



THE LIBERATOR.

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THE LIBERATOR.
Who supports the system of slavery is the enemy of the whole human race. He divides it into two societies of legal assassins—the oppressor and the oppressed. It is the same thing as proclaiming to the world, if you would preserve your life, instantly take away mine, for I want to have you. —ABBE RAYNAL.

INTERESTING ANECDOTES.
No. I.
We select the following anecdote, which is eminently illustrative of the African character, from the London Magazine for October, 1745.

A MERCILESS PLANTER, AND TWO GENEROUS NEGROES.

YORK, Oct. 6.

SIR—A gentleman newly come from Virginia, who has lived these ten years past, and whose generosity may be depended upon, entertained me with an accident of so extraordinary a nature, which happened not long since there, that I thought it might deserve a place in your magazine.

A planter of that country, who was owner of a considerable number of slaves, instead of regarding them as human creatures, and of the same species with himself, used them with the utmost cruelty, whipping and torturing them for the slightest fault.

—One of these, thinking any change preferable to slavery under such a barbarous and unchristianized master, he escaped among the mountain Indians, but unfortunately, was taken and brought back to his master.

Poor Arthur (so he was called) was immediately ordered to receive 300 lashes stark naked, which were to be given him by his fellow slaves, among whom happened to be a new negro,* purchased by the planter the day before. This slave, the moment he saw the unhappy wretch destined to the lashes, flew to his arms, and embraced him with the greatest tenderness; the other returned his mutual affection; and nothing could be more moving than their mutual benumbing each other's misfortunes.

Their master was soon given to understand that they were countrymen and intimate friends, and that Arthur had formerly, in a battle with a neighboring nation, saved his friend's life at the extreme hazard of his own.

The new negro at the same time threw himself on the planter's feet with tears, beseeching him, in the most moving manner, to spare his friend, or, at least, to suffer him to undergo the punishment in his room; protesting he would sooner die ten thousand deaths than lift his hand against him. But the

wretch, looking on this as an affront to the absolute power he pretended over him, ordered Arthur to be immediately tied to a tree, and his friend to give him the lashes; telling him too, that for every lash not well laid on, he should himself receive a score. The new negro, amazed at a barbarity so unbecoming a human creature, with a generous disdain refused to obey him, at the same time upbraiding him with his cruelty; upon which, the planter turning all his rage on him, ordered him to be immediately stripped, and commanded Arthur (to whom he promised forgiveness) to give his countryman the lashes himself had been destined to receive. This proposal too was received with scorn, each protesting he would rather suffer the most dreadful torture than injure his friend. This generous conduct, which must have raised the strongest feelings in a breast susceptible of pity, did but the more inflame the monster, who now determined they should both be made examples of, and to satiate his revenge, was resolved to whip them himself. He was just preparing to begin with Arthur, when the new negro drew a knife from his pocket, stabbed the planter to the heart, and at the same time struck it to his own, rejoicing with his last breath, that he had revenge his friend and rid the world of such a monster.

What a glaring instance is here of barbarity in one bred among christians; and of a noble, disinterested friendship, and true greatness of soul, in these two unhappy wretches!—Had they the happiness of a good education, and been blessed with the lights of christianity, such goodness, in all probability, would have exerted itself in a glorious manner for the service of their country, or all mankind. Then what manner of excuse can we make for treating this part of our species with such contempt and partiality? What in an European would be called a glorious struggling for liberty, we call in their rebellion, treachery, &c. Perseverance we term obstinacy, and melancholy (the constant attendant of slavery in a thinking soul) sickness and a savage gloominess; nay, we put them all on the footing of common humanity, that there is only an insignificant fine set on a white man that murders any of them. In a breast sensible of the least touches of humanity, compassion must arise to see our fellow creatures (for they are not the less so for being of a different climate and complexion) reduced to the most abject state in the whole creation;—and how base is it to add to the weight of their misery by the barbarous usage they generally meet with! To take those unhappy people, without the least provocation, from their own country, from every thing that is dear to them, a tender, loving wife and children, and plunge them into irredeemable slavery; is shocking to think of!—Nay, the misfortune does not end here, for their posterity in general are to undergo the same fate; and life, which Heaven designed the first and greatest blessing, is to them a continued scene of misery. Hope, the great comfort of mankind, is forever excluded; nor have their masters any regard to their immortal part, never instructing them in the rights of christianity, themselves forgetting the chief precepts of it in their usage of them, viz. doing as they would be done by.

The only arguments that can be urged in defence of this barbarous trade are, that the slaves they purchase are such beforehand, and that it is but an exchange of savage for christian masters; nay, that it is saving the lives of thousands of them, who would otherwise be sacrificed to their idols; but, in reality, 'tis the Europeans are the idols, to whose cruelty and avarice these poor wretches are sacrificed.

'Tis the authors of all the wars, bloodshed, treachery, &c. we so much condemn in them.—'Tis to get them slaves who do this, and practise crimes unknown among them before the arrival of the white people; and when an European slave appears on the coast, 'tis a sure forerunner of rapine, murder, and the greatest calamity. Then how unworthy human nature, and how opposite to the rules laid down in the gospel by our great master, is that kidnapping sort of traffic! But in a free people, as the English are, who on all occasions show the greatest abhorrence of slavery, 'tis doubly criminal.

Nature is not so partial as to confine her favors to any nation or climate: virtues as well as vices are the produce of all countries, and a nobleness of soul among these savages, as we call them, often breaks forth in spite of that cloud of ignorance that hangs over them; nor, indeed, is it possible, when one reflects on the surprising revolutions arts and sciences have made, but that some centuries hence, they may be transferred to Africa or America, and the natives of these countries have it in their power to revenge the injuries done to their forefathers by the Europeans, as easy at that time make as despicable a state in the world as the natives of those places now do.

No. II.
The anecdote is copied from the *Albany Evening Journal*. If Gabriel had been a Pole or a Greek, what piles of panegyric would have been heaped upon his memory!

GABRIEL'S DEFEAT.

The present very alarming insurrection of the Africans in the slaveholding states, imparts a thrilling interest to every thing relative to their projects for self-emancipation.

About thirty years ago, it was discovered that in the neighborhood of Richmond a plan had been devised by the colored people to spread slaughter and devastation among the whites. Three negroes had been seen by their master riding out of his stable yard. This was sufficient to create alarm. On their return, the then ascending blacks were tried by the ears of three. Though no direct evidence was obtained, yet enough was elicited to induce the belief that there had been an extensive combination formed for dreadful purposes. The Governor of Virginia offered the sum of \$10,000, and the gentleman of the city of Richmond, \$10,000 more, as a reward to any one who would give information of the heads of the project. No one was tempted to betray the secret.

A few days after the \$20,000 reward was offered, a little African boy came into a grocery-store in Richmond, and asked for a quart of rum. The grocer asked him for whom he wanted it. He said, for his uncle Gabriel. That African, when twenty-one years of age, had asked his master, how much he would take for him. His master replied, 'Gabriel, what would you say?' 'But,' said Gabriel, 'what would you say?' 'To that man,' said the master, 'you may say, 'Had I thought so, I would have paid you, said Gabriel. 'Had I thought so, said the master, 'I would not have made the offer. But as I have said it, I will not draw back.' Gabriel was manumitted. He then commenced the learning of the English language, and in a short time, intelligent, sober, and amiable. All people who knew him, esteemed him highly. He was 25 years of age, when the \$20,000 reward was offered. Such was the man who sent his nephew for a jug of rum, which cost him his life. The grocer asked the boy where his uncle Gabriel was. He replied, in the Sally Ann, a vessel at the dock, just ready to sail for St. Domingo. The grocer took the boy to wait a little for his return. Notices was given to an officer, and Gabriel was apprehended: when put on his trial, he thought some one had been tempted by the great reward to betray him, and he confessed the whole. He said their plan was to fire the city at the end opposite to the arsenal, men were appointed to ring the fire bells, and while the citizens were drawn off to extinguish the fire, they intended to seize the arsenal, rush into the city and slaughter all indiscriminately, except a few young ladies who were selected to be the wives of some of the leaders.

