

# THE LIBERATOR.

VOL. II.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 11.

BOSTON, MASSACHUSETTS.

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

[SATURDAY, MARCH 17, 1832.]

**THE LIBERATOR**  
IS PUBLISHED WEEKLY  
AT NO. 11, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

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Two Dollars per annum, payable in advance.  
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**THE LIBERATOR.**

It is a crime to go to Africa, and steal a man, and make him a slave. For two centuries this was no crime at all. It was as much just and innocent commerce. My honorable friend (Mr. Wilberforce) instituted an inquiry into this innocent traffic, and it turned out to be a most intolerable enormity. It is a crime, then, by the laws of England, to make the full-grown African a slave. And how is it less a crime, to make a new-born Creole a slave? I say, it is as great—it is even a greater crime. The African has at least passed a considerable portion of his life in freedom; for twenty or thirty years, he has tasted the innumerable enjoyments which liberty confers. But the child who is made a slave from his birth, knows nothing but servitude and misery—Then as to guilt. Formerly we divided it with another party. The black factor made the man a slave; that was his share of the guilt. We kept him as a slave; that was our share. But, in the case of the child whom we enslave, the whole abomination is our own. We make him a slave, in the first place; we use him as a slave, in the second. It is a crime to murder a man; it is no less a crime to murder a child. It is a crime to enslave a man; and, is it no crime to enslave a child?—*Buxton's SPEECH IN THE BRITISH PARLIAMENT.*

For the Liberator.

**THE MACON REPERTORY. No. 11.**

I am the assessor of the duty, the necessity, and the advantage of unqualified and immediate emancipation; but the best mode to effect the ulterior objects, the melioration of the long oppressed colored population, so as to execute the claims of justice and religion, and to bring forth 'the fruits of righteousness' most rapidly and plentifully, requires de-liberation and scrutiny;—but that the whole system of slavery is a violation of all the laws of God and man, is a self-evident proposition to all persons whose eyes are not blinded, and whose hearts are not hardened, by that 'love of money which is the root of all evil'; and through which Slave Drivers 'enter from the faith, and pursue' not only themselves, but their wretched victims 'through with many sorrows.'

Notwithstanding all the evangelical light which shines around us, the Macon Repertory demonstrates that the declaration of John is even now exemplified. 'The light shineth in darkness, and the darkness comprehended it not'—otherwise who can account for the fact, that a preacher of the Gospel in the United States of America, should formally request a reply to the following *profoundly* casual inquiry?

'Who are the Negro Stealers, those who kidnapped or purchased the Africans with New-England Rum, and brought them to our doors; or those who bought them as Slaves, and treated them as members of the human family?'

In illustrating this *sagacious* question, we must remember some incontrovertible truths. No man can be born a slave—no human being can become

the transferable property of another—and no man has any natural, or can possibly have any acquired right to the liberty, services and emolments of another, without his will, and without a just equivalent.

It is vain to reply, that fraud, force, and consequent legislative enactments, which legalize the utmost diabolical torments, sanction those claims, and guarantee those usurpations. We revert to a higher authority than infidel artificers of mischief, and perjured law makers, who fume statutes to conceal and sanctify their own villainies. The inquiry of the Macon Repertory, upon our gospel principles, admits of but one reply—that the marauders who went to Africa, and themselves stole the Negroes, or who enticed for New England Rum, or any other articles of traffic, the stronger and more numerous horde of the African people to seize the weaker tribe; and who transported these cargoes of human flesh across the Atlantic for interminable bondage and misery—and also all those persons, who received and purchased the miserable children of tyranny and seizure, and who continue to encourage the propagation of slaves, solely because 'the laws allow them to rob every mother of its child as property, on the day of its birth; whatever other excellencies may apparently ornament them, or by whatever other characteristics they may be known, are *Man-Stealers*;' and as this kidnapping abomination in this Republic is restricted to the descendants of Africa, therefore they are Negro Thieves. Some have stolen more, and others less of the race; but of all the junior slaves, at least, who have been born since the constitutional epoch, 1803, within the territorial domains of this Republic, they have been as notoriously kidnapped as though the chains of them had sailed for Congo, and brought them even in their vessels.

Admitting for the mere sake of argument, that a man or woman might be placed in such a situation, that to rescue themselves from worse depression they sold their labor and its equitable remuneration for a term of years—this would not give the purchaser a claim to the exertions of the child, much less of a child unborn, as soon as it became qualified for toil and usefulness—and the idea that the child shall inherit the degraded lot of its stolen mother, as history and observation testify, is one of the most unrighteous and impure machinations which ever was propagated by the old Serpent, the Adversary of man.

Therefore, we tell the Macon Repertory, in the language of the homely proverb—that 'the receiver is as bad as the thief'—or in the emphatic language of the Lord, 'when thou sawest a thief, then thou consentest with him'—consequently all the parties, the original ruffians who sailed to Guinea for the purpose of bringing away Negroes, and all those who originally bought them, and all those who have successively refinined them, from generation to generation, in hopeless bondage, and all those who now claim every child at its birth, and hold it to be disposable property—they are all 'Negro-Stealers,' whether, as the prophet says, 'a man and his father go in unto the same maid, or whether they sell the righteous for silver, and the poor for a pair of shoes'—Amos 2: 6, 7—'or whether they stand 'in the crossway, to cut off them that do escape'—Obadiah 14.

