

THE LIBERATOR.

VOL. I.]

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

[NO. 2.]

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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THE LIBERATOR

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THE LIBERATOR.

Of all men living, an American citizen who is the owner of slaves is the most despicable: he is a political hypocrite of the very worst description. — I stain the star-spangled banner that was never struck down in battle. — O'Connell.

TRUISMS.

1. All men are born equal, and entitled to protection, excepting those whose skins are black and hair woolly; or, to prevent mistake, excepting Africans, and their descendants.

2. If white men are ignorant and depraved, they ought freely to receive the benefits of education; but if black men are in this condition, common sense dictates that they should be held in bondage, and never instructed.

3. He who steals a sheep, or buys one of a thief, deserves severe punishment. He who steals a negro, or buys him of a kidnapper, is blameless. Why? Because a sheep can be eaten, and a negro cannot; because he has a black fleece, and if a white one; (1) because the law asserts that this distinction is just—and law, we all know, is founded in equity; and because pure benevolence dictates in the one case, and downright villainy in the other.

4. The color of the skin determines whether a man has a soul or not. If white, he has an immortal essence; if black, he is altogether beastly. Mulattoes, however, derive no benefit from this rule.

5. The blacks ought to be held in fetters, because they are too stupid to take care of themselves; at least, we are not so stupid as to suffer them to make the experiment.

6. To kidnap children on the coast of Africa is a horrid crime, deservedly punishable with death; but he who steals them, in this country, as soon as they are born, performs not merely an innocent but a praiseworthy act.

7. In Africa, a man who buys or sells another, is a monster of hell. In America, he is an heir of heaven.

8. A man has a right to heap unbounded execration upon the foreign slave trade, and the abettors thereof; but if he utter a sentiment derogatory to the domestic traffic, or to those who assist in the transportation of victims, he is to be imprisoned for publishing a libel, and sentenced to pay a fine of not less than one thousand dollars.

9. He who calls American slaveholders tyrants, is a fool, a fanatic, or a madman; but if he apologise for monarchical governments, or an hereditary aristocracy, set him down as a Tory, and a traitor to his country.

10. There is not the least danger of a rebellion among the slaves; and even if they should revolt en masse, what could they do? Their united physical force would be utterly contemptible.

11. None—but fanatics or idiots desire immediate abolition. If the slaves were liberated at once, our throats would be cut, and our houses pillaged and burnt!

12. Our slaves must be educated for freedom. Our slaves must never learn the alphabet, because knowledge would teach them to throw off their yoke.

13. People at the north have no right to alleviate physical suffering, or illumine spiritual darkness, at the south; but they have a right to assist the Greeks, or the Hindoos, or any foreign nation.

(1) There are exceptions to all general rules

14. Were the slaves, goaded to desperation, to rise against their masters, the free states are constitutionally bound to cut their throats! 'The receiver is as bad as the thief!' The free states receive and consume the productions of slave labor! The District of Columbia is national property: slavery exists in that District! Yet the free states are not involved in the guilt of slavery!

15. A white man, who kills a tyrant, is a hero, and deserves a monument. If a slave kill his master, he is a murderer, and deserves to be burnt.

16. The slaves are kept in bondage for their own good. Liberty is a curse to the free people of color—their condition is worse than that of the slaves! Yet it would be very wicked to bind them with fetters for their good!

17. The slaves are contented and happy. If sometimes they are so ungrateful or deluded as to abscond, it is pure philanthropy that induces their masters to offer a handsome reward for their detection.

18. Blacks have no intellect. The laws, at the south, which forbid their instruction, were not enacted because it was supposed these brutes had brains, or for the sake of compliment, but are owing simply to an itch for superfluous legislation.

19. Slaves are held as property. It is the acme of humanity and justice, therefore, in the laws, to recognise them also as moral agents, and punish them in the most aggravated manner, if they perpetrate a crime; though they cannot read, and have neither seen nor known the laws!

20. It is foolish and cruel for an individual to denounce slavery; because the more he disturbs the security of the masters, the more vindictive will be their conduct toward the slaves. For the same reason, we ought to prefer the products of slave labor to those of free; as the more wealthy masters become, the better they will be enabled to feed and clothe their menials.

21. To deny that a man is a christian or republican, who holds slaves and dooms their children to bondage, is most uncharitable and inconsistent.

22. To say that a clerical slavite is bound to follow his own precepts, or to obey the seventh and tenth commandments, is preposterous.

23. To doubt the religious vitality of a church, which is composed of slaveholders, is the worst species of infidelity.

24. The Africans are our slaves—not because we like to oppress, or to make money unjustly—but because Noah's curse must be fulfilled, and the scriptures obeyed.

OUR TRUST.

We do not give up our country as sealed over to destruction; nor our countrymen as incorrigibly wicked. We have unshaken reliance in the omnipotence of truth. We still believe that the demands of justice will be satisfied; that the voice of mercy will melt the most adamant hearts; and that the land will be redeemed and regenerated through an enlightened and energetic public opinion. As long as there remains a single copy of the Declaration of American Independence, or of the bible, in our land, we will not despair. But should our hopes be blasted, and the arm of the oppressor crush us with the slaves, still we are ready to exclaim:

'They never fall who die
In a great cause; they never sink their gore;
In their heads may sodden in the sun; their limbs
Be strong to city gates and castle walls—
But still their spirit walks abroad. Though yeage
Elaepe, and others share an dark a doom,
They but augment the deep and swelling thoughts
Which overtop all others, and conduct
The world at last to Freedom.'

The careful attention of our readers is requested to the able communication, in subsequent columns, relative to 'The Colored Population of the United States.' The writer is deeply imbued with the spirit of philanthropy, and capable of doing ample justice to his subject.

[For the Liberator.]

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

The existence, in our country, of a caste of men who are from their birth deprived of equal privileges with the remaining inhabitants, is a subject of deep regret. I do not refer merely to slaves; for unhappily the free blacks in all our states, by the influence of law or opinion, or both, form a part of this degraded caste, equally with the slaves. How this evil is to be remedied or alleviated, is a question, which must have agitated the mind of every philanthropist. This is a question which I propose to answer, to the best of my ability, in a few essays which I intend to prepare for your paper. Before, however, entering into a particular examination of the nature and extent of the evil to be removed, I am met at the very threshold of my undertaking, by some of those grim phantoms which interest and prejudice have always conjured up to guard their time-honored abuses from the approaches of reason, humanity and religion.

The expressions, 'it is a delicate subject,'—'I shall offend the southern states by discussing it,'—'the right to hold slaves is guaranteed to them by the constitution,'—'we shall only aggravate the evil by an unseasonable interference,'—'slavery in the abstract I detest as much as anybody,'—are constantly rung in my ears, till I almost fancy there must be some argument in them, though my dulness cannot perceive it. One man asks, 'Would you stir up the negroes to cut the throats of their masters?' Another inquires, 'What right have we to interfere with the property of the slaveholders?' A third protests that he believes the slaves are much happier than the lower classes at the north; while a fourth intimates that the African is an inferior species of animal, and therefore his rights are of very little consequence.