All these measures, Gabriel avowed as his own device. He said his earliest thoughts were occupied with these plans—that he had traded in his pecuniary, and increased his stock to \$500, at the age of 21—that he had made himself acquainted with the learning for this sole object—that he had travelled expressly through the Southern States by night, riding down man and horse, in preparing the Africans for his measures—and that he had formed his caves and remote places, depots of arms. He also told the court that had God not interfered by a great rain, that so swelled a stream in the neighborhood of Richmond, that his assembled band could not pass, they would not that day have been sitting on his judges. 'But,' said the court, 'Gabriel, we all esteemed you. You have not been thought so cruel. How could you desire a scheme of such a most indiscriminate bloodshed?' Gabriel coolly replied, 'It is not that I delight in shedding the blood of men, but there is no other way of procuring our freedom. I love my nation.—We have as good a right to be free from your oppression, as you had to be free from the tyranny of the king of England. I know my fate—you will take my life. I offer it willingly, as a martyr to liberty. My example will raise up a Gabriel, who will Washington-like, lead on the Africans to freedom.' Gabriel was executed by having a horse attached by each of his four limbs, and was thus torn asunder. He died without a murmur, cool, collected in the faith that his death would not be in vain.

The incidents are embodied by some Africans in the song called 'Gabriel's Defeat,' and set to a tune of the same name, made also by a colored man. The writer of this has heard the tune in Virginia. It is a favorite air in the dances of white people. It need not be added, that the song is popular among the colored population of the South.

* Three planters, in any case of emergency, form a court to try slaves.

THE ART OF PREVENTING SLAVE INSURRECTIONS.

ILLUSTRATED IN FOUR CONSULTATIONS.

Meeting III.—HENRY, ALFRED, and CESAR.

HENRY. As the particular object of the present meeting is, to hear and consider what Alfred has further to object to the proposal war, I move that he proceed without reserve, and without delay.

CESAR. I second the motion.

ALFRED. The subject proposed demands of each of us the most serious and impartial consideration. It is emphatically a case of life or death to thousands of our fellow creatures. Such a case must never be decided by prejudice or violent passion, but with strict regard to justice, to the representation of the Most High, and to our accountability to him. I agree with each of you in the belief that Negroes have as just a claim to freedom as the people of any other color; that the slaves have a manifold fold more reason for complaint than the white people had when they made their appeal to arms as the cause of liberty;—that, on their own principles, our oppressors would have no ground to assert, nor could we immediately resist, as they would, our emancipation, though the measure should involve the destruction of half the people in the United States.

But, my beloved brethren, we ourselves have sinned more against God, than the white men have against us. Yet he has not cut us off—he has been long suffering and kind—he has waited to be gracious—he will wait, and is ready to pardon all our iniquities. Not only so, he is desiring to bless the whole man who oppresses, and to prosper him, and to show all their cruelty. Should we not then be more than ever, by exercising the same spirit towards all who have done us wrong?

I must also observe to you that I have professed to be a Christian, a disciple of the Prince of peace, who was meek and lowly of heart—who never rendered evil for evil—who loved us, and suffered for us, leaving us an example that we should follow his steps,—who in the agonies of death prayed for his insulting persecutors, and who has said to us all—'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that you may be the children of your Father who is in heaven.' He has also required us to pray to God to forgive us our trespasses, as we forgive those who trespass against us.—It is a solemn assurance that if we do not forgive, we shall not be forgiven. 'Be not overcome of evil, but overcome evil with good,' is also a divine injunction.

By these passages you may see what a kind God we have to serve—what a merciful Saviour has died for us—what a benignant temper he has displayed—what a blessed example he has set—what holy precepts he has given us, respecting our feelings and conduct towards our 'enemies,' or those who 'curse us,' or 'hate us,' or 'persecute us.'

Supposing then that all the slaveholders were as bad as the characters here described; would killing them be blessing them, or doing good to them, or praying for them, or forgiving them? Is this the way to 'overcome evil with good,' and to show ourselves the followers of him 'who died the just for the unjust that he might bring us to God?' Can I be a follower of Christ in becoming a leader, or a persecutor, in a work of insurrection, violence, and revenge? Whatever I can do from love I am willing to do for the emancipation of my fellow slaves; but I cannot indulge hatred, and sacrifice my soul for the emancipation of my own body, or the bodies of my brethren. Nor can I offend my God and dishonor my Saviour, to acquire the name of a patriot or a hero. Indeed I think true patriotism always seeks the peace of one's country; and true heroism is shown by facing dangers in doing good.

CESAR. You have mentioned me, ALFRED, by your sermons. But I must confess I have been making and commands in the Bible before the white men's Revolution?

ALFRED. Yes, Cesar, they have been in the Bible more than a thousand years, and they were brought to America by the first settlers of the country.

CESAR. It seems to me that there must have been some mistake about this matter. If such sentiments were in the Bible, and explain these as you have stated them, how could the white men make their wars? and how could ministers of the gospel approve their conduct?

ALFRED. I cannot account for those things any better than I can account for their making slaves of me. I suppose, however, that in both cases, they explain the scriptures so as to make them agree with their passions and prejudices. They profess to

think it right to hold us as slaves; yet their Bible tells them to do unto others as they would that others should do to them. But we should do right, whatever wrong the white men may do, and imitate none but further than they 'walk in love.'

CRAB. *Walk in love!—Walk in love!*—I see but little of this in the conduct of my master. But when I have calmly related to him what were the terms of my instruction and indiscrimination war against the white people, I have been shocked at the prospect before me, of carnage and distress. Indeed I think I never should have projected such an enterprise, had it not been for the successful example of our white men, and their unceasing praises of a war for liberty,—and of the agents concerned in their Revolution.

HENRY. I was about to make a few remarks, but I perceive that the moment has come for us to depart. Let us be punctual to-morrow evening. Adjoined.

COLONY IN UPPER CANADA.

The Rev. Nathaniel Paul, agent of the Wilberforce settlement in Canada, and formerly pastor of the African Baptist Church in this city, arrived here on Wednesday, the 10th Aug. bringing with him letters of instruction and other credentials, authorizing him to visit Great Britain, to solicit such aid as may be conducive to the prosperity and future welfare of that infant settlement. He was accompanied by the signed authority of the Lieut. Governor. The information received from the above gentleman was truly gratifying, and it is to be hoped that the friends to that and every other good cause, will assist him in his philanthropic exertions, so requisite to the immediate prosecution of his mission abroad. The state of affairs in the settlement may be seen from the communication in this number from the above place. Editors friendly to the above communication an insertion in their papers.—*Albany African Sentinel.*

WILBERFORCE SETTLEMENT, U. C.
Mr Editor.—It will no doubt be gratifying to our friends who in different parts of the state of New-York and elsewhere, have taken an interest in our welfare, and have aided us in selecting this infant settlement, to hear from us, to know how we are getting along; we therefore beg the favor of communicating to them, through the medium of your very useful paper, a short account of the state of affairs. Through the goodness of God we have all enjoyed our usual degree of health. We have erected for our accommodations comfortable log buildings, and have a portion of our land in a state of cultivation; our crops at present continue to smile upon the labor of our hands; we shall raise the present year nearly enough to supply the present number of settlers. The people are industrious, and well pleased with their present location; and it is believed that none of them could be induced to go to any other place. Two religious societies have been organized, one of the Baptist, under the pastoral care of Elder Nathaniel Paul, and the other of the Methodist, under the care of Elder Enoch Adams; and we are happy to add, that the utmost degree of harmony exists between the two churches. A sabbath school, under the superintendance of Mr Austin Steward, late of Rochester, is in successful operation; and a day school for the instruction of the children, is taught by a daughter of Elder Benjamin Paul, late of the city of New-York; and in addition to which, a temperance society has been formed, consisting of about thirty in number; and the voice of the people is decidedly against ardent spirits ever being introduced as an article of merchandise among us. There are, however, a number of families who have emigrated from the states, whose pecuniary circumstances will not admit of their coming at present to join us, but are compelled to take labor in the neighboring settlements upon shares and hands; many of the states are longing to join us, but on account of their limited means are not able to carry their designs into effect. We feel grateful for past favors, but will not the eye of the Philanthropist be turned toward their condition, and his hand opened to supply their wants, that they may thereby be enabled to join their brethren, to help forward one of the most noble enterprises that ever was started, to elevate the too long degraded African, this side the Atlantic?