But the Macon Repertory, in this question, craftily insinuates that the slaves whom the New-Englanders obtained for rum, and sold to the Georgians, are treated as members of the human family. To understand this point, it must be recollected, what constitutes membership in the human family. Our public documents, in their language, all are in unison with the gospel upon this topic. They all declare, that freedom, equality, and inalienable rights, life, liberty and the pursuit of happiness, are the grand constituent principles of this social condition; and that these privileges are inseparable from our moral relations and accountability to the Judge of all the earth. Now it would be utterly incredible that any man in this republic would have the audacity to affirm that Georgia slaves are treated as members of the human family—and yet it is not less marvellous, than undeniable, that a Minister of the Gospel in these United States has recently dared to promulgate this astounding fallacy, that the colored people in Georgia are free, enjoy equal rights with the white citizens, retain them in inalienable possession, hold their lives by a secure tenure, realize the blessings of rational liberty, and may pursue all lawful methods to enhance their own comforts, increase their wealth, and perpetuate their enjoyments.

If the Macon Repertory did not intend this statement, then he is chargeable with using words with an equivocal design, and contrary to their ordinary meaning—but if he did propose to convey to his readers the legitimate sense of his phrase, then he has uttered a declaration, which every person in the civilized world, who is in the least conversant with the past and present condition of our republic, knows to be devoid of one particle of veracity.

We shall not be deterred from stating the truth, because the sinners who are pierced by it, resent its application, and denounce our 'progress and fact in the ranks of the abusive'—and we inform the Ma-

con Repertory, that we purpose, Dec 8th, 1831, that he shall shrink from the more decent punishments of our laws—for our 'judges' were formed by a residence for years among Negro Thieves; and our pecuniary interests would induce us to copy his example; to sell man-stealing honesty and religion; and kidnappers, by courtesy, Christians.

**THE PROTESTANT.**

[From the New-Haven Advertiser.]

To the Editor of the Advertiser.

Six—The following letter to the Rev. R. R. Gurley, Corresponding Secretary of the American Colonization Society, at Washington City, was received by him nearly two months since, at which time it was hoped that he would feel prepared to answer the questions therein submitted, and give the whole to the public. During the month of January a verbal message was received, that he doubted the utility of publishing the letter, but was disposed to do it should it still be my desire. Soon after, I addressed Mr. Gurley, saying that the reasons for publishing the letter still existed, and requesting him, if not disposed to give it publicly, to return it to a friend of mine, and his in this city, for a season, as one sentence in the copy was omitted. On the 20th ult. I received a communication from Mr. Gurley, containing reasons for not giving publicity to my letter, which was also returned to me.

Although the bill for the removal of free colored persons from Virginia, as it has passed, is much changed from its original form, I am prepared to show, from the concessions of the most distinguished speakers in the House of Delegates, that no pledges are given that any of the free people of color may remain in the State permanently, in pursuit of right and happiness; but on the contrary, that broad declarations are made, that when it shall become necessary (expedient) to banish this people from the State, they will not hold back. Other States are discussing the same subject; and if the feeling manifested in most instances is honorable to a free and independent people, and the result of their deliberations are just and equal, the past will be grateful to the feelings of a much injured people, as it is at this juncture unexpected by their friends.

The rights of the people of color in this country, and the results of their wrongs, must demand the deep consideration of the American people; and the discussion of the subject cannot be too early commenced, or too critically pursued. Mr. Gurley has consented to have his letter published, which will, with strictures, in a few days, be presented for publication.

The importance of the subjects embraced in this correspondence, is the apology for its publication. If, sir, you will give it a place in your paper, you will much oblige.

Your obedient servant,  
SIMON S. JOCELYN.

New-Haven, March 1, 1832.

NEW-HAVEN, Dec. 31, 1831.

Rev. R. R. Gurley, Cor. Sec. of the American Colonization Society, Washington City.

DEAR SIR—Sworn to the cause of truth, we cannot but hold up her light, though she be fallen in the street, and equity cannot enter. As ministers of the Lord Jesus Christ, regarding the entire race of man as the purchase of his blood, who may through faith in him live for ever, we cannot but weep to behold in this land of Bibles, of churches, of ministers, of Christianity, and of revivals of religion—not to say of boasted justice and liberty—two millions of immortal beings, the sole property of the Infinite Redeemer, regarded as goods and chattels—bought and sold like brutal flesh—their dearest ties sundered daily in cold blood, as the convenience or wishes of their oppressors dictate—deprived of the key of knowledge—to whom the Bible is literally a sealed book—and, excepting oral instruction in religion in some instances, and that often but occasional, left, so far as this Christian nation is concerned, to grope in darkness, and to stumble into eternity, as ignorant of the true God and his Son Christ Jesus, as if they were made but to labor, to bow down, to brutishness and endure for a few short years, and dying, die but to rot, and never to know immortality. Not to weep at this, is to be chilled at the vital flood. Not to agonize, is to be a brute or a statue; and in that agony not to lift up the voice like a trumpet, cry aloud, and plead for these undying souls, is to trifle with innocent victims, and with the blood of the Son of God shed for their salvation.

