

THE LIBERATOR.

VOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 7.

BOSTON, MASSACHUSETTS.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

[SATURDAY, FEBRUARY 18, 1832.]

New-England Anti-Slavery Society.

At a meeting of the friends of abolition, held in Boston on the evening of January 1, 1832, for the purpose of organizing an Anti-Slavery Society, the following Preamble and Constitution were adopted.

PREAMBLE.

We, the undersigned, hold that every person, of full age and sane mind, has a right to immediate freedom from personal bondage of whatsoever kind, unless imposed by the sentence of the law for the commission of some crime.

We hold that man cannot, consistently with reason, religion, and the eternal and immutable principles of justice, be the property of man.

We hold that whoever retains his fellow man in bondage, is guilty of a grievous wrong.

We hold that a mere difference of complexion is no reason why any man should be deprived of any of his natural rights, or subjected to any political disability.

While we advance these opinions as the principles on which we intend to act, we declare that we will not operate on the existing relations of society by other than peaceful and lawful means, and that we will give no countenance to violence or insurrection.

With these views, we agree to form ourselves into a Society, and to be governed by the rules, specified in the following Constitution, viz.

CONSTITUTION.

ARTICLE I. This Society shall be called the New-England Anti-Slavery Society.

ART. 2. The objects of the Society shall be to endeavor, by all means sanctioned by law, humanity and religion, to effect the abolition of slavery in the United States, to improve the character and condition of the free people of color, to inform and correct public opinion in relation to their situation and rights, and obtain for them equal civil and political rights and privileges with the whites.

ART. 3. Any person by signing the Constitution, and paying to the Treasurer fifteen dollars as a life subscription, or two dollars annually, shall be considered a member of the Society, and entitled to a voice and vote in all its meetings, and to a copy of any publications or communications which may be distributed among its members. Honorary members may be chosen by a vote of the Society.

ART. 4. There shall be an annual meeting of the Society on the second Wednesday in January, at which a report of the transactions of the Society for the past year, and of its income, expenditures and funds, shall be presented by the Board of Managers, and the following officers elected by ballot, viz. A President, two Vice Presidents, six Counselors, a Treasurer, Corresponding Secretary, and Recording Secretary, who shall hold their respective offices until the next annual meeting.

ART. 5. The said twelve officers shall together constitute a Board of Managers, to whom shall be entrusted the disposition of the funds, and the management of the concerns of the Society. They shall have power to fill any vacancy, which may occur in their board, until the next meeting of the Society; and shall be their duty to consider and adopt the means best calculated to promote the objects of the Society, and report the same to the Society.

ART. 6. Meetings of the Managers may be called by the President, or in his absence by either of the Vice Presidents, when they shall judge it necessary, or on application to them from any one of the Managers for any specific purpose; and special meetings of the Society may be called by vote of the Managers, or on application of the members of the Society to the Recording Secretary, and the time and place of the Meetings of the Society shall be determined by the Managers.

ART. 7. The President shall preside at all meetings of the Society and of the Managers; in his absence, one of the Vice Presidents; and in their absence, the oldest Manager present.

ART. 8. The Treasurer shall collect the subscriptions and grants to the Society, and hold all its funds, and make payments according to the votes of the Managers; and he shall keep a true account of the same, and render an annual statement to accompany the annual report to the Society.

ART. 9. The Corresponding Secretary shall receive and keep all communications or publications directed to the Society, and transmit those issued by them, and shall correspond with the agents, or any other bodies or individuals according to the directions of the Society or the Managers.

ART. 10. The Recording Secretary shall notify all meetings of the Society, and of the Board of Managers, and shall keep the Records of the same and of the transactions of the Society, and shall furnish copies of any votes to any persons, when required by the President, or a Vice President.

ART. 11. The Board of Managers may appoint an agent or agents, to be employed in any part of the United States, in obtaining or communicating intelligence, in the publication or distribution of tracts, books, or papers, or in the execution of any measure, which may be adopted, to promote the objects of the Society. The compensation of the agents shall be determined by the Board of Managers.

ART. 12. Any Anti-Slavery Society, or any association founded on kindred principles in the New-England States, may become auxiliary to this Society, by contributing to its funds, and by sending a delegate, or delegates, to attend its meetings.

ART. 13. There shall be a regular meeting of the Society on the last Monday of every month.

ART. 14. The Constitution may be altered at any annual meeting, by a vote of two thirds of those present.

ADDRESS.

FELLOW CITIZENS:

The object of our Society is neither war nor sedition. Although the sufferings of that class of our brethren, for whose rights we plead, are immeasurably greater, than would be deemed sufficient with any other people to gird on the armor, and march to the field of battle and of blood; yet, we hope ever to imbibe the spirit of Him, who says, 'Resist not evil;—they that take the sword, shall perish with the sword.' Governed by such a spirit, the weapons of our warfare can never be carnal. The only influence we can exert must be that of moral suasion, and not of coercion. In the truth, and the God of truth, alone we trust, for the success of our exertions; and with the truth, and in the name of the God of truth, we plead for the cause of humanity.

The fundamental principle upon which our Constitution is based, is, OUR SAVIOUR'S GOLDEN RULE: *All things whatsoever ye would that men should do to you, do ye even so to them.* Hence the grand articles in our creed:—'That God hath made of one blood all nations of men for to dwell on all the face of the earth;—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; and that among these are life, liberty, and the pursuit of happiness.'

Based upon such principles, guided by such maxims, and holding such articles of faith, our Society must necessarily be what its name signifies. We are, from principle, opposed to Slavery. We believe, too, that such a spirit becomes the very genius of our country. The whole American people ought to be an Anti-Slavery Society. This is the very first principle upon which our government is built. The spirit of civil and religious liberty requires it. The Declaration of '76 requires it. The spirit and letter of our Constitution require it. The spirit of the gospel of Christ, and the voice of public, commutative and retributive justice, imperiously demand it.

We must, then, be wholly inconsistent with ourselves, and the principles by which we profess to be governed, if we do not, by every laudable exertion, induce as many of our fellow-citizens as possible to become anti-slaveholders, and endeavor by all means sanctioned by law, humanity, and religion, to effect the abolition of slavery in the United States. To effect this object, we consider it our imperious duty to diffuse, as widely as possible, a knowledge of just and correct principles on the subject of slavery; to arouse the consciences of the wise; to enlighten the understandings of the ignorant; and incessantly to appeal to every principle of humanity, benevolence, justice and natural affection, in behalf of that degraded and wretched class of our colored brethren, who are retained in ignominious and cruel bondage.

We believe that slavery is an evil now; and, of course, the slaves ought to be *now* emancipated. If the thief is found in possession of stolen property, he is required immediately to relinquish it. The slaveholder and the man-stealer are in unlawful possession of the stolen sons and daughters of Africa; they ought, therefore, immediately to set them free. Who will say, 'We must continue supremely and sordidly selfish for years to come, and leave the dispensation of justice to the third and fourth generation of our posterity?' We say, that slavery is an evil and a curse; what right have we then, to entail this evil and curse upon unborn generations? Every principle of humanity, of benevolence, or of equity, which requires that the slaves be emancipated at all, demands that they be emancipated now. Let us suppose ourselves in the place of the African; here then, are two millions of our parents, of our children, of our wives, and of our brethren and sisters in thralldom. Here are our wives, and our sisters, and our mothers, and our daughters, treated like brutes, abused to the most shameful purposes of sensuality, and compelled to the most ignominious prostitution! Do we then content for gradual abolition? Do we say, the time has not yet arrived for our kindred, bone of our bone, and flesh of our flesh, to be set at liberty?—that they must be manumitted one, two, a dozen, or a score at a time, and those immediately transported beyond the seas? Who, reflecting and weeping over the bondage of their own parents, wives, sons or daughters, would thus neglect the pain of maniacs? But, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Every principle which proves slavery unjust, an evil and a curse, equally demonstrates the duty of immediate manumission.

Believing the foregoing principles to be established, we cannot but view some of the measures now strenuously advocated and pursued, in our own country, on the subject of slavery; as radically wrong, and calculated to perpetuate, rather than remove, the evil we so much deprecate. Having no disposition to impugn the motives of those who advocate the system of Colonization, and willing to admit that many have put their hands to the work from feelings of the purest benevolence; we must still consider them as guided by a delusive view of the whole subject, contemplating the object of their desire through a false medium, and pursuing a course, which, in its ultimate tendency, must involve our country in remediless ruin. That the grand project of the 'Colonization Society' is wholly chimerical, is demonstrated by the following calculation of the magnanimous Charles Stuart:—

The United States have about 2,000,000 slaves, and about 500,000 free colored people. The American Colonization Society has existed for 13 years, and has exported yearly, upon an average, about 150 persons.

Meanwhile the natural yearly increase has been 56,000 souls; and nearly a million have died in slavery!! But it may be said, this is only the beginning—more may be expected hereafter.—Let us see.

The average price of transporting each individual is calculated at 30 dollars: suppose it to be reduced to 20, and then, as 56,000 must be exported yearly, in order merely to prevent increase, 1,120,000 dollars would be yearly requisite simply for transportation. Where is this vast sum to come from? Or suppose it supplied, still, in the mass of crime and wretchedness, as it now exists, there would be no decrease! Two millions of human beings every 30 years would still be born and die in Slavery!!

But perhaps you wish to extinguish the crime in thirty years. Then you must begin by transporting at least 100,000 yearly. In order to do this, you must have an annual income of upwards of 2,000,000 dollars; and if you have not only to transport, but also to purchase, you would probably want yearly, twenty millions more!!

Where are you to get this?—Or suppose it got, and still one generation would perish in their wretchedness; 2,000,000 of immortal souls—plundered by you of the most sacred rights of human nature; of rights always the same, and everlastingly inalienable, however plundered—would have perished unredressed, and gone to confront you at the bar of God.

