jollity, and after the fruit was put

on the table, the next moment, the girls were all seated at a table, and the table was set with the highest fabric in a sweep, a fall and so on, question of the two of the red, and the rest plenty of a la London, or the Her glories. The moment she, the second in the stripes, ordinary than the rest, to trace the footstep of the doll had appeared, her attention of complexion black, as if face, neck, black silk, party had the effect, in some acc Even Fanny doll for her shrink back of the curit that charac she gaze looked up of the most lady and What? Rags, cont the black, and show both all the same work of the doll you a And. Fe black one are to see his infant Delmont Fanny Elv ledged her half-crown, many bird

LITERARY.

WOMAN.

She was a Phantom of delight, When first she gleamed upon my sight; A lovely Apparition, sent To be a moment's ornament;

I saw her upon nearer view, A Spirit, yet a Woman too! Her household motions light and free, And steps of virgin liberty;

And now I see, with eyes serene, The very pulse of the machine; A being breathing thoughtful breath, A traveller betwixt life and death;

IS IT SO?

They have told me that thou art Not what thy own lips have told, But a fickle thing whose heart Is as vain as it is cold.

They have said that placid smile Is but meant to lead astray; That those lips are lips of guile, And those eyes are false as they;

How sleep the good, who sink to rest, By all their country's wishes blest! When spring, with dewy fingers cold, Returns to deck their hallowed mould,

HOW SLEEP THE GOOD?

How sleep the good, who sink to rest, By all their country's wishes blest! When spring, with dewy fingers cold, Returns to deck their hallowed mould,

COLLINS.

INFANCY ASLEEP.

The fairest thing that human eyes may view, Now breathes beneath my own—a sleeping child, Smiling amid its thoughts and visions mild:

FIDELITY OF WOMAN.

Not she with traitorous kiss her Saviour stung; Not she denied him with unholo tongue;

ALBUMS.

Previous to receiving your little memorial, Matilda, I had penned a few lines, expressive of my satisfaction with the design of Albums, but not with their general contents. There will always be dross intermingled with gold, until it be purified;

There are those who wing through the whole heaven of fancy in search of glittering epithets, and ingenious comparisons, tawdry embellishments, and fine compliments, to fill up the blank leaf of a lady's Album. What a sad wear and tear of brains—a world of pains for a penny's worth of praise!

MISCELLANEOUS.

HOW TO GET A PENSION.

We find the following in the Courrier des Etats-Unis, and translate it for our general readers. The interlocutor is supposed to be the commissioner at the office established in Paris to grant pensions for those whose relations were killed or wounded in the three days, and a woman, who gazette the service of the commissioner.—U. S. Gazette.

This is the commission then, is it? Yes, my fine woman. What do you want? I have come for a pension. What pension? The pension of the victims of the three immortal days.

Are you possessed?—saving my respects to you, I tell you it was on the three immortal days, the 27th, 28th and 29th of July. Come, I see it is necessary for me to take another course to be understood. What did your son do on the 27th of July?

On the 27th? He eat his breakfast, and went out to walk all day, and did not return until it was time to go to bed. It was not then on the 27th of July—and on the 28th?

On the 28th he eat his breakfast very early, and went out, leaving word that he was going to see what they were doing at the Cole de la Greve. The poor boy then got killed there? O no, for he came back to supper. Well, did he go out after supper? No; after supper he went to bed. Well then, the 29th?

On the 29th—But I must tell you that when he had gone to bed on the evening of the 28th, I took his pantaloons and hid them, to prevent his going out the next day. I beg your pardon, but he did go out, nevertheless. Without his pantaloons? Come now, the boy would not have gone out naked. Really, I don't know where he got the pantaloons, but when he came in at two o'clock, he was dressed as usual.

For the Liberator.

July, and am to have no pension! They are going to cheat me. Be calm, good woman, you shall have justice; but we must have some proofs, for is it not barely possible that your son, instead of being killed for liberty, might have left Paris? Quit Paris! Not so, I'm right sure he hasn't quit Paris, because some one met him the Sunday after in the Tuilleries, when he told one of our neighbors that he did not mean to come back. O, then he is no dead! I didn't tell you he was dead—but I lost him, nevertheless.

MECHANICS' WIVES.