We turn from the heart-rending scene. What do we see? Three hundred thousand native free people of color calling for relief. Thousands of the pious and just, with howls of compassion, would bend them, but the multitude; the rulers; where is their pity? At this moment, more of these three hundred thousand, charged with no crime, the billows of prejudice and persecution are rolling. 'The floods lift up their heads,' and the voice of many waters is heard, threatening to sweep them from the land of their birth—their natural rights contemplated—justice outraged—and the Constitution of the United States, which names no color, is set aside in many sections of our country, to peel or banish them, while they are claiming its sanctions, and are appealing for protection. At this, every generous passion of the just and good bursts into a flame; and a host, already indignant at the wrongs of the Indian, and the base sacrifice of their plunderers, and the shameless cowardice and solemn perjury of the sworn protectors of their rights, must soon awake and urge, as for the Indian, the principles of eternal right in behalf of these our afflicted colored countrymen.

You, sir, have considered the cruel propositions from different places in Virginia, North Carolina and Maryland, recently, to expatriate the free people of color from their soil. The Governor of Virginia, in his late message, says, 'It will be indispensably necessary for them to withdraw from this community.' In the last number of your Repository, under the head of 'The Crisis,' you extract the remarks of a correspondent in Virginia, on the removal of free persons of color from the State, and of steps about to be taken by the Legislature to that end, who says, 'Public sentiment imperiously demands it.' Another writer from the same State addressing you, expresses his belief that one object of the General Assembly of the State, with regard to the free people of color, will be their gradual or immediate removal to another land, and adds, 'If so, where but to Africa? and where but to Liberia?' It is idle to say that nothing more is intended than that the means are to be provided for colonizing such as desire, without constraint, to remove from the State. The Governor in his message says, 'This class has been the first to place itself in hostile array against every measure designed to remove them from amongst us,' and adds, 'It will be indispensably necessary for them to withdraw from this community.' The 'violence of this language no one would mistake. And will Virginia cast off their own native citizens upon sister States? Rather will they not, in the pride of their name, and in the hour of their oppression, attempt to force them to a foreign land; and in the words above quoted, exclaim, 'Where but to Africa? and where but to Liberia?' In such unlovely and desperate measures, directly or indirectly, the Colonization Society will probably be called upon to bear a part. And can such approaches be endured? Can such serpent-charming, even in its early stages, be listened to without rebuke? It cannot be that the Colonization Society will strike hands with the most desperate of the desperate, who in their difficulties cast off the fear of the Lord, and with the plea of public safety destroy the foundations of justice, to work out salvation. Thousands of the good people of the South will deprecate any measures to remove the free people of color against their will. Were the pious feelings of the South of this nature, in Virginia, petitioners to the Legislature now in session, on the subject of slavery, infused into the community, we might hope for better expedients to avert the evils attendant on that system, than such as sacrifice righteousness, to avert a curse which nothing but righteousness can remove.

Is it not manifest that those who would remove the free people of color to Africa by force, and who are presuming on an appropriation of land from the Colonization Society for those whom they shall banish, are either ignorant of the great principle of the Society, which admits of the removal of none but with their own consent—and consequently, it would seem, not of the giving one foot of their soil to facilitate the operations of tyrants and kidnappers, who would force to that soil American free citizens; or, they imagine, that in the pressure of the times, the society will at least open their territory for their use? If such are their expectations, is it not high time that all mistake on so vital a point was settled, beyond hope to the persecutor and fear to the benevolent? Some of the warmest friends of the Society, who are governed by the principles of stern justice, look upon perfect and never ceasing contention with oppressors, (through the truth) in behalf of their victims, as infinitely more to be desired than to yield one iota of just principle to aid them in their high-handed violence and impiety. Come what will, we cannot sell the principle! We cannot consent to sacrifice principle to save a kingdom! 'If the foundations be destroyed, what can the righteous do?' And if the righteous cannot succeed where principle is sacrificed, how vain the hope of that State or nation, whose policy is against the first principles of natural right, and the basis of Jehovah's throne!

To remove the free people of color from the land of their nativity, by force, either by the direct exercise of power or by the influence of secret and unjust enactments, is as dangerous as it were wicked. At present, the free people of color is a barrier between the slaves and the whites, and this is the opinion also of a South Carolinian. This is the opinion also of the free mulattoes, whose work with reference to the free colored people are towards their brethren in slavery, but few would venture in an insurrection. I am confident that, as a people, they are looking for the redemption of their brethren through the influence of truth and the Spirit of God, without the shedding of blood. As evidence of that fact, we might cite the resolutions of the free people of color of Baltimore and in other places—some instances of their coming out to defend the whites in the late insurrections—and the fact that none but slaves have yet been convicted of partaking in them. Aside from their revolting at blood, they prize their liberty, trampled as it now is, so highly, that they will not sport with it. The prospect of its loss, and of the loss of life itself, is such, that some stronger motives than that of mere power must be produced, to enlist them in blood-shedding. Nothing is more certain, than that the more perfectly free they are made—the more they are educated, improved and respected—the more perfectly allied to us will they be, and to the free institutions of our country. But there are fires in all human land, which it is dangerous to kindle. And, like the idea of banishment from one's native land, can light up revenge, and make men desperate. Let States examine past history on this point, and beware how they proceed.