And will He not make inquisition for blood? And what will it avail you to say, 'Oh, we satisfied ourselves, and traversed land and sea, and spent thousands to satisfy others, that if we transported a few hundreds or thousands of our oppressed fellow-subjects to a distant country, yearly, with care, we might guiltlessly leave the remaining hundreds of

* Acts xvii. 26.

† Declaration of Independence.

‡ We use the terms African, and sons and daughters of Africa, for the sake of distinction. We believe that every colored person, who is either born in this country, or forced to make this the place of his residence, is as really an American, as any white-born citizen of New England.

thousands, or the millions, in slavery, and harmlessly indulge the invincible repugnance which we felt to a colored skin. We really thought it better, to exile our colored brethren from their native country, or to render their lives in it intolerable by scorn, should they obstinately persist in remaining in it—we really thought this better, than humbling ourselves before our brother and our God, and returning to both with repenting and unobscuring love.'

But, supposing the scheme of colonization to be practicable, and that our whole colored population can be removed within the period of thirty years; where is the justice of such a measure? Estimating the whole number of slaves and free colored persons in this country, at two millions, and allowing only for one eighth of the whole number to die on their passage, and by necessary exposure to disease and a change of climate, on arriving in Africa; we have, in addition to the two millions, who must be born and die in slavery, during this thirty years, a sacrifice of two hundred and fifty thousand lives! Here, then, at the lowest possible estimate, are two millions, two hundred and fifty thousand, who are either to be born, and live, and die in slavery, or to literally throw away their lives, by being decoyed or coerced beyond the seas! If this is justice, if this is humanity, if this is philanthropy, we must confess ourselves wholly ignorant of the laws of God, of the principles of equity, of the letter and spirit of the 'golden rule,' and of that great moral precept, which requires us to love our neighbor as ourselves.

Besides, we are constrained to consider the emancipated slaves as really entitled, by right, to a peaceable possession in this land of light and boasted freedom, as any white-born American. He is, indeed, as really an American as any of us. This is his native land. It is the soil which has literally reared, perhaps twenty times over, by the sweat of his brow. To deprive him of this possession, is to deprive him of his birth-right. It is to rob him of that inheritance, to which he has an infinitely better title, than the master for whom he has toiled, to the plantation which he calls his own.

Our colored population have ever contributed, either directly or indirectly, to the support of our government.—Even the slave pays taxes by the hand of his master; and the excise thus demanded for the support of a free government, is the price of his blood. We affirm, then, that our colored population have the right of protection in this their native land, and are justly entitled to every constitutional franchise of free citizens. To deprive them of this right, either by stratagem, or by coercion, is tyranny. If the color of the skin is to give construction to our Constitution and laws; let us, at once, begin the work of excision. Let us raise a army of free whites, if such an army can be found; and let us drive out and transport to foreign climes, men, women and children, who cannot bring the most satisfactory vouchers, that their veins are flowing with the purest English blood. Indeed, let us shut up our ports against our own mariners, who are returning from an India voyage, and whose cheeks and muscles could not wholly withstand the influence of the breezes and tropics to which they were exposed. Let us make every shade of complexion, every difference of stature, and every contraction of a muscle, a *Shibboleth*, to detect and cut off a brother Ephraimite, at the fords of Jordan. Though such a crusade would turn every man's sword against his fellow; yet, it might establish the right of precedence to different features, statures and colors, and oblige some friends of colonization to test the feasibility and equity of their own favorite scheme.

From the attention with which we have been able to examine the subject, we are convinced, that the system of colonization, so zealously advocated by many in our country, instead of effecting the cure for which they profess to prescribe, must directly tend to perpetuate the curse of which we complain. To remove the free colored population from the slaveholding states, enhances the value of slave labor, and increases the temptation to multiply their numbers. It removes the most fruitful source of information to the slaves themselves; and of course, preserves them in ignorance of their natural rights. This has ever been a desideratum with the planter, and a primary object of legislation at the South. To enhance the value of slave labor, and to hold the slaves in perpetual ignorance, may be reckoned the fundamental principles of slavery itself; and although we might be astonished to hear the logic of tyrants from the tongues of freemen, yet strange as it may appear, these very doctrines are effectually supported by colonization; and the necessity of holding the slaves in ignorance is strenuously advocated by its most zealous and liberal patrons. We hence find that the number of slaves has actually increased since the Colonization Society commenced its operations; and it is no less a matter of fact, that some of the most influential and opulent planters, who were at first jealous of its principles and designs, have since come forward and contributed liberally to its funds.

While we plead for the immediate manumission of those in bondage, and, at the same time, consider it, next to slavery itself, cruel and oppressive either to decoy or coerce the free people of color out of our country; we hold ourselves bound, by every laudable and lawful exertion, to improve their character and condition, to instruct them in the first principles of civil and religious liberty, and to qualify both bond and free for holding rank, and enjoying privileges in common with other citizens of the States and Nation.

Such exertions as these we consider not only as an act of justice to our long degraded and abused colored population; but as an imperious duty which we owe to our country. They are the only means in our power to prevent the effusion of human blood, and avert the judgments of Heaven. Our hearts respond to the sentiment and language of an eminent statesman; 'I tremble for my country when I reflect that God is just.' The slaves cannot be long retained in bondage. If their tyrants do not voluntarily break the yoke of their vassalage, the providence of God and the judgments of Heaven will doubtless break it for them; and we venture to predict, that a way will ere long be opened for them to seek and obtain redress. Their sighs and groans have long ascended up into the ears of the Lord of Sabaoth, and their blood has long cried to him from the

ground. Is it then unreasonable to suppose, that God is now saying emphatically, both by his word and providence, 'Shall I not visit for these things? and shall not my soul be avenged on such a nation as this?' In what way he will address the wrongs of our colored brethren, we do not pretend to designate; but we are constrained to believe that the time of their deliverance is at hand. It is our heart's desire and prayer to God, that none of our countrymen may be so infatuated as to destroy themselves by fighting against his word and providence, and the eternal principles of truth and equity.

The slaves cannot long be kept in ignorance of the first and most invaluable legacy of nature. The march of free inquiry and the knowledge of equal rights, the very first principles of emancipation, is, 'owwark'. We may forbid the philanthropist to teach and the sapient to learn; but we may as well undertake to clip the wings and stay the course of the celestial messenger, who has received the divine mandate to preach the everlasting gospel to them that dwell on the earth. We may as well forbid the beams of the meridian sun to gild the height of the Andes; essay to roll back the tide of the ocean; command the dew drop to stay itself forever in the sky; puff back the northern blast with the breath of our nostrils; or attempt to compass and bind Arcturus and his sons' with a shroud of flax; as to think of holding our colored brethren in perpetual ignorance and perpetual bondage. If the master will not instruct his slave, still the slave will take it upon himself to learn. Already the toil-worn bondman, who, by his own vigilance and sagacity, has picked up a knowledge of letters, collects, in sequestered groups his fellow slaves, at the close of their daily task, and like the Jewish high priest, rehearses in their ears all the words of the law of liberty. He reads to them orations, dissertations and panegyrics, which embrace the very first principles of our civil institutions and political rights; and which instamp upon their minds the indelible impression, that they have the same title to be free. These intonations and songs of prospective liberty, flow as sweetly from the lips of a fellow slave, and as readily vibrate with their heart-strings, as the most impassioned eloquence of an Adams, a Hancock or a Henry ever thrilled through the bosoms of those revolutionary heroes, whose names are now enrolled upon the pages of history, as having 'bid defiance to the thunders of Britain,' and resolved either to die, or to break to pieces the yoke of foreign domination.

To prevent the scenes of St. Domingo from being acted here, we call upon the nation to be just. To say that immediate emancipation will only increase the wretchedness of the colored people; and that we must pursue a system of gradual abolition; is to present to us the double paradox, that we must continue to do evil, in order to cure the evil which we are doing; and that we must continue to be unjust, and to do evil that good may come. There is, we believe, but one alternative. The master must manumit his slave, or the slave will manumit himself. We have no doubt, that the God of heaven, who is a God of justice, is, at this moment, in his word and providence, setting before the Southern planter this very alternative; and this alternative embraces life and death, a blessing and a curse.—To choose the first, and say to the slave, BE FREE, is to shut the floodgates of human woe and of human blood. To choose the latter, and hold the colored man in vassalage, must, ere long, break up the fountains of the great deep, and have a direct tendency to unseat the sword of vengeance, revolution, carnage and death. On this subject we can hardly feel that any language is too strong. We appeal to the better judgment and patriotism of our fellow citizens; we appeal to the understanding, conscience and heart; we appeal to all the tender sympathies of humanity and natural affection; we appeal to every citizen who deprecates the horrors of St. Domingo and Southampton; and we conjure every one, who is capable of feeling or of reflection, to weigh in an even balance, the present evils and inevitable consequences of slavery. In the language of a distinguished statesman and scholar, on another subject, we do but express the real feelings and sentiments of our hearts on this.—On this theme, my emotions are unalterable. If I could find words for them, if my powers bore any proportion to my zeal, I would swell my voice to such a note of remonstrance, it should reach every log-house beyond the mountains. I would say to the inhabitants, wake from your false security; your cruel dangers, your more cruel apprehensions, are soon to be renewed; the wounds, yet unhealed, are to be torn open again; in the day time, your path through the woods will be ambushed; the darkness of midnight will glitter with the blaze of your dwellings. You are a father—the blood of your sons shall fatten your corn-field; you are a mother, the war-hoop shall wake the sleep of the cradle.

On this subject you need not suspect any deception on your feelings; it is a spectacle of horror which cannot be overdrawn. If you have nature in your hearts, they will speak a language, compared with which all I have said or can say will be poor and frigid.