The argument which undoubtedly weighs most with many people here, is that the subject belongs, exclusively to the Southern States, and therefore it is both indelicate and injudicious to meddle with it. I deny both the premises and conclusion. It cannot be disputed, that the blacks are a degraded caste in all the States. Is it not, therefore, an object of interest in every State, to consider how this degradation may be removed? They are men, they are our countrymen; and as such, have strong claims upon our sympathy. Beside, the District of Columbia is under the exclusive legislation of the United States. The character of the nation is compromised by the toleration of slavery there. Are not all the States parties to this toleration? Have the citizens of Carolina, Georgia and Louisiana any more right to say to the nation, you shall not abolish slavery in Columbia, because to do so would be offensive to our feelings as slaveholders,—than the citizens of Pennsylvania, New York, and Massachusetts, have to say, we will have slavery abolished in the District, because to tolerate it offends our feelings as freemen. The citizens of these latter States are as much bound to strive to abolish slavery in the District of Columbia, as they were to abolish it in their own particular territories. The same considerations apply to the territories of Florida and Arkansas. I shall not at present examine the arguments in favor of abolishing slavery in all places over which the United States have exclusive legislation. All that I am now contending for is, that the propriety of such a measure is a question interesting to all the inhabitants of the United States, and which they are as much bound to consider as any other subject which may engage the attention of the National Government.—Admitting, therefore, as I do most freely, that each State in regard to the regulation of its slaves is independent of the United States, it is obvious that several important topics connected with my subject remain open for discussion, on which the citizens of the non-slaveholding States have the same rights and the same duties as the citizens of the slaveholding States.

But although the constitution of the United States recognizes the existence of slavery in the Southern States, and although the Southern States still retain the whole power of regulating their slaves, it by no means follows that the subject of slavery, as it exists in law and in practice in those States, is not open for discussion by individuals in any of the other States. This, one would think, was sufficiently obvious; nor should I think it necessary formally to assert such a right of discussion if it had not sometimes been questioned. Any individual citizen in any one of the States has a right to examine the policy of its laws upon any point, and to propose amendments, and to speak, or publish in writing, his opinion upon any general practice of society.

And not only has a citizen of the State this right, but a citizen of any other State, or even a foreigner in a distant continent, has the same right of discussing these subjects. Nor can I see any impropriety in a person at a distance from a State writing upon any subject relating to the laws or morals of that State, which he comprehends and is interested in. Otherwise there would be a gross impropriety in any person attempting even to write the history of a foreign country. Our papers and other periodical publications have never hesitated to express their opinions respecting the disabilities of the Catholics in Ireland, or the atrocious despotism of Turkey. The character and conduct of Bonaparte have been discussed among us with perfect freedom. Indeed, I am not aware that any hesitation has ever been felt in this country to examine the state of society among foreign nations, or to defend or attack their political measures. Can it then be pretended that there is any impropriety in discussing similar topics in relation to any part of our own country?

One who writes at a distance from the place to which his subject relates, of course labors under some disadvantages from which a person residing there is exempt. But, on the other hand, the resident is too apt to be misled by prejudice and interest, sources of error to which a person at a distance is less exposed. The subject of slavery does not differ from any other relating to law or morals. What is written upon it in Massachusetts, must be judged by the same rules as if it were written in South Carolina. In both places, individuals may write well or ill upon the subject. But to say that the citizen of Massachusetts ought to be restrained from writing, because he resides at a distance from the seat of the evil, is applying a new and strange principle to moral reasoning. No man either in North Carolina or Massachusetts ought to endeavor to instruct his fellow-citizens upon the subject, unless he thinks he is acquainted with it. The means of information existing in the printed laws, publications in which slavery is discussed, and the accounts of persons who have resided at the South, are copious and accessible in all parts of the country; and, if used with judgment, may yield profitable instruction.

While I admit, as I have already remarked, the exclusive right of the Southern States to legislate with regard to their slaves, I am far from conceding that the inhabitants of the Northern Section have no interest in regard to slavery in the South. The two sections form but one common country. The interests of both parts are closely connected. The citizens of the North do and ought to feel a strong regard for the welfare of the South.—Whatever promotes the prosperity of one section, tends to benefit the other; and whatever corrupts and impoverishes one section, tends to corrupt and impoverish the other. The inhabitants of the North are not interested in slavery merely as a speculative question of morals or political economy; they are themselves deeply and injuriously affected by the existence of this evil. The toleration of slavery at the South is the chief cause of the unfortunate situation of free colored persons at the North. It is this institution which brought their color into contempt, and still perpetuates the feeling. Are not the Northern States deeply concerned in the situation of this class of their citizens? Again,—in case of war, it is now well understood, that the blacks in many places may be easily induced to join the enemy. In future wars it seems not unlikely that the Southern States will be selected as points of attack, from the aid which the enemy may hope from the slaves. Is it no concern of the North that so large a part of our country should be so much exposed to invasion, and should be constantly harboring within itself a force which may be wielded against us by the enemy? The constitution provides for the restitution of runaway slaves, flying from one State into another. Individuals at the North consider the restitution of slaves as criminal; the obligation is irksome probably to the greater part of the community. Admitting that all the States are bound by the provision of the constitution on this subject, and the laws made in conformity with it, still it is the right and duty of all who are not satisfied with the provision, to endeavor to persuade the inhabitants of the Southern States to make such changes in the existing relations of society, as may prevent their blacks from running away, and thus relieve the Northern States from an unpleasant obligation.

But it is said, that writing on the subject of slavery, at the north, has a tendency to excite the slaves against their masters. This must depend altogether upon the character of what is written. There is no doubt that mischief

might be done by inflammatory publications addressed to the blacks, and circulated among them. I have understood that a book which I believe is known by the name of Walker's Appeal of this character, though I have never seen it. But the pernicious tendency of that volume, whatever it may be, did not arise from its being written at the North,—nor was it, that I can learn, more approved at the North than it has been at the South. This and all other books, however, must be judged of by their contents, and not by the place in which they were written. My own impression is, that if all that has been printed at the South in relation to slavery were generally circulated among the blacks there, it would have much more tendency to rouse them to insurrection and bloodshed, than all that has been published at the North on the same subject. The feeling of contempt of the African race, and the disregard for the rights of all persons who have any taint of negro blood, which are but too apparent in a large part of the laws of the Southern States, and which breathe in too many of their publications, appear to me directly calculated, if these productions were studied by the slaves, to excite them to rise against their masters. On the other hand, without denying that there may have been injurious publications at the North, the general character of those which I have seen, has been mild and temperate, and neither intended to inflame the slaves, nor likely to produce such an effect.

The truth, I am persuaded, is, that it is not publications upon the subject of slavery, with the exception, perhaps, of such incendiary works as I have alluded to, circulated secretly among the slaves, for the express purpose of stimulating them to acts of blood,—it is not publications, which have produced bad conduct in slaves, which have led them to plot insurrections, to run away from their masters, and to murder the whites; but it is the actual severity of suffering which has brought forth these results. I believe it will be found true, in almost all cases, that slaves behave best where they are best treated, and where the laws and public opinion pay most regard to their rights; and that measures of severity which are resorted to, to keep down the slaves, only render them more dangerous. In my next essay, I shall consider the actual situation of the colored population of the United States.

P. H.

COLONIZATION.