The question is not whether it is possible to de-

stroy the free people of color, should they resist, leaguely with the slaves, when each other's sympathy shall have swelled the tide of war—but how many valuable citizens we can spare in so foolish a contest; how many young men we can sacrifice; how many widows shall bring their little ones to weep where a father's blood had enriched the soil; or, if all the brutality of ignorance and fanaticism should rage as in Southampton, how many innocent women and children shall die where mercy is lost in desperate hope or in despairing revenge? The brutish may be tamed by kindness; but he should tremble, who for cruelty would wake up the lion.

It should be remembered that the case of the free people of color differs materially from that of the slaves. Legally, the slaves are held as property by the Constitution of the United States, regarded as part and parcel with the white people of our country. When their rights are invaded, when an attempt to drive them out is made, they will run to the Constitution as to a sanctuary for protection. To follow them there—to invade their retreat, will be sacrilegious. Their blood, if shed, will be innocent blood; and all the blood of their invaders, shed in this desperate cause, will be but as the blood of fools, which never cries to justice or to God for vengeance.

In the case of the people of color, and the Indians, this nation will rise in the majesty of truth and equity, protecting the oppressed and laying broad foundations of honor and glory which time cannot impair, and which the world will admire; or, by refusing to do so, and pursuing the course of intrigue, persecution and robbery, will find in the Almighty, power to 'deliver the souls that are drawn unto death,' to blast with mildew, pestilence and famine our fairest hopes—causing death to come up into our windows, so that this fruitful land shall become desolate, the pillars of righteousness fall, and we leave a name to rot with the wicked, and to be the execration of the just for ever.

Questions of such moment as never yet shook this country are pressing to issue—they come upon us with every wind—they cluster around and cry, 'Up, ye sleepers—Arise and call upon your God!—loose the bands of wickedness—see 'that ye break every yoke.' Already the 'lawful captive' hasteth to be free—blood has flowed in torrents—brutal ignorance, so fondly cherished, gave its fury for the destruction of helpless women and children. Well may we cry, O Lord, the protector of the defenceless and the avenger of the oppressed, save us in thy mercy—lead us to repentance, and let our sins be the measure of thy judgments.

At this eventful moment, should not the following important queries be presented, and be settled beyond a doubt in every mind?

First.—Should States, counties, or other authorities, engage in the expatriation of free persons of color to Africa, charged with no crime, and they be permitted by the Colonization Society, to occupy any portion of their soil for the residence of the banished?

Second.—As the colored citizens of our country are not to be driven out of this country, or the State of their birth, at their own expense—but, as wise men, will wait to be carried out by their persecutors if they go at all; so if they are found in the hands of their enemies, will not those violators of justice and kidnappers of their persons be liable to seizure for MAN-STEALING, and be subject to the penalty attached to that crime?

Third.—Would not colored persons, deprived of the rights of freemen for no crime, if found on the ocean on board any vessel into which they had been thrust against their will, be regarded as slaves or captives of the highest degree, and would not the agents, officers, and crew, engaged in conveying them from their native country, if overtaken by any government ship belonging to the British navy or the navy of the United States, be regarded as those who are captured with stolen men of color on board, and for whose apprehension the British government and the government of the United States are leagued by treaty; and when so secured be dealt with as PIRATES, as the treaty specifies?

The present aspect of things has constrained me to present the considerations embraced in this letter—and as it is intended for publication entire, may I not earnestly solicit your opinion on the points above presented to accompany it? Will you not request Mr. Orr to give it a place in his American Spectator, and at the same time give your views alone, or combined with the Managers of the Colonization Society, if they are willing to unite with you in expressing their views on these subjects?

And now, dear sir, as we value the existence and prosperity of a Christian nation rising in Africa—as we hope to break the bands of death, and to christianize and civilize that vast continent with its fifty millions—as we prize the sympathies and prayers of God's people, and their sanctified offerings—as we deprecate the interference of the wicked—as we dread their measures so full of death to our fair hopes, as a part of the heritage of the Lord; and which are so fraught with mischief to the oppressed and with ruin to Africa; let us cry unto God to 'rebuke the devourer.' Let us call the nation and the church of God to raise up a wall of defence which no power can overthrow, and over which no unclean thing shall pass.

I am, dear sir, your obedient servant,  
SIMON S. JOCELYN.

ADDRESS TO THE MEMBERS OF THE LEGISLATURE OF VIRGINIA.

A large body of your fellow citizens view with intense interest the animating spectacle your State now exhibits. The moral conflict that is going on among you between the mistaken interests, the dark and erring passions and prejudices of the human heart, and the glorious attributes that tend to exalt and dignify man and promote human happiness, cannot but prove of vast importance in its results to yourselves—to your southern brethren—to this whole hemisphere—and remotely to the whole world.

A conviction that you are disposed patiently to investigate and weigh the various and conflicting projects that may be offered for the removal of the appalling evils under which you labor, encourages me to offer you some views for your consideration.

Many estimable individuals have proposed several plans of colonization as offering, in their opinion, the best means of relief, viz. removal to Liberia, to Hayti, Texas, Canada, &c. It may be right that these channels remain open to the voluntary, uninfluenced choice of those to whom they are offered; yet, if carried to any great extent, it is my full conviction that such removals would be attended with an enormous waste of valuable lives, and be of incalculable injury to the Planters, to the United States, and to the slaves themselves; all which I shall endeavor to prove.