To do away the horrors of slavery, and prevent such ravages as are here depicted, we do most earnestly invite the co-operation of our fellow citizens; and we can hardly conceive how any one is entitled to the name of a philanthropist or of a Christian, who is either ashamed or afraid to show himself a friend to his country and a friend TO THE BLACK MAN.

* Fisher Ames.

OFFICERS OF THE SOCIETY.

PRESIDENT.
ARNOLD BUFFUM.
JAMES C. ODIORNE, 1st Vice-President.
ALONZO LEWIS, 2d Vice-President.

CORRESPONDING SECRETARY.

WM. LLOYD GARRISON.

RECORDING SECRETARY.

JOSHUA COFFIN.

TREASURER.

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MOSES THACHER.

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OLIVER JOHNSON.

ROBERT B. HALL.

BENJAMIN C. BACON.

JOHN STIMPSON.

COMMUNICATIONS.

WHAT CAN THE FREE COLORED PEOPLE DO FOR THEMSELVES? No. II.

It has, I trust, been shown, that by good conduct and the acquisition of knowledge, they can overcome prejudice, and finally place themselves in all respects on a level with their white countrymen.

The wise and valiant conquer difficulties. By daring to attempt them. But how, it may be asked, shut out as they are from our colleges, academies, high schools and lyceums, poor as many of them are, how and by what means are they to gain knowledge for themselves or their children?

The poverty of a considerable part of the colored people, it will be said, is a great difficulty in their way, since they can neither spare money for their children's education, nor time to attend to the cultivation of their own minds.

And if a man can, without neglecting the care of his wife and children, spare a little time from the labors of his calling to spend in the acquisition of knowledge; though his earnings will be less, yet if he prefers to do without some comforts which greater earnings would procure for the sake of his mind, the noblest part of his nature, who but would commend him?

I am not recommending idleness, far from it. On the contrary, it is a great reason for industry in his calling, and economy in regard to his earnings, that he may be able to afford to give some time to this purpose.

laziness, nor without considerable exertion; and this, I suspect, is the great reason that so many people make shift to do without it.

Yes, his advantages. He is not like the poor heathen, or the savage, shut out from the light of civilization and Christianity; without books, instructors or helpers of any kind; but is dwelling in the midst of an enlightened, and notwithstanding all their prejudices, a Christian people, who will not, who cannot, withhold from him the same means of improvement which they themselves possess, if he shows himself eager for them, and worthy of them.

Any one who can read, is possessed of the door to knowledge. Any one who cannot read can, I am sure, find some friend who will teach him, provided he is in earnest determined to learn. Any person who can read, and who can by industry and frugality save a quarter of a dollar to buy a book with, may, if he chooses a right book, and if he understands it, gain some knowledge by reading it.

I have been supposing a man striving quite by himself to gain knowledge. No little effort will be needed to enable him to do it, but any pains he may take, will be more than paid by the pleasure he will soon find in its acquisition.

THOUGHTS ON SLAVERY—BY A FRIEND TO THE SOUTH. No. II.

In a preceding paper, I suggested several advantages, which I think would result to my fellow citizens of the old southern States, from the gradual emancipation of their slaves, and the removal of them to a Colony in Texas, or some other territory, beyond the present borders of the white population.

But it is doubted by some, whether a suitable tract of country can be found and procured for such a colony; and if it can, whether the Federal Government has power to appropriate the public funds to its establishment.

I would propose, then, that the system of abolition adopted by Virginia and her sisters, should be put in operation, first, in regard to those who have become of such an age as to have rendered their masters, by their labor, an ample remuneration for raising them.

1. The introduction of an improved system of agriculture, arising from the increased attention of the youthful citizens to their plantations; and the stimulus to industry and application, which would be felt by their hired laborers.

8. An improvement in the views, feelings and habits of the poor white population, relative to the respectability of labor.

I have wondered that they have not seen the applicability of their favorite doctrines of Free Trade to this subject. How much more productive would be the labors—how much more efficient the energies of their two millions of negroes and mulattoes—left to depend on their own efforts for subsistence; and permitted to direct those efforts to whatever useful pursuit they preferred!

SLAVERY RECORD.



The following dreadful occurrence furnishes a fruitful theme for comment. It shows the estimation in which the lives of the blacks are held by southern oppressors.

MELANCHOLY OCCURRENCE.

At about 8 o'clock, on the night of the 13th ult. a negro woman, the property of Mr Henry Isbell, of Bear Creek, Fairfield District, came to her master seemingly much agitated, and informed him that two runaway negroes, with pucks on their backs, were in the lane, armed with dirks or knives, and declaring that they would not be taken by any person.

The person in company with Mr Wilson when he was shot, was a lad that lived with him of the name of Jackson Motley, who testified before the Coroner's Jury, that Wilson and himself were returning from Columbia with one of their neighbors who had been there with a wagon.

INSURRECTION IN JAMAICA.

The schooner Harvey, Snow, came up yesterday evening, from Montego Bay, Jamaica, whence she sailed on the 5th January. Captain Snow reports that the whole Island was in a state of confusion and alarm, in consequence of the insurrectionary movements of the slaves.

was allowed to depart. Three British frigates had arrived there from Kingston, with 500 men, rines on board. The insurrection was not quelled when the H. sailed, and Captain Snow saw several large fires burning at a distance.

MONTEGO BAY, HEAD QUARTERS. } St. James's, January 2, 1832. }

To the Rebellious Slaves.

NEGROES—You have taken up arms against your masters, and have burnt and plundered their houses and buildings. Some wicked persons have told you that the king has made you free, and that your masters withhold your freedom from you.

WILLOUGHBY COTTON, Major General Commanding.

A letter from Montego Bay, Jan. 17, gives the following account of the slave insurrection in Jamaica.

The disturbance existing among the Slaves in this immediate vicinity, became so alarming, that on the 31st ult. it was found necessary to proclaim martial law. By firing the estates, they in five days destroyed more than half this parish (St. James), one third of Hanover, a few estates in Westmoreland, and some in St. Elizabeth, all bordering on this Parish.

Montego Bay, Jan. 19.

Slaves have not destroyed any thing but the buildings on the plantations, say dwelling houses, out offices, and works for manufacturing sugar and rum, though the canes are ripe, and the fields of them would have burnt like tinder.

Another account says: 'Several missionaries had been arrested, who remain for trial, after the excitement shall have subsided. The rising is, as is usual, most falsely, as we believe, charged to their labors to instruct the blacks.

Another solemn warning to slaveholders has reached us from the island of Jamaica, in the West Indies. By the latest intelligence, the slaves were in a state of general insurrection, and were wasting parts of the country with fire and sword.

The probability is, that the insurrection in Jamaica will serve to quicken the British Government in the accomplishment of the great measure, which they have had under consideration for a number of years, that of the total abolition of slavery in their colonies.

A BILL. A correspondent has sent us from North Carolina, a Bill which was before the legislature, for the better regulation of the conduct of Negroes, slaves and free persons of color.

At the late session of the Legislature of North Carolina, an act was passed prohibiting colored

persons from preaching, or acting as class leaders. What dreadful condition is that society in, when self-defence requires as a precaution, such an inhibition!—Richmond Whig.

A sale of ninety negroes, common field hands, belonging to an estate, took place on the first Monday of January, in the neighborhood of Tuscaloosa, Alabama, and brought the sum of forty-one thousand and thirty-one dollars and fifty cents.

The following barbarous and oppressive bill has been reported by a Committee of the Legislature of Maryland:

A bill, entitled, An act relating to the manumission of slaves in Maryland.

Sec. 1. Be it enacted by the General Assembly of Maryland, That from and after the passage of this act, it shall not be lawful for any person owning or holding any slave or slaves in this State to liberate, manumit, or set free such slave or slaves by deed of manumission, will, or otherwise, unless such slave or slaves be sent by the owner or holder or his or their representative, beyond the limits of this State.

Sec. 2. And be it enacted, That if any negro or mulatto slave or slaves shall become entitled to his, her or their freedom at any future day after the passage of this act, according to the present existing laws of this State, such negro or mulatto slave or slaves shall forfeit all right, title and claim to her, his, and their freedom, unless within ten days after becoming so entitled, he, she, or they quit and finally leave this State.

Sec. 3. And be it enacted, That it shall not be lawful for any person or persons to give, sell or transfer, or convey, any slave or slaves to any free negro or mulatto of this State.

Exclusion of Free Blacks.—The Tennessee Legislature have passed an Act forbidding free blacks from coming into the State to remain more than twenty days. The penalty is a fine of from ten to fifty dollars, and confinement in the penitentiary from one to two years. Double the highest penalty is to be inflicted for the first offence. The Act also prohibits manumission, without an immediate removal from the State.

BADIES' DEPARTMENT.

'Am I not a Woman and a Sister!'



LETTERS ON SLAVERY.—No. V.

I advertised in my last letter, Isabel, to the situation of the slaves under the most favorable circumstances—subjected to the control of a kind master, well fed, comfortably clothed, and not overworked—possessed of a comfortable habitation to shield him from the inclemency of the weather, and provided for in sickness or old age, without the exertion of any of his own energy or forethought.

'Wo for those who trample o'er a mind—A deathless thing!—They know not what they do, Or what they deal with—Man perchance may bind The flower his step hath bruised; or light anew The torch he quenches; or to music wind Again the lyre-string from his touch that flew— But for the soul!—oh! tremble and beware! To lay rude hands upon God's mysteries here!'

The oppression of the body may be endurable, but that of the spirit is indeed death! You have, doubtless, heard it asserted, that the inferior capacity, the negro is naturally the inferior of the white man; but I will not insult you by supposing you capable for an instant of giving it credence. It is true that our slaves are not wise, nor learned, nor possessed of high intellectual superiority; if they were, more than half our objections to slavery would be obviated; but to assert that they are by nature incapable of this, would be adding sin to sin, by attempting to charge the effects of our own iniquity upon the hands of God?