The recent formation of an Auxiliary Colonization Society in Worcester County, Mass. calls forth the following commentary from the editor of the Boston Statesman:

‘We were, however, rather surprised to see the proposal of sending the free negroes to Africa as returning them to their native land. It would be as well at least to speak of sending these reverend gentlemen back to England as their native land. The negro is just as much a native here as are these reverend gentlemen themselves.—Here the negro was born, here bred, here are his earliest and pleasantest associations—here is all that binds him to earth and makes life valuable. If the welfare of the negro, and not a new scheme for begging, be really the object in view, we desire the reverend gentlemen to step forward and vindicate the rights of the negroes trampled upon by their brethren in Park Street. If they would really promote the happiness of the negro, let their efforts be directed to raise the oppressed black in the scale of moral elevation here. Let them admit him to more rights in the social world;—but unless they desire to be laughed at by all sincere and thinking men, they had better abandon the Quixotic plan of colonizing the Southern negroes at the cost of the North, until we can free our own borders from poverty, ignorance and distress.’

Editors all over the country are requested to insert the following advertisement. We trust that there will be a thousand vigorous pens put into motion for the prize.

PREMIUM.

A Premium of Fifty Dollars, the Donation of a benevolent individual in the State of Maine, and now deposited with the Treasurer of the Pennsylvania Society for promoting the Abolition of Slavery, &c. is offered to the author of the best Treatise on the following subject: ‘The Duties of Ministers and Churches of all denominations to avoid the stain of Slavery, and to make the holding of Slaves a barrier to communion and church membership.’ The composition to be directed (post paid) to either of the subscribers—the name of the author in a separate sealed paper, which will be destroyed if his work shall be rejected. Six months from this date are allowed for the purpose of receiving the Essays.

The publication and circulation of the preferred Tract will be regulated by the Pennsylvania Society above mentioned.

W. RAWLE, J. PRESTON, THOMAS SHIPLEY, } Committee.
Philadelphia, Oct. 11.

A PHILANTHROPIST.
The following remarkable communication appeared in the Palladium of the 15th ult. We append a few notes to it.

‘SLAVERY. A memorial, I understand, is in circulation in this city in favor of the abolition of Slavery in the District of Columbia. It has not been handed to me. Should it be, I would say to the amiable gentleman who bears it, your philanthropy is misdirected. (1) The slaves, whose sufferings you seek to alleviate, are freer and more happy than you are. (2) They are happy in ignorance, and in the possession of those enjoyments which are appropriate to their condition and their education. (3) Bt you, who are born to freedom, who are blessed with the means of an education which enlightens and liberalizes your mind and refines your feelings, are, in your own city, liable to have your property seized and taken away, and your body dragged to jail—without a moment's notice, and even without having any cause of action alleged against you. I can, in ten minutes, without showing any cause of action, obtain a writ against your person, which, in default of bail, will take you from your business and your family, and lodge you in a jail. (4)

Slavery is an evil, and ought to be abolished. (5) Imprisonment for debt is a greater evil, and ought to be abolished. (6) But the difficulties which impede the efforts of philanthropy for the amelioration of the condition of the slave are great, and even appalling; whereas those which prevent the amelioration of the condition of the debtor are either inconsiderable or altogether imaginary. It is also the pride of the Slave States, that instances of the enforcement of the law of imprisonment for debt are there few, very few, in comparison with the number of instances which occur in the Free States. HOWARD?’

(1) So say our southern planters. And yet this writer assumes the name of the philanthropist Howard! It is marvellous to observe with what coolness of manner, with what mildness of tone, with what liberality of sentiment, some people discourse on the subject of slavery. They wonder how the trivial fact, that millions of human beings are held in chains and treated like brutes in this country, can excite the indignation or horror of any body. But if an injury be done to their own persons, or to their children—yes, even to a dog of theirs—how they clamor for redress!

(2) A libel upon common sense—a libel upon freedom—a libel upon constitutional government.

(3) Enjoyments of slavery? Of course, these consist in being fattened upon corn, in the frequency of pleasant flagellations, in the almost total absence of mind, in the destruction of the social relations of life—&c. &c. &c.

(4) We do not condemn, but rather highly applaud, the feeling which the writer manifests on the subject of imprisonment for debt. It is certainly a crime to make honest poverty or unavoidable misfortune a crime. Still, the people must be their own judges in this matter; and, having the means of redress among themselves, the fault is theirs if they suffer any public grievance to exist. We are united heart and soul with ‘Howard’ in his benevolent enterprise; but let him beware, lest he make it ridiculous by talking of the superiority of African slavery over American liberty.

(5) Yet the philanthropy of those who are striving to overthrow it, is ‘misdirected!’

(6) Then, as a people, we are more to be commiserated than our slaves! Does ‘Howard’ believe this? If so, let him go to the south, and put himself under the lash of a driver.

The following thrilling effusion is from the pen of the young lady who superintends the Female Department in the Genius of Universal Emancipation. For her years, she has not her equal, perhaps, in the Union.

THINK OF OUR COUNTRY'S GLORY.

Think of our country's glory,
All dimmed with Africa's tears—
Her broad flag stained and gory
With th' hoarded guilt of years!

Think of the frantic mother,
Lamenting for her child,
Till falling lashes smother
Her cries of anguish wild!

Think of the prayers ascending
Yet choked, alas! in a sigh,
When heart from heart is tending,
Ne'er to be joined again!

Shall we behold, unheeding,
Life's holiest feelings grieved?
When woman's heart is bleeding,
Shall woman's voice be hushed?

Oh, no! by every blessing,
That Heaven to thee may lend,
Remember their oppression—
Forget not, sister, friend!

POWERFUL LANGUAGE.

Hear the energetic language of Henry Brougham, relative to slavery in the British Colonies;—is he, too, a madman? Similar was the language held by Charles James Fox and the younger Pitt;—were they fanatics? With such madness and fanaticism (be it my boast!) I am deeply imbued;—I would the contagion could spread until every individual in the land be infected;—with such associates, I am not ashamed to keep company. Shame on the great men of America, that their lips are sealed on the subject of African emancipation! The cause is worthy of the loftiest ambition and the noblest genius. To it I am wedded, as long as I shall have a pen to wield, or a voice to speak. Poverty may assail me with her hungry whelps—Persecution may light his fires—Slander may spit out her venom—and Judicial Power may attempt to intimidate. I care not for the luxuries of wealth, if the inward man be opulent for eternity;—I care not for bodily tortures, if I suffer in the righteous cause;—I care not for the aspersions of the slanderer, if my conscience bear good testimony;—I care not for tyrannical authority, if I serve my God and benefit my fellow creatures by lawfully resisting it. Wherever oppression, fraud and violence exist, I am for exposing to merited infamy the tyrant and the thief; wherever there is a virtuous struggle for liberty, there also is my heart.—But read the following extract:

‘I trust, that at length the time is come, when Parliament will no longer bear to be told that slave-owners are the best lawgivers on slavery;—no longer suffer our voice to roll across the Atlantic in empty warnings, and fruitless orders. Tell me not of rights—talk not of the property of the planter in his slaves. I deny the right—I acknowledge not the property. The principles, the feelings of our common nature, rise in rebellion against it. Be the appeal made to the understanding or to the heart, the sentence is the same that rejects it. In vain you tell me of the laws that sanction such a claim! There is a law above all the enactments of human codes—the same throughout the world, the same in all times—such as it was before the daring genius of Columbus pierced the night of ages, and opened to one world the sources of power, wealth and knowledge; to another, all unutterable woes;—such it is at this day: it is the law written by the finger of God on the heart of man; and by that law, unchangeable and eternal, while men despise fraud, and loathe rapine, and abhor blood, they shall reject with indignation the wild and guilty fantasy, that man can hold property in man! In vain you appeal to treaties, to covenants between nations. The covenants of the Almighty, whether the old or the new, denounce such unholy pretensions. To those laws did they of old refer, who maintained the African trade. Such treaties did they cite, and not truly; for by one shameful compact, you bartered the glories of Bethlehem for the traffic in blood. Yet, in despite of law and of treaties, that infernal traffic is now destroyed, and its votaries put to death like other pirates. How came this change to pass? Not assuredly by parliament leading the way; but the country at length awoke; the indignation of the people was kindled; it descended in thunder, and smote the traffic, and scattered its guilty profits to the winds. Now, then, let the planters beware—let their assemblies beware—let the government at home beware—let the parliament beware! the same country is once more awake,—awake to the condition of negro slavery; the same indignation kindles in the bosom of the same people; the same cloud is gathering that annihilated the slave trade; and, if it shall descend again, they, on whom its crash shall fall, will not be destroyed before I have warned them; but I pray that their destruction may turn away from us the more terrible judgments of God!’

[For the Liberator.]

SONNET TO

Friend of mankind! for thee I fondly cherish
Th' exuberance of a brother's glowing love;
And never in my memory shall perish
Thy name or worth—so time shall truly prove!
Thy spirit is more gentle than a dove,
Yet hath an angel's energy and scope;
His flight is towering as the heaven above,
And with the outstretch'd earth doth bravely cope.
Thou standest on an eminence so high,
All nations converge around its base;
There, with a kindling soul and piercing eye,
The wrongs and sufferings of thy kind dost trace;
Thy country is the world—thou know'st no other—
And every man, in every clime, thy brother!

G—n.

Female School in Liberia.—The Female Colonization Society of Richmond and Manchester has taken incipient measures to establish a Female School in Liberia. Had it not better establish a similar school for free colored females in Richmond and its vicinity?

Believing, as we do, that men should never do evil that good may come; that a good end does not justify wicked means in the accomplishment of it; and that we ought to suffer, as did our Lord and his apostles, unresistingly—knowing that vengeance belongs to God, and he will certainly repay it where it is due;—believing all this, and that the Almighty will deliver the oppressed in a way which they know not, we deprecate the spirit and tendency of this Appeal. Nevertheless, it is not for the American people, as a nation, to denounce it as bloody or monstrous. Mr Walker but pays them in their own coin, but follows their own creed, but adopts their own language. We do not preach rebellion—no, but submission and peace. Our enemies may accuse us of striving to stir up the slaves to revenge; but their accusations are false, and made only to excite the prejudices of the whites, and to destroy our influence. We say, that the possibility of a bloody insurrection at the south fills us with dismay; and we avow, too, as plainly, that if any people were ever justified in throwing off the yoke of their tyrants, the slaves are that people. It is not we, but our guilty countrymen, who put arguments into the mouths, and swords into the hands of the slaves. Every sentence that they write—every word that they speak—every resistance that they make, against foreign oppression, is a call upon their slaves to destroy them. Every Fourth of July celebration must embitter and inflame the minds of the slaves. And the late dinners, and illuminations, and orations, and shootings, at the south, over the downfall of the French tyrant, Charles the Tenth, furnish so many reasons to the slaves why they should obtain their own rights by violence.

Some editors have affected to doubt whether the deceased Walker wrote this pamphlet.—On this point, skepticism need not stumble: the Appeal bears the strongest internal evidence of having emanated from his own mind. No white man could have written in language so natural and enthusiastic.

A VIEW OF BRITISH SLAVERY.

The following table shows the relative proportion of the Whites, Slaves and Free Blacks in the West India Islands and Colonies. Jamaica exhibits a fearful disparity between its white and slave population. Justice is slow but sure: when the explosion comes—as it will assuredly come, ere long—what tyrant will be able to escape?

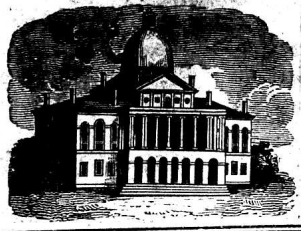
	Whites.	Slaves.	Free Blacks.
Bermuda	3,500	4,650	500
Bahamas	4,000	9,500	2,800
Jamaica	13,000	331,000	40,000
Virgin Isles, or Tortola	860	5,400	607
St Christopher's	1,800	18,500	2,500
Nevis	800	9,000	1,800
Antigua	2,000	30,000	4,500
Montserrat	500	6,000	700
Dominica	800	14,500	3,600
Barbadoes	15,000	81,000	5,000
St Vincent's	1,300	23,500	2,900
Grenada	800	24,500	3,700
Tobago	350	12,700	1,200
St Lucia	1,100	13,500	4,000
Trinidad	13,500	23,000	16,000
Honduras	300	2,450	2,800
Demerara	3,000	70,000	6,000
Berbice	600	21,000	1,000
Cape of Good Hope	43,000	35,000	29,000
Mauritius	8,000	76,000	15,100
Total	108,150	812,700	143,700

VERY SURPRISING.

The Centinel, a few weeks since, contained a notice from the Sheffield Iris, of the sale of a woman by her husband, for the sum of one shilling. ‘It is surprising,’ says the editor, ‘that this barbarous custom should be tolerated in England.’ So it is, Mr Adams; the annual sale of thousands of human beings, in this country, cannot be compared with the above atrocious act. And why? Because one white skin is worth millions of a sable complexion. Is it not?

Merited Punishment.—A Dr Allen has been sentenced in Opelousas, Louisiana, to fourteen years imprisonment for negro stealing. It seems he was in want of subjects.

How ought they to be punished, who hold their slaves in perpetual bondage, either by purchase or inheritance? Is not their crime equal to the medical kidnapper? What is the difference between stealing men, and holding them in bondage after they have been stolen?



BOSTON:

SATURDAY, JANUARY 8, 1831.

LEGISLATIVE.
The General Court convened in this city on Wednesday. There being a quorum of the members, the Message of the Governor was read from the chair. His Excellency apologises for its great length, but we are hardly disposed to forgive him.

Nothing further has been done toward a final adjustment of the Massachusetts Claim, although the Governor has spared no efforts to complete the business. The tardiness of the national executive deserves the severest reprehension.

The State Prison is now made, eminently, what a Penitentiary should become—a place of just yet merciful correction, and of the means of moral reformation. Already the fierce and turbulent spirit is seen to yield, and habits of submission, useful occupation, and patient industry, to be formed. With the advancement of moral purposes, it is gratifying to find, that the pecuniary affairs of the Prison are also improving.

The accounts of the Treasury Department, for the past year, show an excess of expenditures over receipts of \$10,551 16. The State Debt is now \$114,100 00.