Not knowing accurately the amount exported of the agricultural products of the slave States, let us call them twenty-five millions of dollars annually. Take away the laborers who produce these, and who shall supply their places? Can the planters and their sons? Impossible! With as great a change of habit as necessity itself could urge, all that they could raise for years to come would afford but a scanty subsistence for themselves and families—the bare necessities of life, with nothing to export. Should we seek to fill the vacancy by the importation of Irish laborers, one half of these would probably perish in the two first seasons: moreover, they would unquestionably be more intemperate, more turbulent and less effective hands than a like number of free blacks.

The writer of these lines knows this from experience, having during the last twenty years frequently employed both in agricultural pursuits; and he has uniformly been more faithfully and profitably served by those who had escaped from slavery in the South, than from the other class. He has therefore become fully convinced, that nothing is wanted but to change the character of your laboring population from slave to free; and the more instantaneously this is done, the better; a corresponding change in our treatment of them would of course follow.

But, says your intelligent statesman, our reliance is on diverting to the south the current of emigration that is now powerfully setting from the northern and eastern to the western states. This might possibly, in some degree, be attainable; but, in the first place, it would retard advancement in the west. Secondly, nothing short of an immense depreciation of property in the south would tempt this description of emigrants to remove among you. Thirdly, but only to the laws, they would remove mostly as independent settlers. Fourthly, should any of them hire to you as laborers, they would expect such additional compensation on account of the unhealthiness and fatigue incident to warm climates, as would soon enable them to supplant you as owners of the soil. A great proportion of these would, however, perish in the seasoning. And fifthly, the sagacity of the survivors would soon enable them to discover that it would be to their interest to invite back the very same free negroes that you had banished, as they would undoubtedly be the best and most profitable hands that could be employed in those climates. Thus it appears that

1st. The millions to be expended in their removal may yet be saved.

2nd. The twenty-five millions that they now annually produce may be saved.

3d. The thousands of lives to be sacrificed in their deportation and acclimation in foreign lands may be saved.

4th. The expense of re-importing them may be saved.

5th. Another loss of life in re-acclimation may be saved.

6th. The sacrifice of the lives of a large body of eastern or other emigrants may be saved.

7th. The wretchedness consequent on the immense depreciation of your property, and the transfer of it into other hands, may be saved.

8th. An incalculable loss of character may be saved, and the western states may be permitted to go on receiving their wonted stream of healthful emigration.

It may be well, too, to reflect a little on the risk that attends the expulsion of the colored population; for they will not willingly expatriate themselves. The free blacks, it does not appear, have been at all implicated in the recent insurrection in Virginia; they have, in fact, formed a barrier between the slaves and their masters; but measures have been taken that will almost compel them to identify themselves with the slaves in some effort to attain their rights—for they are cruelly persecuted and driven from State to State, with no where to lay their heads.

The more ignorant any person is, the stronger are his local attachments. Ten miles square to a man, who has never been beyond those limits, is all the world to him: drive him from this spot, and his longings to return are almost irresistible.

North and South America and the West Indies contain, from the best information we can obtain, more than twelve millions of colored people. Could the two million five hundred thousand in the United States be expelled from thence, the great majority of them would doubtless mingle with their nearest surrounding brethren; and, snatching under their wings, and at liberty to proclaim them, we may well imagine what effect their representations would have on these twelve millions whom we had also made our enemies, by laws, that every one could tell his right hand from his left knee to be a bombastly unjust. Canst arising from our repeated and unprovoked aggressions seem unavoidable; and should an invasion on their part promise any

hope of redress, our expelled slaves would willingly guide the invaders to their native homes, in order to be again restored to the beloved scenes of their earliest recollections.

Thanks and gratitude are forever due to a benevolent Creator, who has made the path of equity the only path of safety. All these losses, all these perils, we trust, may yet be averted, and the present owners of the soil retain their property, and long direct the labors of the colored population by simply granting them their inalienable rights. It is true, the door must be opened for their gradual elevation of character and standing even to an equality with us, and every moment's delay is dangerous. Their rise, were all impediments to be removed to-morrow, would of necessity be gradual, and the public mind would be gradually preparing for it.

What can we say in palliation of our conduct? Never had oppressors so little plea for their injustice toward a people, patient beyond all former example. Our cupidity, in recently permitting an extensive domestic slave trade, has scattered throughout this class the seeds of intelligence, that we can never eradicate. Examples are multiplying around us of the perfect safety of liberating slaves, and of the certain ultimate consequences of continuing slavery. Can we hesitate in our choice?

Trained as our victims have long been in the school of sorrow and of suffering, their uncomplaining firmness of character and a protecting Providence will yet work their redemption; and every effort we may make to bind and to crush, will be like raising a dam across a stream, whose waters are continually accumulating.

While we are sinking ourselves by ceaseless efforts to trounce and expel them, they are rising in esteem and worth, and our children's children will blush for our conduct. My views are now before you—they will require no funds to carry them into effect. Some sacrifices of nominal and pretended property, and of unworthy prejudices, must indeed be made; and let these be balanced by the unspeakable advantages to be reaped, and the unrequitable though just claims on the other side. You form a Court of Equity yourselves, Judges and Defendants, and have to decide on your own exparte evidence. The claims of your slaves are reduced to the simplest point. They ask no wages for past unreimburmed years of toil, though no Court of Equity could refuse to give them without justly forfeiting its character. They ask no portion of the wealth their labors have procured you. They ask only what a state of peace would give in all civilized nations; that you withhold your grasp from their persons, and treat them as men.