The annual election of the board of Managers, whose duty it is to appoint agents, and to take the oversight of the general concerns of the settlement, took place July 11th, when the following persons were duly elected:—Austin Steward, Benjamin Paul, Enoch Adams, William Bell, Philip Harris, Abraham Dangorbell, Simon Wyatt. The newly elected board, considering the limited means of the colored people generally, and the absolute necessity of pecuniary aid, and in order to carry so desirable an object into effect, and to secure its permanent character, have re-appointed Mr Israel Lewis their agent to obtain collections in the states, and the Rev. Nathaniel Paul, late of Albany, whose standing as a minister of the gospel, and whose devotedness to the cause of his colored brethren, are too well known to need any recommendation from us, to embark for England, for the same purpose. He will receive fully as much as he can do, and he will be enabled to defray the expense of his voyage, and should a kind Providence smile upon the exertions of our agents, we have no doubt but in the course of a few years, that this settlement will present to the public such a state of things as will cheer the heart of every well wisher of the African race, and put to silence the clamor of their violent enemies.

By order and in behalf of the Board,
AUSTIN STEWARD, Chairman.
BENJAMIN PAUL, Secretary.

The slaveholders and slaveholders of the West India colonies of Great Britain, are much excited by the disposition manifested in the mother country, to emancipate their slaves, and meetings have been held, and resolutions adopted, in Jamaica and Grenada, in which the purpose of separation from Great Britain is avowed, in case the scheme of emancipation should be persisted in.

COMMUNICATIONS.

For the Liberator.

SLAVERY IN LOUISIANA.

MR EDITOR.—Knowing that you take a deep interest in whatever relates to the treatment of that part of the human family who are held in bondage by their white brethren, I send you an extract of a letter from the graphic pen of Arthur Singleton, Esq. alias Rev. HENRY C. KNIGHT, late Rector of Prince George's and St Bartholomew's Parishes, in Montgomery county, Md. Mr Knight is now a resident of this city, and has recently published two volumes of Lectures and Sermons, which are spoken of in terms of high commendation by all who have read them, among whom are several distinguished divines in this city.

'The plantation mansions are commonly of one story, light and airy, with surrounding piazzas, and delightfully fragrant orange-trees. You can imagine nothing more grateful, than to walk among these orange groves. Not far from the mansions, may be seen immense sugar-houses; and long rows, or squares, like a fort, of slave-quarters; with a tall bell-pole in the midst, to summon the slaves from their repose to their tasks at day-break. It appears rather a paradox, that a planter, although he may be a man of great talents, and yet has an abhorrence of a slave-driver. I learnt many particulars about the living, and punishment, of slaves. The planters, although kind and hospitable to visitors, are, perhaps more from custom and policy than inhumanity, cruel task-masters to their slaves; or boys and wenches, as they call them, however old. A sugar planter is discouraged, if he cannot pay for his plantation in five or six years; and thinks, if he get ten years labor from a slave, he does well, although the slave then dies. The slaves have three distinct tasks on every day: the before-sun-task, the day-task, and the evening-task. A planter is not rich, unless he owns a hundred slaves; and, in the cotton season, may be seen, sometimes, four or five hundred at once in a field, in their loose gabardines, picking the bolls. Little children can do this work; and small boys go entirely nude, in some places. Under some masters, the slaves, unless they raise poultry themselves, which they are permitted to do, receive but an only three times a year, and this on holidays. Their usual fare is, a peck of corn in the ear a week, which they must huck in their hand-mills; and the grit, or refuse, of rice, like the western screenings of wheat; and for relish, a salt herring. I regret to say, that the slaves will frequently exchange even their scanty unvaried meal for whiskey, which is sometimes distilled from the Carolina potato; any expedient to aid them to forget their miseries. When they pressed in droves to their several tasks, a driver follows, with a huge long heavy stick. If a slave be slack in his labor, his feet are locked in the stocks, and his back answers it. A girl, fringing out at nights, may wear, for a week, under her chin, an iron rail, with a sharp-peaked border. My desire is not, that the Creator would have mercy on the masters, as they have mercy on their suffering slaves. Even female nature here sometimes loses its commiseration for the slave, as may be exemplified by the following singular relation. A rich planter's lady had long been in a consumption, and was now in the last stages of life; when, one day, one of her old slaves came to the gate, nearly blind, and bending down under the burden of almost one hundred years of faithful service for herself, and her father, and her grandfather, before her. His remnants of clothing were so patched, that you could hardly tell what patch was ever of any color, or substance. On his woolly head, all grey with age, was a cap of straw of the following singular relation. A rich planter's child, and said that he had crept up once from the cotton field, and had been three days coming, to give his sick mistress before she died. His mistress sent for him to come in, and spake kindly unto him; and when he was going to try to walk back again, he turned, and begged of his sick mistress to give him a little salt to put into his grit, or small hominy of rice. 'Begone,' cried the almost dying mistress, flying into a deep rage; 'begone; out this instant, you are the cause of my relation; out, out, I say; I'll send you to the driver.' No word can add to it. It is painful to reflect, that from the sweat of the brows of these trampled wretches, do we receive many of the comforts, and luxuries, of life.'

CAUSES OF SLAVE INSURRECTIONS.

To the Editor of the Liberator.

Sir—I have sometimes heard people say, that if it had not been for the Liberator, the slaves in Virginia would have been quiet. Opinions of the kind are uttered with the greatest gravity and confidence by persons who have never seen the Liberator, and in the absence of all evidence that any one of the persons concerned in the late sanguinary proceedings in Virginia had ever read the paper. The truth is, that men are too ready to ascribe sudden and violent eruptions of evil to the operation of temporary causes. Every one is more ready to charge any sickness under which he may be suffering to some accident, rather than to a decaying constitution; he is willing to flatter himself that his malady is not deeply rooted in his frame. There would, perhaps, be some show of justice in charging the recent insurrection to the Liberator, if no other obvious and sufficient causes of such risings could be pointed out, or if this were the first occasion on which slaves had risen against their masters. But, sir, the causes of negro insurrections may be discovered without any deep research,—they obtrude themselves upon our observation. Negroes, like other men, have a spirit which rebels against tyranny and oppression. It is their wrongs and sufferings which have driven them to

the unjustifiable measures which we now lament. Let any unprejudiced person read the law, or observe the practice of slavery in the Southern States, and he will see sufficient cause of insurrection, and will only wonder that they are not more frequent. He will find that men are bought and sold like cattle, that the mother may be torn from the child and carried to a distant region where she will never see his face again, that negroes are compelled to work like brutes, that they are deprived of the produce of their labors, that they are hated and despised and regarded as inferior beings by the whites, that their color is a badge of ignominy, that the laws give them no protection against the insults and injuries of men of a different color from themselves; that the courts of justice are shut against them; that whatever may be their wrongs, they can bring no suit for redress; and that they are subjected to cruel punishments for trifling offences. Would it be strange if a people thus crushed and borne down should entertain feelings of indignation against their oppressors? Let a stranger go into a southern city and observe the squalid appearance and coarse and tattered garments of the blacks, perceive their total ignorance, and notice the unfeeling insolence and scorn with which they are treated by the whites, will he wonder that such a population should sometimes become unquiet and troublesome? Let him observe their sullen looks as they slowly retire to their dwellings when the evening bell informs them that they can be tolerated no later in the streets, will he be surprised at learning that they nourish a bitter feeling of hatred against that class which is thus daily interfering with their enjoyments; or that this bell, like the curfew in England which roused in an instant all the rage of the Saxons against their Norman oppressors, should operate in the same manner on the minds of the negroes? Let the stranger then listen to the military music of the armed watch which is kept all night in the city; and in case of an alarm of fire by day or night, let him watch the citizens rushing from their houses armed with muskets and carriage-boxes, and then let him ask himself whether slaveholders do not anticipate insurrections among their slaves? And as these precautions were taken long before the Liberator was established, may he not conclude that symptoms of dissatisfaction also existed among the slaves before that time?

Other obvious causes of insurrection might easily be pointed out; but I shall only advert to one.—This is a land of freedom. Nothing can prevent the slaves from hearing conversation and declamation of liberty and the rights of man. They perceive our annual celebration on the fourth of July. Can they fail to learn something of its causes? Do not our boasts of our resistance to British oppression sometimes reach their ears? Are they deaf to the sympathizing applause with which the accounts of the noble resistance of Poland to Russian despotism, have been received in America? It cannot be, even if they had less of a human nature than the whites, even if they were not keenly sensible of their wrongs, they would soon learn from their masters how to prize freedom.