From the Genius of Universal Emancipation. SLAVE LUXURIES.

I believe it is Addison who declared in one of his essays, that the sight of a luxuriously spread table, always exhibited to his imagination, the sight of innumerable diseases lying in ambush among the dishes. An idea something similar to

this has arisen in my mind with respect to an entertainment imbued with the spirit of the slave caricatured cane. I have fancied that the death sight of some unfortunate victim of oppression might be yet trembling on the bosom of a jelly, and the rich flavor of a conserve conceal the briny tears that enter into its composition. A pound cake seems like the sepulchre of the broken heart with which it may perhaps have been purchased, and the delicious ice to wear the red tinge of human blood. If those who unscrupulously partake of these delicacies, had beheld the horrors by which they're too often purchased; if they could witness, gathered up before them, all the agony endured by their fellow-creatures, only that the gratification of their palates might be ministered to, I believe there are few females who would retain any desire to taste of the blood-polluted banquet. Yet why should the sight of blood be nequacious, when they know it has been shed, to awaken their sleeping sensibilities? Under other circumstances, they would shudder to be told that the morsel upon their lips, or the garments upon their forms, had been torn by rapine and murder from the hands of their rightful possessors; and who can assure them that the price of the very articles before them, has not been the life of a fellow-creature! The whole system of slavery is replete with barbarity, and there are numerous instances of the over-wearied slave having perished with exhaustion amidst his toil, or died beneath the tortures of the mercilessly inflicted lash;—and how can it be said that the object for which such cruelties are perpetrated, is free from the stain of blood?

MARGARET.

To the Senate and House of Representatives of the United States of America, in Congress assembled.

Your Memorialists, Female citizens of Philadelphia and its vicinity, with due respect represent—

That deeply commiserating the condition of that portion of the citizens of these United States, who are held in bondage, we earnestly solicit your attention to this momentous subject.

Your Memorialists believe, that if our General Government act to the extent of their power in removing this evil, their example may have a happy influence on the Legislatures of the southern States.

Our sympathies are also enlisted on behalf of the Slaveholders, on many of whom this evil is entailed, and who are involved in increased difficulties by the recent lamentable occurrences.

Your Memorialists are aware that at this juncture our attempts may be considered intrusive, but we approach you unarmed; and our only banner is Peace.

The slave system, as it exists at this time in the District of Columbia, particularly claims our attention, not that we feel less keenly the sufferings of those, who are not within its limits; but as that section is under the immediate jurisdiction of Congress, we entreat, that effective measures may be adopted for the entire abolition of Slavery in the District of Columbia.

JUVENILE DEPARTMENT.



CHANGE OF SITUATIONS; OR The Excellence of the Golden Rule.

[CONCLUDED.]

After the four days were over, the exercise that Eliza had gone through had so exhausted her, that she fell sick. Mira laid her in her bed, brought up her broths, and served her with the same care and attention as she used to do at Athens; but Eliza did not receive these services from her with her former thankfulness; the kindness of her slave made her so ashamed of herself, that she would have freely consented to have been hers all her life; thereby to repair the ill usage she had given her. I forgot to tell you, that some ladies and gentlemen of Athens were also taken on board the ship that carried Eliza; but as they were not persons to rank with her, she neither knew nor thought much of them. At the month's end, they were all brought together again. The judges, appointed for that purpose, enquired into their behaviour, and began with asking the mistresses that were become slaves, how they liked their new condition? They owned, with many a heavy sigh, that it was a great hardship to obey those whom they had a right to command. Pray, said the judges, why do you fancy that you have such a right? Has nature made any real difference between you and them? You dare not say it: the slave, the servant, and the master, come from the same parent; and the gods, who place them in their different conditions, never intended, that, in their judgments, one should be above the other: virtue only gives precedence in the estimate of the divine wisdom. The gods set a value on this title alone, and have appointed different conditions to facilitate the exercise of all virtues. The slave must show his affection and fidelity, and love of his work. The masters must, by their lenity and kindness, allay the difficulties of servitude; and the slaves must return the favors of their masters with obedience and zeal. You have made trial of both states, said the judge to the masters who were become slaves; let this be a lesson to you when you return to Athens; use your servants in the same manner you wished to be used during your stay here. The judge then addressed the slaves, who were now masters. The law, said he, permits, but does not oblige you, to set your slaves at liberty: you may keep them here as long as they live, or you may send them back to Athens; and if you will, you may return with them. All that are willing to restore their former masters to liberty, must write their names in this book. The judge hoped that Mira would have been the first to set her mistress at liberty; but she remained in her place, as did another woman, and a young man of a most agreeable countenance. The woman was asked, why she did not release her mistress, who was a good sort of an old woman? because, said she, as I was her slave twenty years, it is but fitting that I should take my turn for the like number of years. I am tired of serving, and choose the pleasure of continuing mistress a longer time. This slave's name was Melissa. Immediately the young man, who had

so advantageous a phylogony, and whose name was Zeno, stepped forward: I do not come, said he to the judge, to sign the instrument of my master's release; he seemed to be a slave the moment I was allowed to use him according to my inclination. I heartily beg his pardon for the ill-usage the law obliged me to give him. That constrained me to repeat part of his former behaviour towards his slave; but I can assure you, that I have suffered more by it than he has. You may send him back to Athens; I am ready to go with him; and if he require it, to serve him while I live. This young man, said Mira, has answered for me: our adventures are alike: dispatch us, Sir, as soon as you can, to Athens: something within tells me, I shall be happier than formerly; for I am very much mistaken, if my dear mistress, now sensible of the affection I have for her, will not use me with greater kindness than she did before. Eliza interrupted her slave: if I have not spoken before, said she to the judge, it was shame and confusion hindered me from speaking. This poor young woman is worthy to be my mistress while she lives, and I do not even deserve the degree of being her slave. Hitherto I had thought myself of another kind, and I was not mistaken: I had title and wealth more than she had, and more pride, with a cruel and harsh disposition; and she had the advantage over me of a better heart, more patience, kindness, and generosity. What would have become of me, if she had only been vested with my titles, without her good qualities? I own her superiority over me with pleasure; and withal, I accept of the liberty I am restored to by her, and thank her for her willingness to return with me to Athens: there it will be in my power to show my gratitude, by sharing my fortune with her, and esteeming her as a valuable friend, whose advice I am determined to follow, and whose virtues I will endeavor to imitate. Zeno's master, who had said nothing yet, came up in his turn. His name was Zenoerates; and he addressed himself to the judges: I have the same share of confusion with Eliza; like her, I have abused a slave greatly superior to me by his noble and exalted manner of thinking; and, with her, I sincerely regret my former behaviour. After her example, I will repair past mistakes, by making the condition of Zeno the happiest that can be. The judge then directed his discourse to the whole assembly, and made the following decree.

The slave who had no compassion for the condition of her old mistress, has the low way of thinking of a slave; whereupon we condemn her to slavery during life; it is the condition which is best suited to the meanness of her heart. At the same time we recommend to her mistress, not to abuse the authority which she resumes over her, lest she become an object of as much contempt as this abject creature. Those who choose to send their masters back to Athens, and to remain here themselves, shall continue here, but in several different conditions. Among them are two who abused their masters after the eight days' trial was over: those two shall continue slaves here: for all that are divested of humanity and compassion, are without those affections which are so natural to a rational being, and are justly doomed to remain in the lowest of conditions; they are made for it; it is the only rank they deserve. We admit into the number of our fellow citizens those who used their masters kindly, and as they could wish to be used themselves. The worth of Mira and Zeno is beyond all praise, and all the rewards we can bestow. Were they to continue slaves for life, their sentiments raise them above kings; without presuming to decide, we leave their fate to the providence of the gods; let them return to Athens with Zenoerates and Eliza; they deserve to be masters; but whether they be or not, of all mortals they will deserve to be the most respected, and will be an honor to whatever condition is allotted to them by the gods.

Eliza and Zenoerates, before their departure, gave many thanks to the inhabitants of the island; and assured them, that they would never forget the lessons which they had received among them, to behave hereafter with humanity and kindness. Zenoerates and Zeno, in their return to Athens, having opportunities of knowing more particularly the good qualities of Eliza and Mira, fell in love with them. Marriages were respectively proposed to them, and met with a favorable acceptance; they married when they arrived at Athens. But the two faithful slaves tho' set at liberty, not being in a mind to quit their masters, were charged by them with the entire management of the house; and discharged their trust with such zeal and fidelity, as may be an example to all whom providence has placed in service. Indeed their masters had always a true regard to their virtue, and treated them more like friends who deserved all their confidence, affection, and even their respect, than like persons whom the appointment of providence had made their subjects.

BOSTON, SATURDAY, FEBRUARY 18. 1832.

NEW-ENGLAND ANTI-SLAVERY SOCIETY.

The Constitution of this Society, with an Address to the People of New-England, will be found on our first page. We commend the Address to the candid perusal of the public, and its sentiments to the cordial adoption of every philanthropist and christian. It is hoped that the editors of newspapers will generally give it an insertion.

An Address on Slavery was delivered on Thursday evening in the Essex-street meeting-house, by Arnold Buffum, President of the Society. The audience was auspiciously numerous, giving substantial evidence of the growing interest which is felt in the community on this momentous subject. We cannot speak of the address but in terms of strong panegyric: it was an admirable exhibition of christian love and philanthropy; eminently calculated to enlighten the understanding, to affect the heart, to subdue prejudice, to induce conviction, to remove doubt, and to multiply and unite the friends of bleeding humanity. But we have not room to enlarge upon its merits. More attentive listeners we never saw. Every word was eagerly received, and seemed to tell with resistless effect.