His Excellency says that liberal principles and acknowledged civil rights are every where breaking the shackles of oppression, [excepting in this country, he should have said,] and the minds and hearts of freemen will sympathise in the strugglings, and respond with congratulations to the triumphs of liberated and disenthralled nations.

There are two important measures, which, as the Governor has forgotten to recommend them to the notice of the Legislature, we shall urge for immediate adoption. The first is, the obliteration from the Statute Book of the following section of the Act of June 22, 1786:

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

The above enactment is an invasion of one of the inalienable rights of every man, namely, 'the pursuit of happiness'—disgraceful to the State—inconsistent with every principle of justice—and utterly absurd and preposterous.

Another suggestion is, that the Legislature adopt resolutions urging our Senators and Representatives in Congress to exert their influence for the abolition of slavery in the District of Columbia.

ANOTHER LIBEL.

The December number of the Genius of Universal Emancipation has just been received. It is, as usual, full of valuable matter. Friend Lundy informs the public, that 'the Grand Jury of his city of Baltimore has made out a bill of indictment against him, for his animadversions upon the conduct of the petit jury, in Garrison's second suit!!!'

We regret, though we readily excuse, the liberty he has taken in publishing one of our private letters. (1) Confidential or epistolary language is not always qualified for the public ear. We reiterate our belief, however, that the American Colonization Society is wrong in principle and impudent in design; and we shall thoroughly sift its pretensions in subsequent numbers of the liberator.

(1) One sentence, in our letter to friend Lundy, was as follows: 'Let us hold no fellowship with slave owners.' To which he replies—'Advocates of slavery, I would say.' That query, friend Lundy, is not any slaveholder, in effect and practically, an advocate of slavery? We say—yes. Example speaks louder than words. There is more innocent—no, not one. 'They are gone out of the way.'

NULLIFICATION NULLIFIED.

It gives us pleasure to learn, that the dangerous attempt to call a Convention in South Carolina has failed in both Houses of the Legislature. Whether the disorganizers will renew their suicidal efforts, or give up the contest, remains to be seen.

A separation from the Union, by any one or by all of the slave states, would be like cutting their hold on existence. They know it—they believe it—whether they will acknowledge it or not; and yet, thus knowing and believing, they are willing to trifle with their lives—with their all—in order to gratify their hostile feelings toward the free states.

In process of time, one thing is certain: they must either give up their slaves or the Union. The root of bitterness between the North and the South is slavery; and, until it be removed, there can be no sympathy between them.

The people of the free states begin to feel that it is better the pillars of our republic should fall, than rest on the necks of millions of human beings for the benefit of a few planters, and the curse of the whole country. They are weary of the load of guilt which is imposed upon them by the compact.

While we detest the principles and practices of the South, we pity her desperate condition. Her complaints are not mere pretences; her sufferings are authentic and severe. But why is her bosom wrung with such emotions, or why does she present such a miserable aspect? Does the tariff, or the system of internal improvements, generate her diseases? No: the canker that is upon her vitals—the curse that is blighting her fields—the plague that is retarding the increase of her population, is slavery—and nothing but slavery. We wish to relieve her, by endeavoring to remove the cause of the evil. We wish to see her as happy and flourishing as her more fortunate sisters; nor shall we give up our efforts to save her, even at the risk of being set down as her enemy.

Since the above was written, we learn that the Legislature of Georgia has passed Resolutions, authorizing the Governor of the State to resist the precept of the Supreme Court of the United States! This looks like rebellion.

CORRESPONDENCE.

Has a colored man brains? Can he think—can he talk—can he write? Has he the feelings, the reflections, the desires of a man? Here is a letter from one in a distant city, which may answer these queries. We are acquainted with the writer, and very proud, too, of his friendship. Few white men possess a better head or heart.

DEAR SIR—I am extremely happy to hear that you are about establishing a paper in Boston. I hope your efforts may not be in vain; and may the 'Liberator' be the means of exposing, more and more, the odious system of slavery, and of raising up friends to the oppressed and degraded People of Color, throughout the Union. Whilst so much is doing in the world, to meliorate the condition of mankind, and the spirit of Freedom is marching with rapid strides, and causing tyrants to tremble; may America awake from the apathy in which she has long slumbered. She must, sooner or later, fall in with the irresistible current. Great efforts are now making in the cause of Liberty: the people are becoming more interested and determined on the subject.

Although the Southern States have enacted severe laws against the Free People of Color, they will find it impossible to go in opposition to the spirit of the times. We have only to hope, that many such philanthropists, as Mr Lundy and —, will come forward, to plead our cause; we can never feel sufficiently grateful to our long-tried, faithful and zealous friend Mr Lundy. He has indeed labored for us, through evil and good report, and under many disadvantages and hardships;—may he hereafter receive his reward.

I learn with the greatest regret, that so much prejudice exists in the Eastern States; but may the 'standard you are about to erect in the eyes of the nation' be the means of dispersing those clouds of error, and of bringing many advocates to our cause?

The London Female Anti-Slavery Society has sent the American Colonization Society a donation of £50, to aid in defraying the expense of transporting to Liberia six hundred slaves, offered to the Society by their owners in North Carolina, Virginia and Maryland.

Strictures upon the libel suit are in type, but reluctantly deferred until our next number.

DEGREES OF HUMAN FRIGIDITY.

The hearts of some individuals are like ice—congealed by the frigidity of a wintry atmosphere that surrounds, envelops and endures. These may be melted by the rays of humanity, the warmth of expostulation, or the breath of prayer. Others are like adamantine rocks; they require a ponderous sledge and a powerful arm to break them in pieces, or a cask of powder to blow them up. Truth may blaze upon them with mid-day intensity, but they cannot dissolve.

INDIVIDUAL DUTY.

Every one who comes into the world, should do something to repair its moral desolation, and to restore its pristine loveliness; and he who does not assist, but slumbers away his life in idleness, defeats one great purpose of his creation. But he who, not only refusing to labor himself, endeavors to enlarge and perpetuate the ruin, by discouraging the hearts of the more industrious, and destroying their beautiful works, is a monster and a barbarian, in despite of his human nature and of civilization.

SOUTHERN JUSTICE.

The laws of the southern states recognise slaves as property, and place them on a level with cattle. See how they punish their cattle for a vicious act! Suppose a horse should kick his master to death, or break into his kitchen, ought he to be hung by the neck, or burnt at the stake? Undoubtedly, if he or his sire were imported from Africa.

Elijah W. Kimbrough and negro Carey were executed at Raleigh, N. C. on the 5th ultimo; the first named for the crime of murder, and the latter for breaking into an unoccupied kitchen or out-house, and robbing it of articles worth not more than five dollars!!

LAFAYETTE.

The Americans and English in Paris gave a dinner to Lafayette—200 persons sat down. The General appeared in full uniform, as commander in chief of the National Guards. He gave as a toast:

'The Holy Alliance—(a loud laugh)—of nations—(loud cheers)—equality of rights, LIBERTY OVER THE WORLD, and the improvement and happiness of the human species.'

When will the American people respond 'AMEN!' to this noble sentiment, and grant equal rights to those upon whom they now trample? What is the language of Lafayette, in relation to their tyrannical conduct? Hear him!