But, sir, every one who is at all familiar with ancient or modern history, must be aware that conspiracies and insurrections have always been frequent among slaves. They are the natural fruit of oppression. It would fill volumes to give an account of all the risings of slaves which are recorded in the history of Greece, Rome, South America, the West Indies, and the United States. Hundreds of such cases have probably occurred long before the invention of printing, and in places where newspapers were never circulated. For slaveholders then to ascribe the recent disturbance in Virginia to the Liberator, seems very much like the charge of the wolf against the lamb of maddening the stream from which he was drinking, while he was standing at a point below him. It is as unreasonable to call the Liberator the author of the outrages of the blacks, because it has endeavored to warn the southern people of their danger, as it would be to charge a man with having set fire to your house, because he works you and told that it was in flames. O. L.

A VOICE FROM THE WEST?

PITTSBURGH, (Pa.) Sept. 1, 1831.

At a large and respectable meeting of the colored citizens of Pittsburgh, convened at the African Methodist Episcopal Church, for the purpose of expressing their views in relation to the American Colonization Society, Mr. J. B. VASHON was called to the chair, and Mr. R. Bryan appointed Secretary. The object of the meeting was then stated at considerable length, and in an appropriate manner, by the Chairman. The following resolutions were then unanimously adopted:

Resolved, That we hold these truths to be self-evident: that all men are created equal, and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.—Liberty and Equality now, Liberty and Equality for ever!
Resolved, That it is the decided opinion of this meeting, that Africa is not a suitable country to which the better informed part of our people should be sent out of these United States, so that the claim of

very man to be treated more highly; but we are determined not to be cheated out of our rights by the colonization man, or any other set of impostors.—We believe there is no philanthropy in the colonization plan towards the people of color, but that it is got up to delude us away from our country and home to the burning shores of Africa.

Resolved, That we, the colored people of Pittsburgh and citizens of those United States, view the country in which we live as our only true and proper home. We are just as much natives here as the members of the Colonization Society. Here we were born—here bred—here are our earliest and most pleasant associations—here is all that binds man to earth, and makes life valuable. And we do consider every colored man who allows himself to be colonized in Africa, or elsewhere, a traitor to our cause.

Resolved, That we are freemen, that we are brethren, that we are countrymen and fellow-citizens, and as fully entitled to the free exercise of the elective franchise as any man who breathes; and that we demand an equal share of protection from our federal government with any class of citizens in the community. We now inform the Colonization Society, that should our reasons for this, then we may desire to remove. We will apprise them of this change in due season.

Resolved, That we, as citizens of these United States, and for the support of these resolutions, with a firm reliance on the protection of divine providence, do mutually pledge to each other our lives, our fortunes, and our sacred honor, not to support a colony in Africa nor in Upper Canada, nor yet toigrate to Hayti. Here we were born—here will we live by the help of the Almighty—and here we will die, and let our bones lie with our fathers.

Resolved, That we return our grateful thanks to Messrs Garrison and Knapp, editors of the Liberator, and Mr. Landy, editor of the Genius of Universal Emancipation, for their untiring exertions in the cause of philanthropy.

Resolved, That the proceedings of this meeting, be signed by the Chairman and Secretary, and published in the Liberator.

J. B. VASHON, Chairman.
R. BRYAN, Sec'y.

For the Liberator.

MEETING AT ITHACA.

A meeting of the people of color was held at Ithaca, Tompkins Co. N. Y. on the evening of Sept. 2d, 1831. Stephen Myers was chosen President, C. S. Morton, Vice President; William Augustus, Secretary, and a committee consisting of the following persons.—S. Myers, Henry Thompson, C. S. Morton, Wm. Augustus, James Lewis, and Nicholas Woods—after which choice the following resolutions were unanimously adopted:

Resolved, That the object of this meeting is to see how many there are in favor of the Wilberforce Colony in Canada, and how many there are who will support the papers which advocate that cause.

Resolved, That we deem it proper that a Convention be held in Albany on the 1st of Nov. 1831, for the above mentioned purpose, at the house of Mr James Thompson, three days successively.

Resolved, That the proceedings of this meeting be published in the 'African Sentinel,' and a public invitation given to all the colored community.

Resolved, That Mr John G. Stewart, of Albany, be nominated candidate for President of the Convention.

Resolved, That as many as can, throughout Tompkins County, will attend the Convention. Mr Henry Thompson, of Albany, was appointed to deliver an address before the Convention.

Meeting adjourned sine die.
S. MYERS, President.
Wm. AUGUSTUS, Sec'y.

DREADFUL HURRICANES.

An awful and destructive storm of wind and rain occurred at New-Orleans on the 16th ult. It raged without abatement until the evening of the 18th.—Lost estimated at half a million of dollars. Great damage was done to the shipping.

On the 15th ultimo, the island of St. Jago de Cuba was visited by one of the most tremendous hurricanes ever known in the West India. Several lives were lost and an immense amount of property. Families started the inhabitants in the face. The hurricane extended to Martinique.

PORT-AU-PRINCE, Aug. 23, 1831. The accounts of the late hurricanes from Aux Cayes, Jacmel, and Jacmel, are most deplorable.—especially from Aux Cayes, not more than 12 houses remaining standing there; the rest are levelled to the ground, and in Jacmel, 200 out of 400 were blown down.

The loss of lives is immense, supposed to be not less than from eight hundred to one thousand; the bodies of seven hundred persons were found after the storm had subsided. The vessels in the harbor were all destroyed. The cattle and other animals, swine, sheep, and horses, were wrung, the remains were seen and two cannon of the brig saved; the remains of the schooner perished.
Fragments of property, scattered being buried under the ruins of the houses, which were blown down. The town of Jacmel was nearly destroyed, and all the vessels in the harbor totally lost.

SLAVERY

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SLAVERY RECORD.

FURTHER PARTICULARS.

SOUTHAMPTON AFFAIR.—At the last dates from Virginia, every thing was quiet in Southampton County, and the troops had all returned to their homes. The Richmond Whig gives a long and circumstantial account of the insurrection, in order to correct the thousand false and imperfect statements which have found their way into the newspapers from various sources. This account is too long for us to copy. The writer thinks that not more than 40 to 50 negroes had been engaged in the horrible massacre—that the plot was first conceived and commenced by Nat, a preacher and professed proselyte. It seems these wretches spared their own color, however friendly the slaves might have been to their owners, so that the negro women are able to give and have given the most heart-rending descriptions of the murders where all the whites were despatched. An old negro woman in the family of Mrs. Vaughan, describes the approach of the negroes.—Mrs. Vaughan was at the table, and giving some directions for dinner—she had heard nothing of the insurrection—saw at a little distance a great dust raised by the horses on which the negroes were mounted—asked her female servant what that could mean—in a moment the murderers were before the house—she ran in, and from a window begged for her life, telling the negroes to take whatever they chose from the house—the answer was two shots, one of which was in her foot—she fled to her room from a chamber, (not knowing what was passing,) descended, and seeing the villains armed, begged for her life—she was at once fired upon and killed—a son of Mrs. V. aged 15, at a still-house, was also shot, hearing the firing, and as is supposed thinking his brother had returned from the village of Jerusalem, approached the house, and as he jumped over the fence was shot by the negroes. This is only one among many blood-chilling narratives.

It seems from the confession of the prisoners that Nat had told a few choice spirits that 80,000 blacks in the neighboring counties and North Carolina, were ready to rise on the word being given. By some mistake a few commenced the work of destruction one week too soon; the rest were anxiously waiting for the 4th Sunday in August. Had it not been for this mistake, there is no doubt the rising would have been very general, and the slaughter of whites almost equal to that of St. Domingo. Nat is a shrewd fellow, reads and writes, preaches, (professing to be of the Baptist denomination,) has had a great influence over the minds of the blacks as a prophet—had lately seen signs in the sun which promised success to the cause of African liberty, &c. He had not been in the country long. It is asserted that Mr. Travers, the owner of Nat, who with his whole family were murdered were the most humane and fatherly towards his slaves, of any man in the country. But Nat had no respect of persons; his object was a total extinction of all those who held his race as slaves.

Extract of a letter from Southampton, to a gentleman in Richmond, Va. dated 18th Sept. 1831.