WHAT CAN THE FREE COLORED PEOPLE DO FOR THEMSELVES? The instructive essays of our correspondent S. T. U., in reply to this question, deserve the careful perusal of our colored readers. They should not only read, but follow the spirited directions which are given. Especially should they assert their right to enjoy the benefits of instruction in our public schools, from which no law excludes them. The advice of S. T. U. is worth as much to our colored brethren elsewhere, as to those in this city: it is not intended to be exclusively local in its application.

The protracted silence of the chivalrous editor of the American Spectator merits quite as caustic a rebuke as the following. If this do not induce him to fulfil his pledge, the public will know how to estimate his courage and veracity.

For the Liberator. TO REV. ISAAC ORR.

What!—a spirit? See, how it looks about! Believe me, sir, it carries a brave form: but 'tis a spirit!

SIR—Six weeks have now elapsed since the publication of my first article of the Colonization controversy, and during that time you have kept yourself as silent as if you were the redoubtable ghost of Ashmun; indeed, by some it is feared that you have been metamorphosed into an immaterial being, from which condition (if we can judge from an article published in the American Spectator of Nov. 5th, and headed, 'Challenge Accepted,') you have but lately emerged. Various are the supposed causes which led the 'Shade of Ashmun' to bury himself and talents in obscurity, (the proper place for a ghost)—we apprehend that his ghostship anticipated the possibility of an attack, and therefore resolved to vanish, leaving an astonished world in mute suspense. But what can have actuated the Rev. Isaac Orr, the unyielding and determined champion of Colonizationism, thus to desert his post, and 'skulk away' from the contest, must be the subject of conjecture. Wonder whether he was convinced by the few truths I advanced? If so, I shall congratulate myself on having gained one proselyte to Anti-Colonizationism, which is well worth the pains taken by me, and which will be the subject of unceasing gratification. I will not cherish the unworthy idea, sir, that you are a hypocrite; for verily the supposition would be treated with all the contempt it merits by every rational member of the community. We will then suppose you an opposer of the scheme of the Colonization Society. Now, sir, to be consistent, (for consistency is a jewel rare, and of no ordinary value,) you will immediately set to work in opposing the Colonization Society 'with all your might.' Also prepare to receive the reprehension of all your Colonization brethren, from the Rev. R. R. Guiley even down to John B. Hepburn; prepare yourself to meet your fate with calmness and fortitude; and while in the midst of persecution, back-biting, and reproach of every description, recollect, that such is the invariable lot of every man who protests against the darling prejudices and sins of the age. Or, sir, if you are not convinced, but merely silenced, by the dread of being overpowered in argument, recollect that you are not only inconsistent, but hypocritical, in the strictest sense of the word. In conclusion, let me beseech you, sir, to endeavor to defend your cause, as it is much, very much in need of defence; and again show yourself to the world, that they and I may have the satisfaction of knowing that there is on the face of the globe—a living dead man! Yours, &c.

GARDNER JONES. New-York, Feb. 6, 1832.

A friend has put into our hand a pamphlet, entitled 'Remarks upon a Plan for the total Abolition of Slavery in the United States: by a Citizen of New-York.' And what think you, gentle reader, is the 'Plan' proposed by this sagacious pamphleteer? Why, for Congress to provide a fund for purchasing, and colonizing in Africa, two millions of slaves and their offspring! A fine piece of economy, truly! But who, with a vision that is not totally blind, does not see the folly and hopelessness of such a scheme—to say nothing of its immorality? Unless laws were first enacted in all the slave States, before a single purchase was made, that slavery should not exist after a very brief period, a sum exceeding the national debt of Great Britain would be insufficient to relieve all the victims of oppression in this manner. Can such an immense sum be raised? and if so, can slaveholders be induced to consent to a speedy annihilation of slavery? Besides, it is evident that an offer to purchase slaves, on the part of Congress, would put an end to voluntary, unrequited emancipation, and raise the value of this kind of stock in those States were it now comparatively worthless: it would also give vigor to the foreign slave trade, as speculators would be sure to make a fresh victim occupy the place of the ransomed slave. Far distant be the day when Congress shall become the patron of robbers!

The author of these 'Remarks,' which are wild and incoherent, is of course a warm colonizationist. We quote two paragraphs from his pamphlet, as specimens of his benevolence and republicanism:

'The slaves cannot reasonably oppose this plan for their annihilation. Their experience must teach them that they never can hold in the society of this country a standing suitable to their wishes, but always one that they will naturally consider degrading and mortifying.'

If it can possibly be supposed that the project of colonization should fail, and the blacks are liberated and left to form a part of our community with equal rights as freemen, as they have been enlightened their natural desire will be to have themselves represented by their own color, and claim to have seats in our legislature with the white people. Without meaning any unjust reflection, will such a step be tolerated under the peculiar formation of our society? and yet will not the resistance of it engender hazardous jealousies, and produce a much to be lamented inharmonious state of things? And it is by no means certain, but that the aspiring political demagogue of party, to gratify his own ambition, may be found to advocate their claims to those privileges, in order to have the benefit of their influence in promoting his own views, regardless of its unhappy tendencies when they can have 2,000,000 of people to appeal to. The late attempt to establish a university for the education of colored people in Connecticut, may, with propriety, be referred to as illustrative of the possibility of the foregoing remark.'

We perceive in the Macon (Georgia) Messenger, a contradiction of the account published some time since in the Liberator, in relation to the tarring and feathering of a Mr John Lamb of that place, for being a subscriber to our paper. There was little in the deed itself, barbarous as it appeared, calculated to excite our suspicion of its actual occurrence, familiar as we are with the cruelties of Georgia slaveholders. If we have been hoaxed, the imposition is only a fresh illustration of the duplicity of men-stealers.

We have received the Prospectus of a Religious and Literary Periodical, to be commenced immediately in the City of Philadelphia, entitled 'THE WORLD: as it is—and as it should be!' Charles W. Denison, Editor. Mr. Denison is already known to our readers as the former able conductor of the Stonington Phoenix, and still more recently as one of the editors of the Herald of Peace. 'The World' is to be devoted to the principles of THE STRICT BAPTISTS generally, and to the 'Baptist Domestic Missionary Society of Pennsylvania,' in particular. 'An Association has been formed, composed of brethren from different Baptist Churches in Philadelphia, who have mutually pledged themselves to meet all the expenses connected with the early publishing of a paper of the character contemplated by them.' 'The World' is intended to look above the mere technicalities of polemical disputation, and abroad on a field of practical usefulness, measured by the title assumed. Terms \$2.00 per annum, payable in advance; \$2.50 at the end of six months; or \$3.00, if payment be delayed until the close of the year. It will be printed on a sheet of imperial size, and published every Saturday. We copy two or three paragraphs from the Prospectus:

'Close attention will be paid to the LITERARY DEPARTMENT of the paper. In this respect, we have assurances of aid from some of the most gifted writers in the literary world. Original essays, moral tales, and poetic effusions, will be found under this head.

In the MISCELLANEOUS DEPARTMENT, a general schedule of interesting secular items will be inserted. As much of the current news of the day as possible shall find a place.

Every thing of a political nature will be strictly excluded. Our 'WORLD' is a religious one. We intend to induce all who shall peruse our pages, to study the things which make for peace. Our columns will never exhibit an arena in which political gladiators shall strip for the mastery; and, while they hold up their own naked deformity to the view of the multitude, tear each other's vitals for the sport of the throng.'

The design of 'The World' is certainly extensive, and its plan a grand one. We have the utmost confidence in the talents and devotion of Mr. Denison, and heartily commend his enterprise to the liberal patronage of the public.

MAGDALEN FACTS. We are very deeply indebted to the author, J. R. McDowall, (a philanthropist whose exertions to do good have been indefatigable in the city of New-York,) for a pamphlet with this title, occupying 104 large octavo pages. It contains a mass of appalling facts, and the most thrilling narratives, relating to the dissolute females of the commercial emporium. It is a monument to the labors, zeal and fidelity of Mr McDowall. We cannot doubt that the work will be sought with great avidity: its circulation throughout the country must prove of immense benefit to the public morals, in warning the inexperienced and rousing the friends of virtue to active exertions in behalf of the victims of lewdness. We give a table of its contents.

The Abandoned—their moral character; A Virtuous Woman; A Vicious Woman; A Vicious Man; Magdalens—their prospects; Magdalen—her character; Marriage; Licentiousness shortens Life—the Jersey Boy; The Orphan—the Newburgh Girl; City Vices—the Escape; The Collegium—a Magdalen Letter; The Minister's Daughter—a Magdalen Wife; The Imprisoned Lady, and N. York Female Penitentiary; The Suicide; Two Females; An Alderman's Letter; and Dr Johnson's Humane Act; House of Refuge in New-York; Baltimore Magdalen Society; Philadelphia Magdalen; Boston Penitent Female Refuge; London Vices, and Female Penitentiary; Anti-Magdalen Meeting at Tennyman Hall; Reply to a Writer in the Daily Sentinel; An Opposer of the Magdalen Report; Reply to his Letter; Journal of Commerce; Genius of Temperance; Episcopal Recorder; Christian Advocate; Commercial Advertiser; Howard—Journal of Commerce, July 2; Extracts from the Author's Diary; The Life and Appeal of a Georgia Magdalen, by herself; The Magdalen—a Poem.

MORE SLANDER AND PERSECUTION. At a meeting of the citizens of Cecil county, Maryland, held a few weeks since, the following preamble and resolution were 'unanimously' adopted:

'Whereas disaffection amongst the black population of the slaveholding States, has recently manifested itself in repeated instances of insubordination and insurrection, producing constant apprehensions of danger to the citizens of these States—and it is believed the excitement to rebellion is mainly owing to the ingress of free Negroes from the adjoining non-slaveholding States, and to the insincerity of the laws for the government of the black population of this State—and whereas it is conceived to be the bounden duty of every people to enact such laws as are deemed necessary for the protection of Life, Liberty and Property;

Resolved, That in the opinion of this meeting, the laws of the State of Maryland, relating to Slaves and free Negroes, require such amendments as will prevent evasion, improper practices, and the means of successful rebellion on the part of the black population of this State; and that the Legislature be memorialized on this subject, and requested to make such enactments as their ensuing session, as in their wisdom shall seem proper and necessary.'