RAMMOHUN ROY.

SLAVERY RECORD.



KIDNAPPING. The following deposition (says the U. S. Phila. Gazette) is made by James C. Justice, whose strange absence we noticed on Friday last. We are not acquainted with the deponent, and cannot therefore do more than to place the attested account before the public, with a remark that several persons have called to express to us their entire confidence in the statement:

James C. Justice being sworn, saith that he will be 20 years of age on the 10th of April, A. D. 1832. That on Wednesday evening, the 29th day of February last, he witnessed the house of Thomas Porter, in the street, No. 54, between the hours of 6 and 7 o'clock in the evening; that he was about turning into Coates alley, not quite a square from Mr. Porter's house, when he was seized by two men; that they put a plaster over his mouth and held both his hands, and took him down Front street to Market street, and then put him on board a sloop at the lower side of Market street wharf; that they put him down into the hold of the sloop, took the plaster from his mouth, and told him if he made a noise or halloed they would knock out his brains; that they pushed off the sloop immediately and went down the river; that they arrived at Delaware City about 12 o'clock at night; that there was a black man in the hold with him; that the sloop was made fast to the wharf, and he heard the men say that they would go to the tavern and get something to drink; that after the men had gone, this deponent and the black man broke open the hatchway and came on deck, got upon the wharf and ran off as fast as they could; that about 3 o'clock on the morning of Friday they got to Wilmington, and that they both came to the city on Friday in the Wilmington steamboat. That while on board the sloop he heard the men say, 'we have got these two fellows tight enough.' That the black man told deponent he lived in Shippen street, and had there a wife and three children; that the black man told him he was brought to the sloop in the same way that the deponent was brought there; that on the way from Delaware City they stopped at a house where some colored people lived, and stayed there some hours; that they were travelling all day on Thursday. That the men who took him had on black dresses and checked shirts; that they had on long coats and black hats; that when they put him into the hold they took off the plaster from his mouth; that he observed nothing in the hold of the vessel; that they had no light; that when himself and the black man made their escape, he first knew his companion to be black; that the black man did not tell his name.

JAMES C. JUSTICE. Taken and sworn before me, the 3d March, 1832. S. BAEGER, Alderman.

Suppression of the Slave Trade.—A convention for the suppression of the slave trade between the governments of Great Britain and France has been published. It provides for a mutual right of search to be exercised on board the vessels of the two nations within certain waters, viz. along the west coast of Africa, from the 15th degree of North to the 10th degree of South Latitude, and to the 30th degree of West Longitude from Paris—within twenty leagues from the islands of Madagascar and Porto Rico, and within the same distance of the coast of Brazil. The number of vessels to be invested with these rights to be fixed each year, and each to be commanded by an officer of the rank of captain or lieutenant.

JAMAICA.

A slip from the Beacon Office News Room at Norfolk contains advices from Falmouth, 11th February. On the 6th, His Excellency the Governor issued a Proclamation, declaring martial law to be no longer in force. This measure was taken by the advice of the Major Generals of Districts: but was considered by many persons as being premature. Still, the Governor is enforced to order out the militia to quell rebellions, or bring in runaways, at any time.

It is with regret we perceive, that the feelings excited by these disturbances has vented itself in an improper channel; and that the dreadful lesson seems to have done little good. The Baptist Meeting-Houses at Falmouth, and Montego Bay, were demolished, and the Methodist Church in the former place was much injured, by an infuriated mob, who ascribed to the best means for remedying a great evil, the unhappy consequences growing out of the nature of that evil itself.

LADIES' DEPARTMENT.



YES! We acknowledge that thou art a woman and a sister; and our sympathies have been awakened in thy behalf, although there are many who still remain in a state of apathy in regard to thy sufferings; yet we hope, by the blessing of God on our united exertions in your behalf, that the day will ere long arrive, when your oppressors will behold, and turn from their iniquitous ways; for the thought is too revolting, that there is so much indifference manifested by our sex, on this subject, although one million of them are now groaning beneath the same oppressive yoke with thyself. But the race is not always to the swift, nor the battle to the strong; and He who rides upon the wings of the wind, in whom is all power, can command a calm. He can rouse the sluggish oppressor slaves from the power of the cruel tyrant; and they will no longer be heard to groan under the lash of the unfeeling driver, whose every blow bears witness of the savage barbarity of the monster, or the shrieks of the afflicted mother he heard at the parting of her dear offspring, (the only consolation of her heart.) But something must be done: an effort must be made: nothing can be done without an effort: and it is in the power of American women to do much, in the cause of African emancipation; they can form societies; each member agreeing to do all in her power to abolish this monster, and to spread the alarm by patronising the Liberator—and to abstain from using the fruits of iniquity and oppression.

'That, aroused by our example, Columbia then may break the chain; Nor the mournful sons of Afric Longer curse our lust of gain.' Providence, R. I.

INTERESTING LETTER.

To the Editor of the Liberator. Sir—If you think the enclosed letter from a friend, suitable for the Liberator, it will give me pleasure to see it occupy a place in your columns. Y. Z. Sept. 8th, 1831.