CECILIARIA, Sept. 4. We expected you would be a little uneasy about us, from the many rumors that were abroad in the land.

It came upon us as unexpectedly as any thing possibly could, and produced a pretty general panic, especially among our females. In fact it was a desperate affair. I have been engaged three or four days, trying those scoundrels; fourteen have been tried—thirteen of whom have been condemned, and one acquitted. There are a number still in jail; about forty are supposed to have been shot in the woods and other places. One of the leaders, a free fellow, was found shot a few days ago; supposed by his own hand, as his hat was hung on a stake near him, and his pistol lying by him—so that all have been taken and destroyed, except their principal leader, Captain Nat. This fellow is very improperly represented to be a Baptist preacher. I wish you to see the editors of your papers in this subject, and say to them, that that account from the information I can obtain, is an entire mistake. He never was a member of the Baptist or any other church; he assumed that character of his own accord, and has been for several years one of those fanatical scoundrels that pretend to be divinely inspired; of bad character, and never contemned, except by a very few of his deluded black associates. To give this explanation, is an act of justice, to which I am sure they will readily accord.

Something alarming.—A letter by yesterday's mail states, the militia of Norfolk, Nansemond, and Princess Ann counties, and the United States troops at Old Point Comfort, had been ordered out to guard the Dismal Swamp, in which it is asserted from 2 to 3000 blacks are concealed. It was ascertained that there had been a concert between those concerned in the late massacre and those in the swamps; and apprehensions were entertained that there would be a new breaking out.—N. Y. Gas.

Another Insurrection.—A detachment of United States troops, according to a letter from Norfolk, Va. dated the 9th inst. was ordered to depart from Newbern, N. C. on Friday morning last, to quell increasing disturbances among the negroes. The whole town was represented as being in the greatest confusion.—Phild. Gas.

COMMENTS OF EDITORS.

The Richmond Whig contains an account, drawn up by the editor of that paper, of the events and circumstances which occurred in the late negro insurrection in that State. The editor belonged to a troop of horses that were despatched from that city to assist in the suppression of the insurrection, and therefore was able to relate what he saw, as well as something that he ascertained from others. The butcheries on both sides were dreadful. On the part of the insurgents, the indiscriminate slaughter of fami-

lies—men, women and children, is shocking to the feelings, and affords a melancholy and most distressing, as well as a natural result of the state of things in a large portion of our country. It is one of the necessary consequences of slavery; and it is perfectly idle to attempt to conceal it. As we have no doubt the editor of the Whig, when he proposed to give the account of the expedition, was forcibly impressed with the idea we have suggested. After speaking of the atrocities committed by the blacks, he says: 'It is with pain we speak of another feature of the Southampton rebellion; for we have been most unwilling to have our sympathies for the sufferers diminished or affected by their misconduct. We allude to the slaughter of many blacks without trial, and under circumstances of great barbarity. How many have been thus put to death (generally by decapitation or shooting) reports vary; probably, however, some five and twenty, and from that to forty; possibly a yet larger number. To the great honor of Gen. Eppes, he used every precaution in his power, and we hope and believe with success, to put a stop to the disgraceful procedure. We met with an individual of intelligence, who stated that he himself had killed between 10 and 15. He justified himself on the grounds of the barbarities committed on the whites.' The editor, however, acknowledges that his feelings were changed afterwards, and induced him in some measure to apologize for these people: and he adds, 'Let the fact not be doubted by those whom it most concerns that another such insurrection will be the signal for the extermination of the whole black population in the quarter of the State where it occurs; and he afterwards repeats his persuasion, 'that another insurrection will be followed by putting the white race to flight.'

This language, and the ideas and feelings which it naturally and even necessarily excites, are shocking to the mind. It is obviously intended to be understood as a threat to the blacks, to deter them from the commission of such outrages in future. But the consequences of it, if it is understood by that description of persons, may be as terrible to the whole as to the blacks. Miserably ignorant and degraded as the latter are, a sense of their own situation, and the apprehension of the barbarities which they consider themselves entitled to receive, whenever they become so far excited by any cause, as to make an effort for their own emancipation, it is to be expected they will be roused to madness; and, in such bosoms, vengeance is the most natural feeling of the heart. Convince them that, if subdued, they will be subjected to promiscuous and indiscriminate slaughter, and the evils to be apprehended are of the most terrible and appalling character. All the whites who may fall within their power, must expect to be butchered without mercy. And as they will have the first opportunity to vent to their feelings, the calamity will fall upon the whites, before there will be the least possible chance of interference from abroad to save them.

Whatever feelings, then, the editor of the Whig might have imbibed from the distressing scenes which he had so recently witnessed, we cannot but think it would have been more discreet in him to have withheld them from the public, lest the consequences of the insurrection might, in some possible emergency, have proved fatal to those who are so justly desirous of promoting. Nor do we see any particular use in thus predicting future events. By his own account, the persons engaged in suppressing the insurrection, adopted the practice which he suggests. Many of the negroes in the region of the insurrection were slaughtered under circumstances of great barbarity.—N. Y. Daily Adv.

SLAVE INSURRECTION.—The Southampton tragedy appears to be drawing to a close. The insurrection is suppressed and it only now remains to try and punish the offenders. During the progress of the insurrection, there has been enacted a more savage and blood-thirsty character, than any which has occurred in this country since its early conflicts with the savages, with the single exception of Gen. Jackson's barbarous massacre of the Indians, after he had gotten them into his power, at the Horse Shoe Bend. The blacks made an indiscriminate slaughter of all who fell within their reach, without distinction of age or sex, and the whites, on their part, shot down the blacks, and who were completely within their power, and frequently with suspicion only, with as little compunction or remorse, as they would destroy a venomous reptile or a ferocious wild beast. These barbarities indicate a callousness of heart, which could have been produced only by long familiarity with scenes of cruelty and oppression—a callousness and a desperation of character, which give fearful omen, of future conflicts, connected with which, the peace, past, and the mercer child's play. The consciousness of insecurity and the dread of renewed troubles, are apparent in every thing we see from the vicinity of the late rising, even in those articles which are intended to quiet the fears of the community. So apparent are these fears, that in papers of high standing, the atrocious threat has been made and the other rising, like that in Southampton, shall be the signal for the indiscriminate destruction of the whole African race in the Southern Country! A more blood-thirsty idea never entered into the imagination of the veriest despot that ever lived. To give over a whole race of more than two millions of human beings, to butchery and destruction, and all for the fault of a few misguided and deluded individuals, would be an act of fiend-like enormity without its parallel in the history of modern times.

If such feelings are indulged on the part of the whites, how much stronger must those be which are now smothered and concealed in the bosom of the blacks, who considered themselves as deeply injured and oppressed, by being deprived of that freedom which they are taught so highly to prize, even by their masters, themselves, whenever they speak in reference to the Greeks, the Egyptians, or the oppressed of any other country than our own? With such feelings, then, as are mutually cherished, and with such dispositions as have been developed, a long period of quiet is not to be anticipated, and when the evil day shall come, terrible will be the coming thereof.—Wholesale Spy.

From the Kentucky Argus, Aug. 17. EXECUTION OF THE CRIMINALS.

The execution of the four slaves took place at Lexington on Saturday last. Gatewood's Bill for burning a barn, Rogers's Bill for rape and murder, Lewis's Harry for attempt to poison his master, and Rogers's Hoos for rape.

The crowd which attended at the place of execution was very variously estimated from ten to twenty thousand. There was unusually good order preserved, and no accident occurred; that we have heard of. The three first named persons, were informed, confessed their guilt, the last persisted in denying his innocence. They each addressed the crowd, and expressed their hope in Jesus Christ as their Saviour, and a resignation to their fate.

INSURRECTION AT CARACCAS.

On the 11th May, the black population of the Caraccas rose and took forcible possession of the goal, from which they liberated about 150 prisoners. The Governor of the prison and several others were killed, but the Police, aided by the inhabitants, restored tranquility. These formed themselves into a guard, and about 140 persons concerned in the rising were arrested, of whom thirty (including two women) were shot. At Santa Martha the Tiradores revolted, and on the 26th July took possession of the fortifications and imprisoned the authorities. On the 27th, the militia, assisted by the Indians, who came in to support the Government, succeeded in quelling the revolt.

BOSTON, SATURDAY, SEPTEMBER 17, 1831.