'When I am indulging in my views of American prospects, and American liberty, it is mortifying to be told that in that very country, a large portion of the people are slaves. It is a dark spot on the face of the nation. Such a state of things cannot always exist.'

'THE AMATEUR' has passed into the hands of Mr Joseph W. J. Niles, and will in future be conducted by Mr William J. Snelling. The work is printed, in an elegant manner, every fortnight, at \$3 per annum, payable in advance. Mr Snelling is capable of making it the first literary periodical in the country; what he is able to do, we doubt not he will accomplish. We have a word to say, next week, in relation to his remarks on slavery.

'The Christian Soldier,' a new religious paper, published by Messrs Johnson & Kimball, was issued in this city on Wednesday last. The typography is elegant, and the editorial department well filled.

'The New-England Baptist Herald,' No. 1, by Benjamin True, appeared on Wednesday.

At a recent meeting of the Newcastle Anti-Slavery Society, Mr. Brougham stated that the result of the late election (in England) had produced a powerful opposition to the Ministry, relative to slavery. 'That election,' he said, 'had given the Anti-Slavery cause, out of 130 places, a clear balance of 30,—making an addition of 60 voices in its favor.' The Prince of Waterloo had not gained more by dissolving his chambers, than Prince Polignac had by dissolving his.'

The Georgia Senate, by a vote of 38 to 30, has refused to repeal a law prohibiting the importation of slaves into that State. The law, however, is almost a dead letter.

Many inhabitants of Rutherford Co. N. C. are in pursuit of a black outlaw, Big George, who, with two females, has committed many robberies for some time past. Bloodhounds have tracked them, and one was lately slain and driven back by them. They were finally shot at by a party of eight men, but escaped.

FOREIGN & DOMESTIC ITEMS.

London papers to the 10th, and Liverpool to the 8th ult, have been received.

It is said that an alliance, offensive and defensive, between France and England, is in agitation:

The French ministers of War and of Foreign Affairs assure the nation that no war will take place on the continent.

Report says that Antwerp will be occupied by British troops.

Mr Brougham, it is stated, will afford the first instance on record, of any man having risen from the Bar to the Woolstack, without having gone through any inferior grade of office.

Ages of British Ministers.—It appears that Earl Grey is 66 years of age; Lord Holland 57; Lord Lansdowne 50; Lord Melbourne 49; Lord Goderich 48; Lord Althorp 48; Lord Durham 38; Lord Palmerston 46; the Duke of Richmond, 39.

The subject of slavery in the West Indies still claims the attention of Parliament.

German papers state that a Russian army, to the number of 200,000 men, with 400 pieces of cannon, is assembling on the frontier.

It is computed that in January, 1831, independently of the great force of National Guards every where armed and equipped, France will have a regular army of 300,000 men.

The present King of England, during the first three months of his reign, dined 21,000 persons at his palace.

British Empire.—The population of Great Britain is estimated at 14 millions; of the British Empire, (including an estimate of 70 millions in the East Indies) 95,220,000 souls. The tonnage in the merchant service is about 2,000,000; Seaman, 174,000. The Navy, during the last war, consisted of 1000 ships of war.

The following is the result of the election in Essex North, on Monday last, for a Representative to Congress:—Whole number of votes, 4877; necessary to a choice, 2439. Mr Cushing had 1963; Mr Marston 1299; Mr Osgood (the Jackson candidate) 1395; scattering 220. No choice.

In Bristol District, there is also no choice. The city of New Orleans has a population of 48,000 souls, having increased eighty per cent. since 1820.

The entire Anti-Jackson ticket for Congress has prevailed in New-Jersey.

In Illinois, Gen. J. M. Robinson, a thorough friend of Jackson, has been elected to fill the vacancy in Congress made by the death of the late John M'Lane.

The convention bill has been lost in the S. C. Legislature, the majority in favor being much less than two-thirds in either branch. In the House of Representatives it was but 4, the whole number being 116.

The execution of J. J. Knapp, Jr. took place in the prison yard, in Salem, on Friday morning, Dec. 31. The utmost decorum was observed by the spectators. The criminal met his fate with composure.

Illinois.—The population of Illinois is ascertained to be 161,055; in 1820, 55,211.—Increase, 105,844.

Highway Robbery.—George Crosby was robbed of \$900 in cash, and a watch and gold chain, by two men, on the Salem Turnpike, near the floating bridge, on the night of the 28th ult. This event has renewed the excitement in Salem. The robbers have been taken.

The population of Portsmouth, N. H. according to the census just completed, is 2082; increase in the last 10 years, 655. There is an excess of females over males of 684. The number of deaf and dumb is 9, and of blind 3.

The New York Evening Journal says, a man was confined in one room in a jail, in the state of Connecticut, for more than two years, for the sum of 75 cents, and the creditor expended the sum of \$300 in paying his board.

The New-England Christian Herald contains a letter from Peter Jones, a converted Indian, stating that 1000 of the Chippewa Indians, and 200 of the Mohawks, are members of the Methodist Society, and all abstain from the use of rum, which this son of the forest denominates *firewater*.

MARRIAGES.

In this city, Mr David Puleifer to Miss Eliza Kissick.—Mr Asa D. Hurlbutt to Miss Martha Stinson, youngest daughter of Jas. Phillips, Esq.

In South Boston, Mr Freeman Hunt to Miss Laura F. Phinney.

In Charleston, Capt. Levi Pierce, of Lincoln, to Miss Sarah Kitter.

In Quincy, Mr Washington F. Fisher to Miss Mary Ann Chase.

In Salem, Mr Robert Bedpoer to Mrs Lydia Swamy.

DEATHS.

In this city, Mrs Mary, wife of Winslow Wright, Esq. aged 38.

In Roxbury, Mrs Sarah N. Day, wife of Mr Moses Day, aged 36.

In Dedham, Mr Daniel French, aged 77.

In Salem, Mrs Hannah Sawyer, aged 76.

In Andover, Mrs Deane, widow of the late Joshua Chandler, Esq. aged 69.

In Worcester, Samuel Allen, Esq. aged 75, for forty years Treasurer of the County of Worcester.

In New Orleans, Mr Edward Bruce, of Boston, aged 37.

In Manchester, Eng. Messrs Jackson, of Charleston, aged 30.

LITERARY.

[For the Liberator.]
THE ANNUALS.

All Bedlam—or Parnassus—is let out.—*revs.*
I was sitting the other day in my study, reading the Arcadian Review, when I happened to cast my eye at the booksellers' advertisements at the end of the volume. After the title of many of the books, was some commendatory paragraph, either from some review, magazine, or newspaper. If I had not known something of the manner in which these panegyrics are got up, I should have been delighted to find that the literature of the country had all the merit ascribed to it. The first advertisement which caught my eye was as follows:

MESSRS PUFF, SPLASH & CO.

Having determined to devote their attention solely to the ornamental branches of literature, offer for sale the greatest variety of Annals, Novels, and Stories for Children, that has ever been for sale in this country. Messrs P. S. & Co. employ none but the most popular and approved writers. They have lately published, and now offer for sale,

THE LADIES' SNUFF-BOX, for the year 1831.