My dear friend—I am sorry you should have thought me weary of a subject that ought to interest every mind; so far from being tired of your conversation, I have hardly dismissed it from my thoughts since we parted, and am astonished now that my sense of justice has not hitherto been more strongly roused by wrongs inflicted on a race, who have always interested my heart. I wonder that on our national festivals, when surveying our beautiful country, our free institutions, our happy citizens, I have not dwelt with deeper sympathy on the misfortunes of the colored people, that much injured portion of my fellow countrymen.

I was led in the course of a long walk a few days ago, to a train of sad reflections on the inward, mental state of female slaves. Strolling through a retired road, I noticed a hovel built in the roughest manner and of the coarsest materials. The confined dimensions, rude chimney, and narrow broken windows, all marked it out as the dwelling-place of extreme poverty. The only door stood wide open, and displayed the wretchedness within that the exterior had indicated. I at once recognized it as the abode of a woman, by the articles of female dress which hung round the room, and was pleased to notice the little library arranged upon a broken chair. Indeed the sadness inspired by the appearance of so much external want, was relieved at once by the sight of the books. What boundless treasure, thought I, may those old volumes pour into the mind of the possessor! What glories may they open to her mental vision! What is this miserable habitation—what this seclusion from society, if the mind has been stored with pure thoughts and ennobled with generous sentiments? Then recurring to the subject which had previously occupied me, in proportion as I was consoled by this cheering view of poverty alleviated, my feelings sunk on recollecting the situation of the unhappy female slaves whose sorrows and toil receive no alleviations from intellectual resources. Their situation, alas! I cannot picture it to my imagination; for the very power of dwelling on this subject, of extending my thoughts beyond the narrow circle of sensible objects, precludes the possibility of conceiving the degree of suffering endured by an uncivilized human being condemned to unceasing labor. Forced from the exciting endearments and occupations of domestic life, without an idea for the mind to feed on, foreign to a dull round of irksome, inappropriate toil—Oh, sad condition!—The heart sickens when the vilest criminal is justly deprived of freedom, and cast upon his own

unfurnished mind. And is it possible that so many of my innocent countrywomen are suffering what legislators have devised as a punishment for crime? The absorbing sympathies, the quickening interests, the animating variety of domestic life, all closed upon them; the action of the heart checked—deprived—that propelling action, which serves, in some measure, amongst the free, to supply the want of mental culture, by keeping up a motion in the intellectual faculties; particularly in a race upon whom nature has bestowed peculiar susceptibility.

This influence of the affections on the powers of the mind, I have seen remarkably exemplified in a servant or rather friend of our family.

S. D. . . . when my grandmother received her into service, was an inoffensive child, with no extraordinary bodily or mental vigor. She was taught to read, and received with great attention the religious instruction that was carefully imparted, applying the precepts of christianity to her own heart and life with a promptness and simplicity truly exemplary. Her humble duties were so regularly performed, she was so constantly at her post, so quiet, persevering, kind and gentle, that she soon became not only dear to my grand parents, but to the numerous branches of the family who were occasional visitors at the house. Few came who did not early seek an interview with S. The welcome at the old paternal mansion was not quite complete without her smile and pleasant greeting. Years passed on, and in their course brought those vicissitudes to which every family is more or less subject. S. alone seemed stationary. To a common observer she underwent no change; but her mind was ripening through the intensity of her sympathy. So much did she enter into the feelings of others, and identify herself with every member of the family, that she had large experience and has grown wise through the tenderness of her heart. Her judgment on moral subjects is excellent; and, if I could divest her of an inclination to indulge me too much, I should consider her a very safe counsellor. It is wonderful to see the influence she obtains over children, and those engaged with her in household duties. I have smiled sometimes at the perfect efficiency of her low toned voice to reduce to obedience an unruly boy. Her goodness is so true, her kindness so sincere, that her understanding catches light from her emotions. She knows how to say and do by a glance that which it would take many books to teach. But her understanding never appears to greater advantage, than in the meek dignity with which she overcomes contempt. The laborers on my grand-father's farm, when employed from distant towns,—for S. is honored where she is known,—seeing themselves served by a colored woman, would often begin with ridiculing her, and calling contemptuously upon her services; but a few days always changed their manner to a respectful kindness, and in some instances to a confidential communication of secret sorrows, temptations, resolutions, &c. which proved the strong impression made by her character on even the rudest and most uneducated. Piety and benevolence have so refined and ennobled her mind, that she is indeed almost insensible to any personal disadvantages arising from her color; but she feels the evil on higher, more discriminated principles, with deep concern. When I spoke to her once on the subject which is made would be injurious to the cause of religion, when I have noticed it even at the table of our Lord, and on that solemn occasion, when the body is committed to the earth. At a time, she meant to say, when it is expected that the value of every thing external will disappear, and be lost in the thought of that period when the body will be glorified only in proportion as the soul has been forwarded to the image of Jesus.

I could write much more on this subject, but have only time to add that I am ever your affectionate friend.

FEMALE INFLUENCE.

We are more than half persuaded, that the country must look to female virtue and patriotism for emancipation from slavery—mental, as well as physical, rather than to men. For aid in any moral enterprise, or moral reform, we make our appeal to the ladies, and they speak out in a spirit of frankness and independence the sentiments of their hearts; but if we ask the countenance and support of men in such cases, they show a cowardly fear of their fellow men—they will look round slyly and cautiously to see whether this measure is like to be popular—whether it will aid or injure them in their business, whether people of influence and fashion will approve of it, or oppose it—whether it will be likely to help them to office, or raise them to honor or power. We look in vain for that cordiality, decision and directness of action which may always be found in the female character.—Boston Christian Herald.