The Report of the Legislative Committee, to whom was referred a Petition for the repeal of the following section of the Act of June, 1786, has not yet been acted upon by the House. We trust it will shortly be brought up for discussion, and the preposterous enactment, which now disgraces the intelligence and equity of the Legislature, be obliterated forever.

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

We are pleased to observe in the Pittsburg (Pa.) Statesman, the Constitution of an African Education Society, adopted by the colored citizens of that place. We shall insert it, in our next paper, for the encouragement and initiation of the colored people in other places, together with the friendly remarks of the editor of the Statesman.

The legislature of Georgia have offered a reward of five thousand dollars for the arrest and conviction, under the laws of that state, of the publisher of a newspaper at Boston, Massachusetts, called the 'Liberator.' We have never seen a copy of the Liberator, but it is charged with the promulgation of sentiments, calculated to excite disturbances and insurrections among the slaves in the Southern states. It is probable that the legislature of Georgia have taken this course, with the hope of alarming the publisher of the paper mentioned, because it is hardly to be supposed, even in the exercise of the most intemperate opinions entertained by politicians, lawyers, and law makers of that state, that they have any serious expectation of punishing an inhabitant of Massachusetts, residing there, for a breach of a penal law of Georgia—unless, perchance, he happened to be an Indian, and owned a gold-mine.

But if they have any such notions, we would recommend to them to look nearer home. We presume they will find in the Virginia papers, and particularly the Richmond Enquirer and Richmond Whig, articles not only editorial, but in the shape of speeches in the House of Delegates of that state, quite as well calculated to excite disturbances, and even insurrections, among the slaves, as any thing that ever appeared in any northern newspaper, in even excepting the Liberator. And they might work to more advantage in the state of Virginia, than they could at such a distance as Boston. There are ten chances to one against their being able to seize a man by force of Georgia law at Boston, and to get him away, so as to reach Georgia in safety. But such a sum as five thousand dollars, might induce somebody to run great risks in attempting to carry off a member of the Virginia legislature, above the Blue Ridge; and transport him to Mill-ledgeville.—New York Daily Advertiser.

The esteemed friend, who forwarded to us a number of the Richmond (Va.) Whig, containing a speech of Mr Preston, of Montgomery, on the abolition question, will accept our thanks. The Speech contains many good sentiments, a large portion of which is worthy of an insertion in a future number of our paper.

Virginia.—Notwithstanding the vote of the Virginia House of Delegates, that it was inexpedient now to pass any enactments for the abolition of Slavery, the discussion is still going on in that body as if no such vote had been taken.

Two duels, both terminating fatally, have recently been fought in Columbus, Georgia:—one between Mij. Cripp and Gen. Woolfolk—the former was dangerously wounded an inch above the navel, the latter was shot through the heart—the other between Mr Grist and Mr Fair, both of South Carolina, in which the latter met the same fate as Woolfolk, being also shot through the heart.

DUEL. A letter in the Washington Globe of Friday states that a duel was fought on the banks of the Potomac, four miles from Port Tobacco, Feb. 7, between Lieut. H. Mathews, of that place, and Doct. G. Walter Jewson, from Virginia. They exchanged shots at the distance of ten paces, and both balls took effect. Mr. Mathews was pierced through the heart, and expired without a groan; and the Doctor was wounded in the lower part of the abdomen; it is thought by the physicians he may recover.

Is it not as unchristian to steal from a man, or when stolen to keep from him, the fundamental and inalienable rights, which God has given him, as it is to steal from a man the comparatively contemptible chattels, which he has earned by his own industry, or which he has inherited from his ancestors?

Letters received at this office from Feb. 11 to Feb. 18, 1832.

Abner H. Francis, Trenton, N. J.; Henry Foster, Hartford, Ct.; Thomas Williams, Lewistown, Pa.; Elijah Fisher, Centreville, Indiana; George Harris, Abington, Pa.; Edward J. Pönpöy, Nantucket, Mass.; Prince Cooper, New Haven, Ct.; S. P. Dole, Hanover, Mass.; Jehiel C. Beman, Middletown, Ct.; T. Pratt, Hartford, Ct.; Rufus E. Cutler, Exeter, N. H.

DEATHS.

At Hartford, Conn. on Sunday morning last, Rev. Elias Cornelius, D. D. Secretary of the American Board of Commissioners for Foreign Missions, aged 37.

At the same place, Sterling Boardman and Coffee Feuner, both colored men, and both supposed to have been between 110 and 115 years of age.

In Middletown, Ct. Feb. 8, Christopher Rosh, son of Mr Samuel Clodd, aged six months.

JOHN B. PERO, NO. 2 & 3,

In rear of Dock Square, near City Tavern, BOSTON,

HAS ON HAND AND FOR SALE,

150 boxes Cologne Water, some very extra;

300 doz. old English Windsor Soap;

275 German Hones, some very large size;

40 doz. small bottles Bear's Grease;

20 doz. Lathering Brushes;

20 doz. small bottles Cocoa Nut Oil;

10 doz. of Gentlemen's Stocks, part of which is of the most splendid colors;

5 doz. Hair Cutter's Shears;

6 doz. large size Curling Tongs.

Feb. 18. oaf3m

FOR SALE AT THIS OFFICE, AND AT THE BOOKSTORE OF CARTER AND HENDEE,

A DISCOURSE

On Slavery in the United States,

By Rev. Samuel J. May, Pastor of the First Church in Brooklyn, Ct.

[This discourse is judicious, forcible and eloquent, richly meriting an attentive perusal and a wide circulation. Price 12½ cents.

GENTEE BOARDING HOUSE

FOR COLORED TRAVELLERS AND RESIDENTS.

ROBERT WOOD

GIVES notice to his friends and the public, that he has taken the house corner of Garden and Southack streets, for the entertainment of genteel persons of color who may wish to be accommodated with board. It is situated in an eligible part of the city, and commands an extensive and pleasant prospect. Board may be obtained by the day, week or month. Every effort will be made by Mr Wood to suit the taste and convenience of his patrons. Gentlemen of color, in other places, on visiting Boston, will find his house a desirable resort. Patronage is respectfully solicited. Dec. 17.

LIBRARY.

ON VIRTUE.

O thou bright glory, in my aim I strive To comprehend thee. Thine own words declare Wisdom is higher than a fool can reach.

HYMN.

Thou that createdst all! Thou fountain Of our sun's light—who dwellest far From man, beyond the farthest star.

HOPE.

When the o'erburdened mind Sinks 'midst the turmoil and the strife of earth— And mournful thoughts enshroud

TRUE HAPPINESS.

'True happiness has no localities; No tones provincial; no peculiar garb. Where duty goes, she goes; with justice goes.

MISCELLANEOUS.

A SHORT ACCOUNT OF PHILLIS WHEATLEY.

Although the State of Massachusetts never was so deeply involved in the African slave trade as most of the other states, yet before the war which separated the United States of America from Great Britain, and gave us the title of a free and independent nation, there were many of the poor Africans brought into their ports and sold for slaves.

In the year 1761, a little girl about 7 or 8 years old was stolen from her parents in Africa, and being put on board a ship was brought to Boston, where she was sold for a slave to John Wheatley, a respectable inhabitant of that town.

Being of an active disposition, and very attentive and industrious, she soon learned the English language, and in about sixteen months so perfectly, that she could read any of the most difficult parts of the Scriptures, to the great astonishment of those who heard her.

The art of writing she obtained by her own industry and curiosity, and in so short a time that in the year 1765, when she was not more than twelve years of age, she was capable of writing letters to her friends on various subjects.

She also wrote to several persons in high stations. In one of her communications to the Earl of Dartmouth, on the subject of Freedom, she has the following lines: 'Should you, my lord, while you pursue my song, Wonder from whence my love of Freedom sprung,

In her leisure moments she often indulged herself in writing poetry, and a small volume of her composition was published in 1773, when she was about nineteen years of age, attested by the Governor of Massachusetts, and a number of the most respectable inhabitants of Boston, in the following language: 'We, whose names are under-written, do assure the world that the Poems specified in the following pages were, (as we verily believe,) written by Phillis, a young negro girl, who was but a few years since brought an uncultivated barbarian from Africa.

Her master says—Having a great inclination to learn the Latin language, she has made some progress in it. After the publication of the little volume mentioned, and about the 21st year of her age, she was liberated; but she continued in her master's family, where she was much respected for her good conduct.

Many of the most respectable inhabitants of Boston and its vicinity, visiting at the house, were pleased with an opportunity of conversing with Phillis, and observing her modest deportment, and the cultivation of her mind.

When about 23, she was married to a person of her own color, who having also obtained considerable learning, kept a grocery, and officiated as a lawyer, under the title of Doctor Peters, pleading the cause of his brethren the Africans, before the tribunals of the state.

The reputation he enjoyed with his industry, procured him a fortune; but Phillis being much indulged, had not acquired sufficient knowledge of domestic concerns; and her friends continuing their particular attention to her, gave him uneasiness, which, operating on a disposition that was not willing to have her more respected than himself—first manifested itself by reproaches; which were followed by harsh treatment.

The continuance thereof affected her susceptible mind, and delicate constitution; she soon went into a decline, and died in 1780, about the 26th year of her age, much lamented by those who knew her worth. She had one child, which died very young; her husband survived her several years.—Mott's Sketches.

From the New-York Free Enquirer.