'The exquisite fragrance which issues from this repository of odors, in which many of our favorite poets have embalmed their sweetest blossoms, keeps the mind of the reader in a state of delightful and refreshing excitement from the beginning of the book to the end.'—*Boston Pegasus for Dec. 1830.*

THE LIBRARY BUBBLE, for 1831.

'We dare not to predict what effect this refulgent bubble, tinged as it is with all the hues of the rainbow, may have upon our national literature.'—*The Ladies' Looking-Glass, vol. 2. p. 223.*

THE WINTER BUTTERFLY, for 1831.

'This annual, which appeared later than any of the others, produces on the mind all the effect of a picturesque landscape illuminated by the glowing and gorgeous tints of the setting sun.'—*The Monthly Censor, December, 1830.*

THE MENTAL RATTLE, OR INFANT SOUVENIR.

'We are glad to perceive that our fellow-citizens, are beginning to appreciate those truths which we have been so long endeavoring to enforce. Education is at last pursuing the proper path. Infants are men in miniature; and they should have the same employments and the same enjoyments as men. To make literary occupations agreeable to children, it is true they must in some measure be adapted to their capacity. Though it is a high praise to the passing age, that there is very much in its literature, which, written as it is merely for grown up people, seems entirely adapted to the weakest infants. The *Mental Rattle* is a first attempt, and the work deserves all praise both for its plan and its execution.'—*The Child's Oracle.*

THE CRADLE, OR THE BABY'S COMFORTER.

By baby, by baby, by baby by.
You shall have a souvenir, as well as ps and L.

'We have no terms in which to express our admiration of this infantile souvenir.'—*The Child's Oracle.*

Before I had read half through the advertisements of Messrs Puff, Splash & Co., my friend, Crusty, entered the room. I pointed to what I was reading. He smiled, or seemed to smile. 'What is to become of us?' he exclaimed. 'A few years ago we were complaining of the dearth of native literature, and now we have better reason for alarm at the abundance of the crop. Every village can boast of half a dozen professed authors, without enumerating those who have appeared only occasionally in print, and at the earnest solicitation of their friends. Every newspaper keeps one or more poets in pay. And every bookseller of any note has a score or two of journeymen literati at his command, who are ready to write books, articles and puffs, and do any other jobs to promote the interest of the trade. The rapid growth of native literature must certainly be very gratifying to its admirers. The press groans with their productions. Our authors and publishers express the utmost distaste for the ephemeral productions of the British press, and yet are always imitating them. These *Souvenirs or Annals*, or whatever title they may assume, are humble imitations of the English *Annals*, and surpass, if it be possible, their prototypes in insipidity.'

'All that you have said,' I replied, 'is very true; but the engravings do credit to our artists.'

'I will not dispute with you,' said he, 'on

that point; yet, to tell you my real opinion, I begin to think that the prints are getting to be as feeble as the poetry which they illustrate. However, I am willing to admit that these works do give some encouragement to native art. But that does not palliate the enormity of printing such trash as fills this volume.'

As he said this, he dashed on the table a volume, of which the cover was ornamented with stripes of silk of various colors. It was lettered on the back, 'JANUARY RAINBOW.'

'I believe,' said he, 'that the lady who edits it has designs on my life. I this morning received it, with a very modest request that I would read it through, and give her a certificate of my opinion of it. I would sooner—' 'Stop, stop,' said I, 'she is a lady, and no doubt means very well. Let us open the book, and see what it is made of, before passing sentence upon it.' I opened it, and my eye fell on the following lines, which I commenced reading:

Lines on seeing a glass of Leeches at an Apothecary's window.

Unhappy eyes, how blithely now ye play,
How shine your colors in the sun's bright ray!
Ye sink, ye swim, now to the glass adhere;
Ye feel no vain regrets, nor water fear.
Ye think not now of your green native hills,
Where oft ye sprang down the murmuring rills,
While the blue arc—

'Enough of that: now for the prose,' said my friend. I turned over a few leaves, and began again.

The Murderer's Cave. A Pequod Legend.

In the olden time, ere the Caucasian race had profaned the shores of America, when the bright bay of Shawmut resounded only with the music of the wind, or the whoop of the savage, ere the virgin bosom of the deep had been violated by the prow of the stranger, while the forests of New England yet hung upon a thousand hills, and the sublime repose of nature still rested on their brows—

'Enough, enough; I can endure it no longer. I did not mean to stop you till you had finished a sentence, but the one you have been reading is really so lengthy that you must pardon me for interrupting you. The insipidity, the fustian, the nonsense, the sentimentality, the feebleness, the affectation, which are crowding in upon us, are insupportable. I sometimes think that I will fly to some remote quarter of the globe, where a new book can never reach me—'

'I scarcely know where you will find such a spot, since even at the antipodes, at Botany Bay and the Sandwich Islands, presses are working to diffuse light.'

'It is too true,' groaned my friend. 'Have we no Gifford,' continued he, 'to annihilate these insects of literature, who are equally annoying both as caterpillars, and butterflies, whether they creep or soar?'

I laughed at his violence. 'The evil,' said I, 'is but a temporary one: these insects are mere ephemera; when their day is done, they will perish.'

'Ay,' he replied, 'but a new race will spring up, before they have advanced far on their march to oblivion.'

'You have caught me,' said I. 'An allegory is rather a dangerous weapon for one so unskilled in its use as I am. But to return to the point from which we rambled—I do not think that literature is in its dotage and decline among us, but rather in the freshness of youth. The rank crop of weeds that offend us proves the richness of the soil. We have even now many authors who would rank high in any age or any country. We are a nation of readers; and the voracious appetite of the public for literary food must be gratified in some way or other. The good is far from being sufficient to satisfy this craving.'

'You mean, then,' said Crusty, 'that it is better for the public to read trash, than not to read at all. For myself, I should rather never see a book, than be obliged to read through volumes which I have attempted.'

'You choose to misunderstand me. As the public taste improves, which it has done very sensibly within a few years, and the rewards of successful literary exertion become greater, the general character of our literature must improve. I cannot believe that as long as our political institutions are preserved and our public morals are pure, we need fear a great corruption in our literature.'

'Since you are beginning to cant,' replied my friend, 'you will excuse me for not listening to you.'

Saying this, he seized his hat, and stalked out of the room.

J. G. C. BRAINARD.

The following excellent tribute to the memory of the lamented Brainard is extracted from 'Truth,' a satirical poem which was briefly reviewed in our first number.

Singe, Muse, a rest thy wearied pilgrims crave,
Alight, and weep on Brainard's early grave.
Lamented Brainard! since no living line
Records thy worth, I'll make that merit mine:
Be mine the task to make fresh scenes bloom,
And shed undying fragrance on thy tomb.
In thine own mind our cause of mourning grew—
The falchion's temper cut the scabbard through.
Hard, hard thy lot, and great thy country's shame,
Who let such offspring die without his name.
He planned to see the buds his brow that decked,
Nipt by the bitter blight of cold neglect.
Torn from the tree, they perished one by one,
Before their opening petals saw the sun;
While the same chilling blast that breathed on them,
Froze the rich life-blood of the noble stem.
But not neglect, nor sorrow's rankling smart
Could sour the kindly current of his heart;
And not the canker that consumed his frame
Could to the last his eagle spirit tame;
With faltering hand his master harp he strung,
While music echoed from his dying tongue.