Speaking of the middle ranks of life, a good writer observes—There we behold a woman in all her glory; not a doll to carry silks and jewels, not a puppet to be dangled by boys, an idol for profane adoration; revered to-day, discarded to-morrow; always jostled out of the place which nature and society assign her, by sensuality or by contempt; admired but not respected; desired but not esteemed, ruling by passion not affection; imparting her weakness, not her constancy, to the sex which she should control by the source and mirror of virtue.—We see her as a wife partaking the cares, and cheering the anxiety of a husband; dividing the labors by her domestic diligence, spreading cheerfulness around her; for his sake sharing the decent refinements of the world without being vain of them; placing all her pride, all her joy, all her happiness in the merited approbation of the man she loves.

DISTRESS IN ENGLAND.

In his recent speech in Parliament, Mr Hunt made the following appalling statements:—It had been communicated to him by letter, that taking the whole of the weavers who had signed the petition to the House which he had presented yesterday, the average earnings were not more than 4s. 6d. or 5s. per week each. When at Preston lately he had seen, instead of going to church (a lady he had gone into the miserable habitations of eight or ten of the weavers, and not one of them he had found could possibly earn more than 6s. a week. Their food consisted of nothing but oatmeal broth in the morning, potatoes for dinner, and oatmeal broth again in the evening. A man, his wife, and two children, were to live upon 4s. 6d. a week; they gave £6 a year for their miserable hovel, and had to pay 2s. a year for taxes, 2s. more towards the clergy, and three halpennies for each child; not to mention, that since any one of the family had had a new garment, and their clothes were so ragged and dirty that they were unable to go to the parish church. Think of this, ye gentlemen who talk of morality and religion—the poor are never to receive the benefits of religion—so destitute are they of clothes, and so deficient of soap to clean themselves, that the family is not able to repair to the parish church to hear the public worship. The poor man was called upon to pay his taxes when he had barely bread to sustain existence, and it was then that it would strike him that upon this pension list there were a great number of persons who ought not to be there. It would be a great honor to that House if it would shew some intention to relieve the wants of the people.

Burton, in his Anatomy of Love Melancholy, cites many curious stories. He thinks it to be "no wonder that sensible men pine away," when even "fishes wax lean." He tells of palm trees that stretch out their boughs to embrace and kiss other trees, and which give manifest signs of mutual love, and "vehement affection." A Dolphin, he says, loved a boy called Hermias, and when he died, the fish came upon land, and perished.—Another story he has of a Crane of Majorca, that loved a Spaniard, that would walk away with him, and in his absence seek about for him, and when he took his last farewell, furnished herself. "Such pretty pranks can love play with birds, fishes, and beasts."

Baltimore Clippers.—Unprecedented.—The brig James Ramsay, Capt. Drew, sailed from Baltimore for Gibraltar, had a passage out of 17 days—she stood into the bay, made a stretch into the harbor, and immediately bore away to Mahon, where she was originally bound, had a passage to Mahon of three days—discharged her cargo, and immediately proceeded to Marseilles, and had but 18 hours to that port—from Marseilles down to Malaga of seven days—then to Cork in six days, and had 82 days to Baltimore from this port. The total number of days 59 and 19 hours, going to those different ports and returning to Baltimore.

Sabbath Ball.—As a specimen of the laxity of morals or religion which prevails among the French people, we may mention that the celebrated Ball which was recently given at Paris, and at which Lafayette and his grand daughters and all the royal family were present, took place on Sunday. The American newspapers, which have alluded to the fête, have described it as occurring on the twenty-third of January, without specifying the day.

An English Bull.—In a London paper, a few days since, there appeared an advertisement (addressed "To the Blind") in which, the advertiser stated his pretensions as a reader and amanuensis, and concluded thus: "It is hoped this advertisement may meet the eye of those who, in consequence of a partial or total deprivation of sight, are denied the pleasure of reading and writing."

When you are disposed to be vain of your mental acquisitions, look up to those who are more accomplished than yourself, that you may be fired with emulation: but when you feel dissatisfied with your circumstances, look down on those beneath you, that you may learn contentment.

MORAL.

THE CONVERTED HEATHEN.