COLOR OF NO CONSEQUENCE.

On my return to this city not long since, on board a steam boat, I noticed a colored man, who from his glib and demeanor I supposed to be a minister of religion.

Having long accustomed myself to look upon this race as specimens of the human family, and feeling much for them in their degraded condition, I am not averse to acknowledge their common right to the privileges of humanity, whether civil, religious, personal or social.

I learned from him that he was of the African Episcopal Methodist Church, not subordinate to the whites but the same appellation. He did not speak unkindly of his white brethren, but appeared fully sensible of the injustice of their course towards colored communicants.

There was so much of the air of republicanism, so little of affectation or pretension of any kind, and so much apparent goodness about the man, that it would have been difficult to repress feelings of interest for him;—I did not attempt it. It was soon perceptible that my attentions had won a share of his confidence, and fearing that the interest I had manifested might induce him to make an over estimate of my unity with him, I informed him that I advocated his right to his opinions, and conformity to his own way of worship on general principles—that it was yet do the same for any other system, and that it was quite possible he would not rank me amongst christians at all.

He hoped the fundamentals of christianity, which I supposed I believed the fundamentals were not essential, and with him the minor matters were not essential. He then commenced a catechetical course respecting the faith that was in me, but appeared rather distressed to find that what he conceived deficient put me in mind of what he considered as a deficiency. He reasoned more closely and clearly than I met with whiter skinned men sometimes done in my hearing;—and better than both, with more kindness of feeling and apparent desire to do good.

He seemed grieved, on my account, that I did not believe in the doctrine of innate depravity, and its inflexible remedy, according to orthodox acceptation. He next examined me on my belief in God. I had to do, as I have always to do in such cases, call for a definition of the word. Very different from some with whom, of late, it has been my lot to come in contact, he appeared to exert all his powers of elocution to convey the precise idea in his mind when he used that word.

He confessed that the contemplation of such a subject was without the range of his limited faculties; and that therefore his belief was not founded on the same kind of evidence which attested beliefs on subjects for which his capacity was fitted: But independently of all belief, he had certain, positive knowledge that there is a God.—That knowledge he had within himself, but he did not insist that I should receive it at his hand as knowledge; he granted that if I had full confidence in his veracity, it could produce no higher degree of mental assent in me than belief; which

he readily granted was a state of conviction very inferior to knowledge, in the assurance it brings. He was satisfied, however, that would I be attentive to the 'energy within me,' it would sooner or later make me as knowing as, with all modesty and apparent humility and gratitude, he professed himself to be.

I am glad to pass an hour in such good company—I seldom leave it without an increase of desire to do good; the retrospect moreover of such past years, is accompanied by calmness of feeling, very far from the lowest grade of human enjoyments. I am glad too, that a little more, or a little less theoretical opinion than I have myself, if he holds it to be not intolerant, prevents not present, or after, pleasant results;—and lastly, though not to be undervalued on that account, I am glad that the prejudice of color has less power to interrupt my social pleasures, than it appears to have with some of much greater pretensions.

If I seek not intercourse with other shades of color, neither my principles nor my pride lead me to avoid it. A. G.

The late William Roscoe, Esq.—The following beautiful lines were written by Mr. Roscoe on parting with his books. His library was a rare and costly collection, particularly of modern literature and of works which he had consulted in the writing of his own elegant histories. The pecuniary reverses which Mr. Roscoe suffered in the decline of life exhibited his character in the most engaging view. He resolved at once to part with all his literary treasures, his medals, pictures, and busts, many of them the gifts of friendship or of learned foreigners, to meet the claims of his creditors. His friends would gladly have purchased for him his own library, but he declined accepting it. He felt with the philosopher, who saw his precious library consigned with his dwelling, 'I should have profited little from my books, if I had not learnt from them how to bear their loss.'

TO MY BOOKS.

As one, who destined from his friends to part, Regrets his loss, but hopes again erewhile To share their converse, and enjoy their smile, And tempers, as he may, Affliction's dart; Thus, loved associates, chiefs of older art, Teachers of wisdom, and lighteners of toil, My tedious hours, and lighten every toil, I now resign you; nor with fainting heart; For, pass a few short years, or days, or hours, And happier seasons may their dawn unfold, And all your sacred fellowship restore; When, freed from earth, unshut its powers, Mind shall with mind direct communion hold, And kindred spirits meet to part no more.

The first sounds of his lyre re-echoed the wailings of the suffering negroes, and he made its strings vibrate with the plaintive music of 'pity for their fate. In his first poem, Mount Pleasant, he feelingly alludes to the slave trade in the following beautiful and pathetic lines:—

'There Africa's swarthy sons their toil repeat, Beneath the feroz of the noon-tide heat, Torn from each joy that crown'd their native soil, No sweet reflection mitigate their toil.— From morn to eve, by rigorous hands oppress'd, Dull fly their hours, of every hope unblest, Till broke with wear, helpless and forlorn, From their weak grasp the lingering morsel torn; The red-bell'd hovel's friendly shade deny'd, The jest of folly and the scorn of pride; Drooping beneath the weight of their own care, Lift the faint head, and bend the imploring eye, Till death in kindness from the tortured breast, Calls the free spirit to the realms of rest. Shame to mankind, but shame to Britons most, Who all the sweets of liberty can boast; Yet, deaf to every human claim, deny The bliss to others which themselves enjoy;— Life's bitter draught, with harsher bitters fill, Blast every joy, and add to every ill: The trembling limbs with galling iron bind, Nor loose the heavier bondage of the mind.'

After the publication of the preceding, Mr. Roscoe was highly complimented in Parliament by Mr. Wilberforce. Mr. Clarkson, the celebrated author of the life of William Penn, warmly applauded the genius and philanthropic spirit which our author manifested in his eloquent writings against the oppressive and inhuman slave system, as then existing in the English West Indian Islands.

About this period, 1788, a very specious and sophistical pamphlet was written by the Rev. Dr. Harris in defence of slavery, entitled 'Researches into the licitness of the Slave Trade,' which was ably and effectually answered by Mr. Roscoe.

This powerful refutation excited intense interest, while it elevated the fame of the author to a lofty literary eminence. The following year he gave the world his elegant and affecting poem, the 'Wrongs of Africa,' which is a production fraught with all the compassionate sensibility of his feelings, and all the brilliancy of his style. A mind so active and so ardent in the cause of universal liberty as Mr. Roscoe's, could not remain uninterested in the stupendous event, the French revolution, that now (1791) threatened to annihilate despotism in Europe.

His susceptible bosom caught the enthusiastic flame which warmed the generous feelings of the friends of freedom, while they beheld in gallant but oppressed man rising in his might, and indignantly throwing off the fetters of Bourbon oppression.

Answer to a Challenge.—The eccentric H. H. Brackemidge, one of the judges of the Supreme Court of Pennsylvania, when a young man, was challenged to fight a duel by an English officer, when he answered as follows: 'I have two objections to this duel matter. The one is that I should hurt you, and the other is that you should hurt me. I do not see any good it would do me to put a ball through your body, for I could make no use of you, when dead, for any ordinary purpose as I would a rabbit or a turkey; I am not cannibal to feed on flesh of men. Why then should you do me a human being of which I could make no use? For though your flesh might be delicate and tender, it wants the firmness and consistency which takes and retains salt.

At any rate it would not be fit for a long sea voyage. You might make a good barbecue, it is true, being of the nature of a racoon or possum; but the people are not in the habit of barbecuing anything that is new now. As to your hide, it is not worth taking off, being little better than a two year old colt. So much for you. As to myself, I do not like to stand in the way of any thing that is harmful. I am under the impression that you might hit me. This being the case, I think it most advisable to stay at a distance. If you want to try your pistols, take some object, a tree or a barn-door, about my dimensions. If you hit that, send me word, and I shall acknowledge that if I had been in the same place, you might have hit me.'

WOMAN.

Woman is a nice and very complicated machine. Her springs are infinitely delicate, and differ from those of a man pretty nearly as the work of a repeating watch does from that of a town clock. Look at her body; how delicately formed. Examine her sense; how exquisite and nice! Observe her understanding, how subtle and acute. But look into her heart, there is the watch work, composed of parts so minute in themselves and so wonderfully combined, that

they must be seen by a microscopic eye to be clearly comprehended.

The perception of a woman is as quick as lightning. Her penetration is intuition—I had almost said instinct. By a glance of her eye she shall draw a deep and just conclusion. Ask her how she formed it—she cannot answer the question.

As the perception of woman is surprisingly quick, so their souls and imaginations are uncommonly susceptible. Few of them have culture enough to write; but when they do, how animated their descriptions! But if few women write, they all talk; and every man may judge of them in this point, from every circle he goes into. Spirit in conversation depends entirely upon fancy; and woman, all over the world, talk better than men. Have they a character to portray, or a figure to describe?—They give but three traits of one or the other, and the character is known, or the figure placed before our eyes? Why? From the fine susceptibility of the imagination, their fancies receive lively impressions, and they impart those impressions with the same vivacity with which they receive them.

Get a woman of fancy warm in conversation; she shall produce a hundred charming images, among which there shall not be one indelicate or coarse. Warm a man on the same subject, we shall probably find stronger allusions, but they shall neither be so brilliant nor so chaste.

ON THE LOVELINESS OF WOMAN.

It is not the smiles of a pretty face, nor the beauty and symmetry of thy person, nor yet the costly robes and decorations that compose thy artificial beauty.—No! Nor the enchanting glances which thou bestowest with such lustre on the man thou deignest worthy of this affection. It is thy pleasing deportment—thy chaste conversation, thy sensibility, and the purity of thy thoughts—thy affable and open disposition—sympathising with those in adversity—comforting the afflicted—relieving the distressed—and, above all, that humility of soul, that unfeigned and perfect regard for the precepts of Christianity. These virtues constitute thy loveliness. Adorned with but those of nature and simplicity, they will shine like the refuged sun, and display that the loveliness of thy person is not to be found in the tinsel ornaments of the body, but in the reflections of the rectitude and scrutiny of a well spent life, that soars above the transient vanities of this world. And when thy days are ended here upon earth, thy happy spirit shall waft itself to the regions of eternal bliss.