MISCELLANEOUS.

A SUBSTANTIAL APARTMENT.

The celebrated historian, De Thou, tells the story of his experience in apparitions, nearly as follows: 'He was startled from a sound sleep, in the dead of the night, by an extraordinary weight upon his feet. The moon was shining full into the window, and he distinctly perceived a tall person, with a very ghastly countenance, standing by his bed side. He at first thought he was dreaming, but by process of reasoning, soon became satisfied that he was awake. He summoned up resolution he inquire, in God's name, what was. 'I am the Queen of Heaven,' was the reply, in a hollow voice which would have unstrung the nerves of many a stronger man than De Thou. He however sprang from his bed, and seized the figure with great violence. 'Two heavy blows upon his head soon convinced him that he had hold of no inconsiderable piece of flesh and blood. Lights were brought, and he was discovered with a female lunatic, who had escaped from her keepers, in his arms. The wonders wrought (by the agency of supernatural beings as was supposed) during the residence of Oliver Cromwell's Commissioners at Woodstock, as detailed by the author of Waverley, will readily suggest themselves to the reader's mind.'

A THOUGHT.

It was customary with the old Romans, when an Emperor died, to let off an eagle from his funeral pile. The prevalence of the custom probably arose in some measure from the fact, that the eagle was the empire, and was depicted on its standard. I have sometimes, at my leisure, carried the idea into common life, and amused myself with fancying what sort of birds or animals might be unloosed from the funeral piles of certain characters in society, when the heavy hand of death comes over them. In looking round the circle of one's acquaintance, it may too often be found that few eagles would be wanted. Chattering magpies would fly off the funeral piles of inconstant talkers; owls from those dark dull spirits one can make nothing of; and cats from the little spirits of malignity and spleen.

APPEAL TO THE RICH.

Would to heaven, that some of our citizens, who are 'clothed in purple and fine linen,' and 'fare sumptuously every day,' whose tables lay the four quarters of the globe under contribution; who drink Champagne at twenty dollars a dozen, Burgundy at seven dollars a gallon, and Madeira at four and five dollars; who give \$500 or \$600 for a pair of horses, and \$3,000 for a gig; and the ladies who do not scruple to pay \$100 or \$150 for a cashmere shawl—\$20, \$30, or \$40 for a leghorn bonnet—\$100 or \$150 for a ring—\$8 or \$10 for a tortoise-shell comb; would to heaven, I say, that some of them could be prevailed upon to accompany those 'ministering angels' in human form, the members of the female benevolent societies, to the abodes of wretchedness in the suburbs of our city, where every room contains a family,—in many cases widows who had been reared with tenderness and lived in affluence, but now have to earn a support for themselves and children by their needles, at the maximum of twenty-five cents per day.—*Address of M. Carey, published in Philadelphia.*

Truth is the first interest of society. More harm is done by falsehood in an hour, than by violence in a year; yet have all nations paid dearly for establishments, calculated for the express purpose of confining inquiry in one exclusive direction, and shutting out all other avenues of light but their own.—*Burgh.*

An inviolable fidelity, good humor, and complacency of temper, outvie all the charms of a fine face, and make the decays of it invisible.—*Tadler.*

If idleness be the root of all evil, then is matrimony good for something, for it sets many a poor woman to work.—*Vanburg.*

SONNET.
How fall Fame's pillars at the touch of Time!
How fade, like flowers, the memories of the dead!
How waltz the grave that swallows up a clime!
How dim the light by ancient glory shed!
One generation's clay enwraps the earth;
And dead men are the silent of next;
'Passing away,' is Nature's funeral text,
Uttered eoevous with creation's birth.
I mourn not—care not, if my humble name,
With my frail body, perishes in the tomb;
It courts a heavenly, not an earthly fame,
Which through eternity shall brightly bloom:
Write it within thy Book of Life, O Lord,
And in 'the last great day,' a golden crown award!

JEREMY TAYLOR'S IDEA OF AN ATHEIST.

Who in the world is a verier fool, a more ignorant, wretched person, than he that is an atheist? A man may better believe that there is no such man as himself, and that he is not in being, than that there is no God: for himself can cease to be, and once was not, and shall be changed from what he is, and in very many periods of his life knows not that he is; and so it is every night with him when he sleeps: but none of these can happen to God: and if he knows it not, he is a fool. Can anything in this world be more foolish, than to think that this fair fabric of heaven and earth can come by chance, when all the skill of art is not able to make an oyster! To see rare effects and no cause; an excellent government and no prince; a motion without an immovable; a circle without a centre; a time without eternity; a second without a first; a thing that begins not from itself, and therefore not to perceive there is something from whence it does begin, which must be without beginning; these things are so against philosophy and natural reason, that he must needs be a beast in his understanding that does not assent to them. This is the atheist: the fool hath said in his heart, there is no God; that is his character. The thing framed, says that nothing framed it; the tongue never made itself to speak, and yet talks against him that did; saying, that which is made, is, and that which made it, is not. But this folly is as infinite as hell, as much without light or bound as the chaos or the primitive nothing.—But in this, the devil never prevailed very far; his schools were always thin at these lectures. Some few people have been witty against God, that taught them to speak, before they knew how to spell syllable; but either they are monsters in their manners, or mad in their understandings, or ever find themselves confuted by a thunder storm or the plague, by danger or death.

IMPORTANCE OF RELIGION.

If you break down the public ordinances of religion, you will instantly break down the bulwarks of public virtue; and if you obliterate from society the public worship of God, you will speedily destroy in the minds of its members—you will quickly efface, from the conscience of man, all regard for the laws and the appointments of humanity. If you destroy the sanctions of religion, or if you neglect and despise them in the 'high places' of the land, you will annul the efficacy of its enactments in the cottage—and if you take away the influence of its restraints and denunciations from the minds of the mass of mankind, you have annihilated, in their estimation, the influence of political authority and power. Let the experiment be made once, and we are sure it will never be repeated. Infidelity will occupy the seats of justice and of mercy. The courts of legislation will be filled with a wild group of disorderly and chimerical visions. The dreams of a vain philosophy will take the place of the dictates of moral and religious truth. Improvement and refinement will be held out in prospect, while degeneracy and degradation are experienced in fact. A new era of regeneration and blessedness will be preached up by the disciples of falsehood, while the ministers of truth are announcing the approach of debasement and misery. The relaxation of public principle will speedily spread its baneful effects over the lowest condition of private life. The abolition of the public establishments of religion, will be followed with the subversion of public tranquility and happiness. Vice will be exalted, and the wicked will walk of every side. The demoralizing contagion of profaneness and profligacy, will extend through all ranks in the community; and all the parade of laws and proclamations will not be able to preserve the boundaries of personal honor and fidelity entire or inviolate.—*Rev. John Macbeth.*

Virtue in an intelligent and free creature, of whatever rank in the scale of being, is nothing less than a conformity of disposition and practice to the necessary, eternal and unchangeable rectitude of the Divine nature.—*Burgh.*

Virtue, like fire, turns all things into itself; our actions and our fondship are tinged with it, and whatever it touches becomes amiable.