By Rev. Wm. Swan, Missionary at Selangit. There was a man whose very name was shed The dews of death on every heart around; With nightly draughts of reeking blood he fed His glutton idol MURDER. His soul found Its solace in the wild distracted sound Of parents shrieking for their children slain, Of children wailing when the moistened ground The blood of parents did with crimson stain; Destruction his delight, his pastime to give pain.

But now, he cultivates his peaceful vale! Around him youth and age in safety sleep, And hail him with a smile! This is no tale Drawn from the records Monkish craft did keep; For 'twas but yesterday this yesty deed Conveyed the news that African, now Another man, doth pray, and love, and weep! His heart is tam'd—a calm sits on his brow! The lion is a lamb! O, keep, akep, ask him how!

He heard the tidings mercy sent from heaven; He heard, and melted by the Saviour's love, Cried, 'May a murderer be yet forgiven? Save me, O Jesus, save!' while, like a dove, Descending on the prostrate from above The Spirit came: contrition's waters flow; He reads the page of truth; his fears remove; His faith and love with fairest blossoms blow, Repentance bears her fruits, and beads her branches low.

ORTHODOXY AND INFIDELITY.

We have, for a while past, been paying some attention to the sayings and doings of the New-York infidels; and it strikes us as a curious and instructive fact, that the orthodox are either doing, or encouraging and helping others to do, every indelicately good thing about which the infidels are talking. For instance, there is the subject of universal education at public expense. This is just what the orthodox, wherever they have had sufficient influence, have provided for, in their system of common schools. By this, the majority, the 'working men' of a school district, have it in their power to give their children as complete an education as they please, and to compel the rich to bear their part of the expense, in proportion to their wealth. In these parts of the country where they have not been able to procure the adoption of this system, the infidels say that they can remedy this defect, by Sabbath Schools. It is calculated that in the States of Virginia and North Carolina, there are 168,000 children unprovided with schools, and a very large part of them, without any means of learning to read. Other regions are equally deficient. These, so far as the orthodox are able to bring it to pass by their personal efforts or their influence, will be taught to read in Sabbath Schools. They are now making a special effort for that purpose.—The infidels say, too, that the Natural Sciences should be taught to the whole mass of the people. Well; here again we have, contrived, sustained, and pushed on, for that very purpose. This, it is true, is not a plan exclusively orthodox, but it is a plan in which orthodox men are, generally, very willing to do their part.—But, say the infidels, 'we need public seminaries, for the instruction of youth in the higher branches, which shall be accessible to the poor as well as the rich.' Very well; there is the Manual Labor Academy at Germantown, the Omega Institute, the Burr Seminary, a College of the Cumberland Presbyterians in Kentucky, and a seminary of the Methodists in Maine, and there shall be as many more as we can set up, in which any young man of decent morals, who is neither too proud nor too lazy to work, may earn his education as he goes along. There is, however, one important difference on this point, as on many others—the infidels clamor because the state does not establish such institutions; the orthodox take out their pocket books and establish them at their own expense.—But, say the infidels again, 'All children ought to have equal food and clothing.' Very well again; the orthodox are laboring to bring it about in the best possible manner,—by moral influence. They are endeavoring effectually to convince the rich of the utter folly and criminality of those principles which lead them to spend too much in this way; and to persuade the poor to give up those habits of intemperance, idleness, and other vices, which render them unable to do enough; and when poverty has any other origin than vice, none are more ready to feed the hungry and clothe the naked.—In fact, the practical difference between the two classes on these subjects is this: the infidels talk about certain great and expensive operations, the practicability of which is doubtful at best, and are accusing because the state does not execute them; the orthodox, by the application of their own wealth and labor, and in modes which are known to be practicable, are doing the work. Infidel philanthropy wastes itself in boastful but fruitless speculations. Orthodox philanthropy goes to work, and does what it can to ameliorate the condition of the human race.— Vermont Chronicle.

EFFICACY OF A REVIVAL.

A Jeweller in this city, has received through the Post Office, a silver watch and the following letter: 'This watch was stolen from you, and the money is the interest on the price of it; which, since it was taken, signed 'Conscience'—or rather the effect of a revival of religion. Enclosed were \$6.31, estimated interest for the value for five or six years. There was no date to the letter, and no trace of the author of it can be discovered. A package was also received by another Jeweller in this city, from the same person, containing several groves of brooches, a watch machine, some files, &c. Transcript.