Horrid Deed.—The Fredonia Censor (a paper published at Fredonia, Chataque county, N. York) informs us on the authority of a letter from Bradford, Gore district, Upper Canada, that on the 21st ult. a horrid murder was committed near that place. A man of the name of Sovereign, murdered his whole family, consisting of a wife and six children! When found, he had inflicted on himself several wounds, though not dangerous. The account that he gave, was that two negroes came to his house and committed the deed. The story however was not credited, and he was imprisoned to await trial. No cause is assigned for the commission of so foul an act.

Since the above was in type, we have received the Montreal Gazette, containing an article copied from the Hamilton (U. C.) Free Press, from which we learn that when the bodies were found by the neighbors, six of the children and the mother were dead, and a seventh child was so shockingly mangled that no hopes were entertained for its life. The youngest child, an infant, was found in the fire, partly consumed! and the rest were scattered about in different parts of the house, and round the door on the outside.

Corruption of the Sacred Text.—It has been ascertained that eleven editions of the New Testament have been published by R. Schoyer, of New-York, consisting of many thousand copies, probably, from which the word 'bishop' is ejected in many instances, although it yet bears upon the title page, the declaration, that it is with the former translations diligently compared and revised. The Banner of the Church, printed at Boston, says:—

We call on all Christian men to make common cause with us in the defence and preservation of those scriptures which are our common, and we had supposed by all allowance, holy ground. That no motive may be left unremoved, we hereby offer a reward of

FIFTY DOLLARS, to be paid at the office of the Banner of the Church, to any person who will fix conclusively on its author the corruption of the sacred text in the received version thus exposed. The edition before us bears the name of 'R. SCHOYER, as publisher, and is dated, New-York, 1831. Insertion for the above offer of reward is requested of all editors, who desire the preservation of the Sacred Scriptures in their integrity and purity.

The Living Skeleton.—We observe in a Wilmington, (Del.) print, a petition to the Legislature of that State, representing that CALVIN EDSON, the 'living skeleton,' has been thrown into New-Castle jail, for a debt, the existence of which he solemnly disavows—and praying for his release from prison. The memorial sets forth that he has a wife and children dependent alone, in one sense, upon his poverty for support. He is probably the merest synopsis, or abridgment of a man, to be found in the world. He weighs only fifty-eight pounds—is entirely blind of one eye—the sight of the other is dim—and the petition states, that he can only see at all by holding up the eye-lid—the eye being sunk so far in its flesh- less socket, that it cannot support the lid. Added to this, the poor creature is suffering with the influenza. For the honor of humanity, we hope he may be permitted to chatter his limbs in freedom, during the necessarily little time that must elapse, before he lays his mangled body in the grave.

Dear Pilotage.—During the last war a large brig, bound from Baltimore to Boston, with a valuable cargo, was chased by a British frigate, and her only chance for escaping was by running in close to the land, somewhere between the vineyard and Narragansett Bay. The frigate was fast gaining on her, and the land close aboard. The captain being ignorant of the channel into the harbor, was on the point of running his vessel ashore, when a fisherman came off, and carried the brig snugly into port, leaving the frigate to look for another chase. When they came to anchor off the town, the captain inquired of the pilot what his charge was. 'Why, sir,' replied he, 'times are very hard—provisions high—danger of being carried to Halifax—family to provide for—pon my word, captain, you must not consider me exorbitant—considering the risk and all other things, I cannot in conscience afford to take less than TWENTY CENTS.'—N. Bedford Gazette.

DIED.—In Bloomsbury, New-Jersey, on the 5th inst., Katy Willis, a native of Africa, aged 115 years; she was formerly a domestic in the family of Samuel Henry, sen. of Trenton.

An odd Family.—There is a family in a stable in the rear of the Post Office, that has for the last few days attracted much attention. It is composed of a sow with a litter of pigs, together with two fine pointer puppies; who in consequence of the inclemency of the season, and the comfortable appearance of the pigs, have been induced to leave their own mother, and turn in cozily with them. The sow seems perfectly reconciled to the new comers—and there is some doubt whether she is able to distinguish pig from puppy. Be that as it may, they are on the best of terms, except at meal times, when they invariably have a regular set-to. The pigs no sooner commence sucking, than the puppies seize them by the ears, biting and tugging until they are forced to quit their stations, which they do with squealing reluctance. The pups are in their turn rooted away by the pigs, and the same scene is acted over and over again, until both parties are full fed.—Catskill Recorder.

Horrib! Spectacle.—This day's march disclosed a horrible calamity. A large house, situated in an obscure part of the mountains, was discovered, filled with starving persons. Above thirty women and children had sunk; and sitting by the bodies were fifteen or sixteen survivors, of whom only one was a man, but all so enfeebled as to be unable to eat the little food we had to offer them. The youngest had fallen first; all the children were dead; none were emaciated in the bodies, but the muscles of the face were invariably drawn transversely, giving the appearance of laughing, and presenting the most ghastly sight imaginable. The man seemed most eager for life; the women seemed patient, and resigned; and even in the first died with decency and care.—Colonel Napier's History of the War in the Peninsula.

Italian papers state that an organized being has been found in Africa which seems to form a link in the chain between the animal and vegetable kingdoms. This singular being has the form of a spotted dog. It creeps along the ground, and in lieu of a head it has a flower formed like a small ball which contains a slimy liquid. Flies and other insects attracted by the sweet taste of this liquid, enter the flower, and are retained there by its glutinous nature. The flower then closes and remains closed until the prisoners are crushed and transformed into chyle. The indigestible parts, such as the head and the wings are ejected by two inferior openings with spiral windings. The skin of this serpent plant resembles leaves, the flesh is white and tender. The inhabitants of the country eat it, and consider it a great delicacy.

Nature never deceives us; the rocks, the mountains, the streams, always speak the same language; a shower of snow may hide the verdant woods in spring, a thunder-storm may render the blue limpid streams foul and turbid; but these effects are rare and transient—in a few hours, or at best days, all the sources of beauty are renovated. And nature affords no continued trains of misfortunes and miseries such as depend upon the constitution of humanity, no hopes for ever blighted in the bud, no beings full of life, beauty and promise, taken from us in the prime of youth. Her fruits are all balmy, bright and sweet; she affords none of those blighted ones so common in the life of man, and so like the faded apples of the Dead Sea, fresh and beautiful to the sight, but when tasted full of bitterness and ashes.—Sir Humphrey Davy.

MORALS.

Religion.—What is really required of a sinner when he is urged to become a Christian? Obviously something more than a mere choice of heaven and eternal glory in preference to hell and eternal torments. Every man desires and chooses to go to heaven. Who is insensible to the attractions of a city, the walls of which are of Jasper, and the pavement of pure gold? But the choice of the path which leads to heaven—is the feelings and conduct which leads to heaven—is indissolubly connected with that eternal glory which is inseparably connected with it. How often do we see men thus divided against themselves!—Their imaginations travel up to heaven, while their hearts are rushing with fearful haste along the path that leads down to perdition. They make a simultaneous choice of the rewards of holiness and the ways of sin. They fix their eyes upon the glory that fadeeth not away, while their feet stumble upon the dark mountains. Let then the sinner know that the choice of heaven is folly in the extreme, without the choice of the path that leads to it; and that he gains nothing by wishing for the prize placed before him in the gospel, unless he is willing to 'run the race by which the prize is won.

The man who chooses religion and professes to be a Christian, must follow his choice by a life of practical godliness. Love, his faith, must prove its existence by holy deeds. If ye love me, said the Saviour, keep my commandments. If you have resolved that you will be a Christian, let the word be that your decision is a practical one. Religion is but another name for every thing in human conduct and character that is lovely and of good report. There are those whose devotion is chiefly expressed in words; they have a high standard of feeling, but a low standard of practical obedience. Their affections gleam out occasionally upon the darkness of an indolent life, like the meteor which may dazzle and astonish, but does not warm and invigorate. This will never do. Piety, without doubt, has its origin in the heart; but there is a fatal inconsistency in substituting mental operations, even love itself, for practical godliness. Religious affections were not designed to be like a volcanic fire, at one time shut up, and at another poured out in streams that blight and consume; they were intended to be like the genial warmth of spring which thaws the frozen earth, and forces into vigorous life the plants which refresh and sustain mankind.—Spirit of the Pilgrims.

Blessed are the pure in heart—how simple! how reasonable! God requireth of us, no lamb to smoke upon the altar; no incense to steam from the censer; no weary pilgrimage to a prophet's shrine; no bloody penance upon our bodies; no long prayers in the market places; no almsgiving for priestly absolution. No. Bring no more vain oblations. God desireth mercy, and not sacrifice. He saith, My son, give me thine heart. One tear of repentance for sin; one sigh of regret over the desolations of the fall; one aspiration after holiness; these alone are the offerings, which the Saviour will bear to his Father in Heaven, as coming from the pure in heart.—Knight's Sermons.

A Noble Army.—The number of Scholars connected with all the Sunday Schools in the world is estimated at about one Million Eight Hundred Thousand. There are in this country about 60,000 teachers, and from four to five hundred thousand children connected with the American Sunday School Union. Should the good seed of the word of God be planted deeply in their memory, and duly affect their hearts, what an influence will they speedily exert over the world on which they dwell!—a moral power, vastly superior to any merely physical effort, exerted by the most powerful ruler that ever assumed the sceptre of uncontrolled dominion.—Christian Watchman.