Our colored population, at this awful juncture, have no help or security but in God. Let them cry mightily to him for succor, and he will surely answer their petitions. It is better to pray than to fight. We insert the following notice with unspcakable satisfaction.

For the Liberator.

FASTING AND PRAYER.

It was a custom in ancient times with the patriarchs, prophets, and all others who believed and worshipped the true God, when sorely afflicted by oppression, to assemble in their respective places of worship, and devoutly give themselves up to humiliation and prayer.

Believing in the example herein mentioned, as comprising with the true principles of christianity, the African Church, in Boston, in conformity to that custom, have appointed the 28th day of September, instant, to be observed among them as a day of fasting and prayer in behalf of their afflicted brethren, groaning so sadly under every species of cruel barbarity; that the Lord God of the holy prophets would extend towards them his arm of deliverance, and rescue them from present cruelties, and graciously save them from the evils to come. The Church have therefore thought proper, and do hereby respectfully give invitation to all the colored inhabitants of this city and vicinity, of every denomination, to unite with them in this solemn service. In the propriety and expediency of such procedure, they feel themselves fully justified by the Holy Scriptures, especially in the case of Queen Esther in behalf of her nation, the Jews, in the days of their lamentation. The Church furthermore recommend to all the colored churches throughout the United States, to observe the day in the like manner with themselves, and to forget not to pray also for the prolonged life of all strenuous advocates for the cause of the bleeding sons of Africa. It is earnestly hoped, by this timely notice, that all will be prepared to attend to the duties of the day, as has been requested, by abstaining entirely from all worldly pursuits, and enter solemnly into the services of the occasion.

Done by order and in behalf of the African Baptist Church of Christ, in the city of Boston, this 12th day of September, in the year of our Lord one thousand eight hundred and thirty-one. J. T. HILTON, Church Clerk.

EXTRAORDINARY CONDUCT.

It is known to our readers, that the establishment of a College in New Haven, for the education of colored youth, is contemplated by some philanthropic individuals. This benevolent intention has created a high effervescence of feeling in that city. A public meeting of the citizens was called on Saturday last, to take the subject into consideration. Here follow its resolutions, as advocated by Judge Dagget, N. Smith, R. L. Ingersoll, and L. H. Townsend, Esq. and adopted by about 700 'freemen' of the Rev. S. B. Jocelyn (one of the most devoted philanthropists living) and three others opposed and voted against them. We are compelled to defer the expression of our astonishment and disgust at these proceedings, until next week.

At a City Meeting, duly warned and held at the City Hall, in the City of New-Haven, on Saturday, the 10th day of September, 1831, to take into consideration a project for the establishment in this City of a College for the education of Colored Youth, the following Resolutions and Resolutions were unanimously adopted, viz— Whereas endeavors are now making to establish a College in this city for the education of the colored population of the United States, the West Indies, and other countries adjacent; and in consequence with the establishment, the immediate abolition of slavery in the United States is not only recommended and encouraged by the advocates of the proposed

College, but demanded as a right; and whereas an omission to notice those measures may be construed as implying either indifference to, or approbation of the same;

Resolved, That it is expedient that the sentiments of our citizens should be expressed on these subjects, and that the calling of this meeting by the Mayor and Aldermen, is warmly approved by the citizens of this place.

Resolved, That inasmuch as slavery does not exist in Connecticut, and wherever permitted in other states, depends on the municipal laws of the State which allows it, and over which neither any other state nor the Congress of the United States has any control, that the propagation of sentiments favorable to the immediate emancipation of slaves, in disregard to the civil institutions of the states in which they belong, and as auxiliary thereto the contemporaneous founding of Colleges for educating colored people, is an unwarrantable and dangerous interference with the internal concerns of other states, and ought to be discouraged.

And whereas in the opinion of this meeting, Yale College, the institutions for the education of females, and the other schools already existing in this city, are important to the community and the general interests of science, and as such have been deservedly patronized by the public; the establishment of a College in the same place, which admits the colored population, is incompatible with the prosperity, if not the existence of the present institutions of learning, and will be destructive of the best interests of the city.—And believing, as we do, that if the establishment of such a College in any part of the country were deemed expedient, it should never be imposed on any community without their consent.—Therefore resolved, by the Mayor, Aldermen, Common Council, and Freeholders of the City of New-Haven, in City Meeting assembled, that we will resist the establishment of a proposed College in this place by every lawful means.

And on motion it was voted that the proceedings of this meeting be signed by the Mayor, and countersigned by the Clerk, and published in all the newspapers of this city.

DENNIS KIMBERLY, Mayor. ELISHA MUNSON, Clerk.

For the whole city turned out, on Monday last, to witness the consecration of the Polish Standard. Odes were sung and patriotic addresses delivered in Faneuil Hall, which was crowded to excess. There was a great military display, a long procession, and a variety of other marvels. 'Twas a successfully ridiculous farce. We are sorry to say, the 'consecrating' prayer was made by the Rev. Dr. Beecher. A follower of the Prince of peace ought to shun all warlike associations: he cannot pray even for the slaughter of his enemies. Worldly patriotism is the opposite of a heavenly spirit.

We observed, in the immense multitude, a considerable number of persons of color. Their white teachers will find them apt learners of the art of war, and the glory of dying in defence of liberty. Another insurrection will show their improvement of the lesson.

For an account of the tragedy which is acting in Virginia, see our Slavery Record. The white butchers are slaying their victims in the most ferocious manner, and exhibiting a cannibal's thirst for blood. They have not the excuse of the infuriated slaves—ignorance and a deprivation of liberty. One person boasts of having himself killed 10 or 15 blacks!! Another writes from Virginia thus—'We commence hanging the blacks to-morrow.' We have a volume of commentaries to make.

We again invoke the patience of our correspondents. Let them remember that short essays are best adapted to our narrow limits. 'J. E.' 'M. S.' 'S. L. A.' 'Lines composed by a Friend,' 'David with his string,' 'A Colored Philadelphian,' and communications from Providence and Middletown, are on file.

Our Juvenile Department is reluctantly excluded to-day. Zelniv's favor shall obtain a place in the next number. Also, the proceedings of an anti-colonization meeting of the colored inhabitants of Wilmington, Del.

We have received the first number of the 'Middlesex Telegraph, and Manufacturing and Farmers' Advocate,' published in Lowell, by Messrs. Mendenhall & Mathewson. The paper is large, its typography beautiful, and its matter solid and interesting. The editors say—'Our highest purpose is utility—our only guide, truth—our motto, independence.' This being the case, we wish them great success.

The Lowell Journal is now issued daily on a small sheet at \$5 per annum. Mr. E. C. Purdy, late editor of the Horn of the Green Mountains, has been engaged as editor.

The enterprising publishers of the Daily Transcript have presented to the public the first number of the 'Saturday Morning Transcript,' a weekly publication, at \$2 per annum. It is printed on a sheet much larger than the daily paper, and contains a large amount of intelligence. Mr. Walter, the editor, drives a courteous, free and popular pen, and combines fact and talent in a reasonable degree.

Mr. Reed has relinquished the Editorship of the Bostonian, and his subscribers will be supplied with a weekly of Education, a monthly work, conducted by William C. Woodbridge.

The celebrated Dr. SAMUEL L. MITCHELL, of New-York, died at that city last week. He was seventy years old, and had acquired an extensive reputation in the country and in Europe, for his various knowledge.

A Map of Southampton County, (Va.) drawn in pokeberry juice, is said to have been found upon one of the insurgent blacks.

A duel has recently been fought at St. Louis, Missouri, which ended in the death of both parties. Major Thomas Smith, and the Hon. James Pettit, member also in Congress. They fought at the distance of only five feet!

LITERARY.

From the London Literary Gazette.

TO AN ANCIENT SUN-DIAL.

An hour has passed with lingering pace,
Since, bent in careless musing night,
I marked upon thy moss grown face
The noiseless shadow stealing by;
An hour has passed—and wandering back
The fit of vacant idleness o'er,
I see that shade in onward track
Advanced one scanty inch—no more.

Less blue the wide exulting sea,
More white the morning cloud may seem,
A little more the merry bee
Hath toiled beside the chiming stream,
A little better appears the flower,
A little raised the mounting sun,
Less bright the dew—less cool the bower—
But other change on earth is none.

Yet to the world of nobler life
What has that hour of stillness brought?
Desires—Despair—far-wasting strife—
The madness and the bliss of thought;
And Hope, that flatters to depart,
And Love, with unresisted chain;
And O! the anguish of the heart
Which knows its all of fondness vain.

City and tower-perchance have sunk,
To waste and howling ruin cast,
And armaments embattled, shrunk
Like reeds before the rending blast:
The mother to her new-born child
Has bared her life-bestowing breast,
And many a brow yet undefiled,
The ruthless grave has called to rest.

A knell for joys forever fled—
A dooming voice beyond recall—
A trumpet-signal, stern and dread,
Of warfare and of woe to all—
A sound o'er earth's arena sent,
To bid the strife of thousands cease;
Such is the gentlest moment, spent
Amidst the calm of halcyon peace.

But we, beneath the varying beam,
Whilst thus Time's onward waters flow
O'er strew and bubble dream and dream,
Nor heed the torrent's depth below.
Destruction, wide as land and sea,
And life, and death, and waste, and power—
Alas! who thinks that such must be
The record of each sunny hour?

I CANNOT MOURN THAT TIME HAS FLED.

By a Lady of Philadelphia.
I cannot mourn that time has fled,
Tho' in its flight some joys have perished;
I cannot mourn that hopes are dead,
Which my young heart too fondly cherished.

For time has brought me as it passed,
More valued joys than those it banished;
And hope has o'er the future cast
Still brighter hues as others vanished.

Nor can I mourn that days are gone,
With many a heartfelt sorrow laded;
Nor will I grieve for pleasures flown,
That only glow'd and quickly faded.

For time with kind and gentle ways,
Still softens every passing sorrow;
And tho' it steals one joy to-day,
It adds another on the morrow.

HE COMES NO MORE.

He comes no more!
The flowers are blooming;
Their fragrant breath the bower perfuming
Even as of yore—
But he who used to gaze enchanted
Upon me, when those flowers were planted,
He comes no more!—
No more!
He comes no more!
With voice of power,
Still thrills my late at evening hour,
Sweet as before—
Ah me! 'tis now the mournful token
Of plighted faith forever broken—
He comes no more!—
No more!

TO MARY.

Mary! it is a lovely name,
Thrice hallowed in the rolls of fame;
Not for the blazonry of birth,
Nor honors springing from the earth;
But what Evangelists have told
Of three who bore that name of old;
Mary, the mother of our Lord,
Mary, who sat to hear his word,
And Mary Magdalen, to whom
He came while weeping o'er his tomb;
These to that humble name supply
A glory which can never die.
Mary! my prayer for you shall be,
May you in pious love be all the three!

MISCELLANEOUS.

From the Boston Commercial Gazette.

THE NULLIFIERS BENT ON WAR!!

The following is an extract from a letter, read by Governor HAMILTON, in the course of his last speech at the Jacobin Spouting Club, and received with unbounded plaudits by his audience:
'The attitude which has been assumed by your State on this vital question, must keep her in the front of the resistance to oppression. She must feel herself so far ahead as to be without aid. But in this she is mistaken. There is wanting nothing but a Boston Tea affair, or even less, and she will find the whole South rallying to her support. Mr. DeWitt is right in saying there is no danger. One State can achieve the emancipation of the entire South. There is no army that can assail you—for there is no Southern militia—man who would march against you for the suicidal purpose of crushing his liberties in your defeat and ruin, and as for the northern militia, if they had no conscientious scruples about crossing the line on the left bank of the Potomac, they might even before they got to you discover by the instinct of their nation's thirst, that your invasion "would be likely to cost more than it would come to."

The very spirit of civil war imbues the whole of this extract—its aspirations are after blood—kindred, American blood. The Boston Tea Affair is not spoken of as a thing to be lamented and avoided, but to be courted and desired. The idea excites no patriotic fear for the destiny of our Republic, but is hailed with exultation. The very demon of civil discord, panting for the work of domestic carnage, and anxious to light the funeral pile of our liberties, must have smiled the poet that wrote it. The conflict of battle with Northern militia, is alluded to as 'a consummation devoutly to be wished,' as something auspicious to Southern hopes, and consonant with Southern feelings. Shades of our departed ancestors! Can it be possible that your degenerate sons are already prepared to steep their weapons in each other's gore! Yes—such must be the fate and the bloody trail. Nullifiers! beware! strike but one blow; and you will incur at once the infamy of traitors and the curses of your country.

OMINOUS.

COL. RICHARD M. JOHNSON.

That Col. Johnson has had six or seven children by one of his slaves, we have known for two years, and when we have heard his piety extolled by the enemies of religion, we acknowledge that we have often been tempted to speak out—but we thought it better that the fact should come from some paper in his own neighborhood. The Colonel has often been represented as a member of the Baptist Church, and we have been surprised that some of the papers of that denomination have not repelled the assertion as an indignity they would not brook.

Let it be remembered that Col Johnson is not married, and when his friends have remonstrated with him for the immorality of his conduct in this respect, he has silenced them by declaring that he would marry this woman if they did not cease to trouble him about her.

Comments in such a case we deem entirely superfluous. Our readers will recollect that this is the same patriot and Christian, who made the two Sabbath Mail Reports, and who has been so appreciative of a union of Church and State. How fortunate would it have been if he had been as resolutely determined against a UNION of another kind!!! No wonder the Col. has been nominated for President of the United States, by the followers of Fanny Wright and the disciples of Tom Paine!

Rochester Observer.

Narrow Escape.—Arrived at Duxbury, 2d inst. the Brilliant, Winsor, Liverpool, 55 days. July 23, strong gales again, George Davis, of Maine, seams, fell from aloft overhead; he, to immediately, put the boat over the side to rescue him from his perilous situation; the sea being high and rough, she filled with water, and stove alongside; now a-bag stood to the Eastward, saw nothing of him; now a-gain to Westward, stood on half a mile, saw him to windward, could not fetch him; hauled aboard fore and main tack, stood on until we lost sight of him; and had ship, saw him to leeward, hauled up the courses, wore off down to him, hove all aback; hove over rope, cork him. Made sail, stood on the Eastward out of sight of him—again, in order to fetch him, tacked ship to the Westward, stood on near a mile, saw him on the lee bow, hauled up the courses, kept down towards him, hove to, trimmed, backed and filled our topsails in such a manner as to drive down to him—at last succeeded in getting him on board, after being on a plank, 8 feet by 10 inches, two and a quarter hours.

From the Chester (Pa.) Weekly Visitor.

Antiquities.—Our neighbor, C. A. Ladomus, (our skillful watchmaker,) has been mending his house, which he recently purchased and occupied, with a view to making some repairs, and discovered a horde of old papers, which excited a good deal of interest. They were chiefly of a legal nature. One in good preservation was to the following effect:
This is to Give notice that there are to be, sold at ye Court-houses in Chester on the Seventeenth day of the instant April Sealless Sories of good household goods and plate with a negro woman & Child from ten o'clock to two in ye afternoon the sd day
by JNO. HOSKINS Sheriff
April y... 1710

Horrid Murder.—Gay C. Clark, of Ithaca, N. Y. on the 26th ult. murdered his wife Fanny, for having caused his imprisonment for beating her. He first knocked her down, choked her till she was senseless, and then nearly covered her head from her body with an axe, mangling her face, &c. She was 44 years old, and has left 8 children. C. is in jail.

FOREIGN ITEMS.

The American census for 1850 has been completed, and the result published. The population of the United States, which was 9,837,000, in 1850, was last year 12,370,000, or 25 per cent. more than in 1840. The growth of the Republic. When the Revolution commenced, in 1776, it had less than three millions of inhabitants, and now it has thirteen.—Then it was on a level with Switzerland or Denmark in political consideration; now it is the second naval power in the world.—We rejoice in its progress, for its strength and its glory belong to the people, and to the cause of truth, justice and freedom all over the world.—It is pleasant to observe that the States in which there are no slaves, are advancing so much more rapidly than the others. The first of these are the cities of slavery more palpable, and holds out the prospect of its diminishing every year in relative importance. The population of Scotland and England, in 1811, was 12,363,000, 600,000 less than the United States last year; and New York alone has very nearly as many inhabitants as Scotland had in 1821.—London Morning Chronicle.

News from the Austrian Empire gives the afflicting intelligence, that the Cholera Morbus had spread from Austrian Poland into Moravia.—It ravages already reach Ollmutz, (famous for the imprisonment of Lafayette.) Between this fortress and Braun, towards Iglau, an army of 80,000 men has been stationed, to arrest, if possible, its progress. Another border town is drawn rather towards Vienna. The Capital of Austria is in fear and consternation, and a number of measures have been adopted to repel this dreadful enemy; but as if to render vain all the efforts of policy, the dreadful distemper has also appeared in Italy, and along the shores of the Adriatic Gulph in Fiumi and Ancona.—N. Y. Courier.

A Quakeress and the Queen of France.—A Paris paper, of June 21, says, that Elizabeth Robson, of the Society of Friends, with her husband, was admitted in Paris, and at her own request, was admitted to the presence of the Queen. The fair Quakeress 'held forth' for nearly an hour, in presence of her majesty and the princesses, in vindication of her sect. The Queen received her courtesies, and then dismissed her with politeness and good wishes. Next day, Mrs Robson with her husband departed for the South of France.

Portugal.—The French squadron forced its way into Lisbon on the 11th of July, after a battle of two hours and a half; captured the Portuguese Vice-Admiral, and took them outside. The tri-colored flag was flying in that port. The English took no part in the affair, but appear to have looked on as gratified spectators. To such a scandalous length had the tyrant of Portugal proceeded, that the prisons are said to have contained the enormous number of forty thousand persons!

France.—Contrary to the apprehensions entertained by many persons, the anniversary of the French Revolution of three days, passed off without any popular commotion. The review which took place on the 29th July is said to have been one of the grandest spectacles ever witnessed, presenting upwards of 100,000 men under arms at the same time, attended by a train of 200 pieces of artillery.

The London Sun says.—It is with satisfaction that we are able to announce the existence of a treaty between Great Britain and France, whereby the two Governments have bound themselves to an intercession with Russia in favor of the Poles. The treaty was concluded about a month since.

General Gieglud has been assassinated by a Polish officer, at the moment when he was laying down his arms upon the frontiers of Eastern Prussia.

The French King's speech from the throne has produced salutary effects on the public mind.

The Duchess of the Grand Duke Constantine has become a victim to cholera morbus.

Gen. Bertrand and Count Las Cases, the faithful followers of Napoleon, have been elected to the French Chamber of Deputies.

The London Morning Herald, of July 19, says.—The Selen, from New York, arrived at Liverpool on Saturday. She brought about 40 passengers, many of them emigrants, who had only arrived at New York a few days, and finding the weather so hot were afraid to sail.

The Coronation.—The interior of Westminster Abbey now presents a most curious appearance,—that of an absolute ruin. Seats for 8,000 persons will be erected, an arrangement involving a consumption of at least 700 loads of timber. The monuments are all cased, to protect them from injury.

Accuracy of Costume.—In the Royal Library at Turin is a curious volume containing the Itald, illustrated by monks. One of the illuminations represents the burial of Hector, and a train of Benedictines, assisting in the funeral ceremony.

Attempted Suicide.—On Saturday last, one of our villagers became intoxicated and quarrelsome. In this state, it seems, he resolved to beat a black man, but by mistake attacked a wrong one, and got soundly flogged himself. Mortified upon reflecting upon his folly, and that he should have been whipped by a little negro, he procured and drank on Monday morning, half an ounce of laudanum. The fact was soon discovered, and a forcible application of a powerful emetic prevented his death at this time. He has a wife and several children.—Herkimer, N. Y. Free Press.

Murder most foul.—A negro woman and her two children were murdered at Mt. Reuben L. Coleman's, in the upper part of Spotsylvania, on the night of the 29th August. Suspicion rests strongly on the husband of the woman. He had threatened to kill her the same day, and has made his escape. He is an old man, between 60 and 60 years of age, with a hip out of joint, and goes upon crutches. It is hoped all the friends of humanity will use due diligence in bringing the villain to condign punishment.—Fredericksburg Va. Herald.

MORAL.

For the Liberator.

SABBATH SCHOOL ANECDOTES.

'The wind bloweth where it listeth.'

Among the benevolent and philanthropic efforts of the present day is the establishment and support of sabbath schools for our colored population. In this city there are several schools organized in which the class of people, from the infant of days to the young head of threescore and ten, are convened, from time to time, to receive religious and moral instruction. God, in the dispensation of his grace, has not left "himself without witness" that he is "no respecter of persons," as the present interesting state of one of these schools evinces. The influence of the Holy Spirit, convincing "of sin, of righteousness and of judgment" are felt on many hearts, and elicit the important inquiry, 'What shall I do to be saved?'

As a teacher in this sabbath school, my heart has often rejoiced within me to witness the eagerness and intensity of interest with which they have applied themselves to the study of God's word, and listened to instruction. The prophetic declaration of scripture is fulfilling—'Ethiopia shall stretch out her hands unto God.' Connected with this school is an adult female who has long testified her gratitude for the sympathy and attention bestowed on her and her kindred, by her punctual attendance, sometimes travelling a long distance to reach the spot where her kind and affectionate teacher would impart instruction. Her habits of mind, however, have been thoughtless and gay, though she sometimes felt the sting of a guilty conscience, and when interrogated whether she felt herself a sinner or not, would answer that she did; yet any good impression made on her mind, was soon obliterated by engaging in scenes of worldly dissipation. The spirit of God has seemed to follow her, and often said, stop and think. Of late she has felt that the world could not afford her a satisfying portion, and that to defer the subject of religion was hazardous in the extreme. She became an anxious inquirer after the way of life. When reviewing her past life, she said she felt there was no hope for her. Her teacher explained the gospel to her; that there was hope for the very chief of sinners who would submit to Christ. A sabbath or two since I read a small piece from the Youth's Companion, in her hearing, entitled 'I have found Jesus,' with some remarks, and observed that it would give me much joy could I hear the same exclamation from those before me. Last Sabbath she entered the school with an expression of joy on her countenance, and said 'I am happy.' Towards the close of the Sabbath she came to me, and taking me by the hand, after a few moments pause, said, 'I have found Jesus—I am happy—I can now rejoice.' I replied, nothing would rejoice my heart so much as her conversion, and endeavored to direct her mind to God as the author of any good work wrought in her, and told her to ascribe to him the praise. She burst into a flood of tears and left me. Previous to this she had called upon two Christian females, teachers of the school, to declare what God had 'done for her soul.'

She can now bless God for the instructions of the sabbath school. A TEACHER.

HOW TO LOVE OUR ENEMIES.

Our Savior, in his sermon on the mount, gave this commandment to his disciples: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.' The following fact may serve as an illustration of what is required by this commandment.

In one of the large towns of New-England, there has been a considerable attention to religion among the colored people within a few weeks past. One of the converts is a lad about 17 or 18 years of age. Soon after he expressed a hope that he had become a Christian, he went to the minister by whose labors he had been brought to the knowledge of the truth, and gave him a sword. When asked how he came by it, he told the following story.

'Some years since,' said he, 'I went to the West-India Wharf, as was then, a slave dealer, he attempted to sell me for a slave to one of the planters. In order to accomplish this object, he forged a letter from my mother, stating that she wished him to sell me for a slave. The planter refused to purchase me, because the letter was not signed by my father also. When I discovered this plan, which had been contrived, to deprive me of my liberty, I was exceedingly enraged and determined to be revenged on the slave dealer. I accordingly procured this sword, and placed it in my chest, for the purpose of killing him whenever I should see him again. But I left the island without seeing him, nor have I seen him since. I now give up this sword to you, for I do not want it any more. I wish I could see that man now, to tell him about Jesus Christ. The worst that I wish now is, that he may become a Christian.'

Let me ask every little child who reads this short story, Are you ready to imitate this colored boy? Suppose a man should take you and try to sell you for a slave, could you pray for him and try to become a Christian, as did this boy? Or, to take a case of more common occurrence, suppose your little brothers, or sisters, or playmates injure you, are you always willing to forgive them? If you are not always ready to pardon them the faults they commit against you, you cannot join with this colored boy, in the prayer, 'Forgive us our debts as we forgive our debtors.' Nor can you hope to have your own forgiven by God; for if you forgive not men your trespasses, neither will your Father forgive your trespasses.—Sabbath School Teacher.