FROM THE LITTLE SLAVES TO THE SABBATH SCHOOL CHILDREN OF NEW-ENGLAND.

Blest children, you will never know All that we have to undergo; We labor hard from morn till night, For one of your own color—white.

JUVENILE DEPARTMENT.



For the Liberator. LETTER. Our master is a wicked man— For when we do what work we can, He'll frot and scold—and say such words As must displease the Lord of lords. He ties us with a cruel string, And whips us with a cruel trifling thing; Perhaps for stopping just to eat The berries that surround our feet.

At night, upon a bed of hay, We pass our tedious hours away— And in the morning early rise, Before the sun has reached the skies.

We have no schools—no one to teach— And none upon the Sabbath preach; We never hear of heaven and hell, Except in oaths I fear to tell.

No mother here will ever dare Lift up to God for us a prayer— Except in secret, when no eye Sees her, but that of Deity.

O, favored, happy children, you Can never know what we pass through, Lest you yourselves should slaves become, And leave your parents, friends and home.

Then think of us, and pray that He Who knows all things, will set us free; And we to you will send our love, And hope to meet you all above.

PHILIPPAIDOS.

THE TWO BOYS.

As W. A. B. a citizen of New-York, was returning from Albany in the year 1818 or 1819, in the stage-coach, they were overturned, and he was so much hurt as to render him unable to proceed; he therefore remained at a house about twenty miles from the city. Not long after his fellow-travellers had left him, a man by the name of Howard, with two little black boys in a covered sleigh, stopped at the door; and our traveller feeling sufficiently recovered from his hurt to proceed on his journey in an easy way, requested Howard to allow him to take a seat in his sleigh, and accompany him to New-York, whither he told him he was going.

His request was at first refused, but after much persuasion and an offer of payment for the trouble, he was permitted to bear them company. On leaving the house, one of the boys was placed on the back of the sleigh, (perhaps because their conversation might betray the wicked purpose of their master,) and this boy being often called to, were circumstances which created suspicion that all was not right. They had not gone far, before the boy was missing; and Howard going back to look for him, gave B. an opportunity to ask the other boy some questions; from whose answers he plainly perceived that the design was to take them to the southern states; for the purpose of selling them.

The boy being soon found, they proceeded quietly along till near evening, when they reached the city. B. being left at his own house, he sent a person after Howard, to see where he put up; but instead of going to a livery stable, as he said he should, he went directly to the ferry at Powles Hook, and crossed. This information was communicated by B. to some of the members of the Manumission Society, and two of them, C. M. and S. W. who were of the standing committee, were, next morning, though it was a severe snow-storm, at the ferry before daylight, and crossing as soon as they could, pursued him several miles on the post road to Philadelphia; but finding on inquiry, that he had turned off into a by-way, they followed and overtook him, after travelling several miles further.

At the house where he had put up, he appeared to be very familiar, and said he had been frequently there, on his way to and from Washington. Being informed that he had violated the laws of New-York in bringing the boys away, and that he must return with them, he made many excuses; but they were not sufficient, and they all returned together.

It appeared, however, on examination of both Howard and the boys, that they were going by their own consent; therefore after a severe reprimand, and Howard had left money to pay the passage of one of them in the stage-coach back to the place of his residence, he was suffered to depart. The other, named John Jackson, is a close connexion of Peter Williams's wife, in this city. This one was soon sent to sea, and has followed that employment ever since; the other soon returned home. They were both taken to P. W. house, where they remained some days.

From the boys' account, it appears that one of them had run away from his master in Connecticut, and had gone to Peekskill, where the other lived. There Howard meeting with them, and them of many fine and curious things to be seen at Washington, to which place he was going, and whether he would carry them, free of expense. When they passed through the city, he said they must lie close in the bottom of the sleigh, for fear they would be taken away, and kept as chimney-sweepers.

They were so entirely deceived by his promises, and so pleased with the prospect he held out to them, that they could scarcely be persuaded to quit his company, even when their danger was stated to them.—Poor boys! they did not know the miserable state to which this base man was leading them.—Mott's Sketches.

FOR THE LIBERATOR.

ON HEARING A CHILD SAY 'FATHER'

Forbear, dear child! don't say that word Which just now from thy lips I heard; My heart is full where'er I hear A child say 'Father'—Oh, forbear! I, too, a father once possessed; Beloved by him, by him caressed; In infant sport he'd join with me, Well pleased my merriment to see. And when to riper years I grew, He told me ever to pursue That narrow path which leads to bliss— The only road to happiness. But, ah, he's gone!—and I no more With joy shall view those features o'er: No more within those arms be prest, And calmly, sweetly sink to rest! Too good to tarry longer here, His Father called him to appear Before Him. High in heaven above, He tastes the fulness of His love. There, 'midst that bright angelic band, Who ever dwell at God's right hand, Dear Father, in thy happy home, Wait till my Saviour bids me come. Boston, March 8. MEDORA.

BOSTON.

SATURDAY, MARCH 17, 1832.

IMPORTANT CORRECTION.

I am happy to find by the following letter, that Mr Ladd, in the most obvious portion of his speech, delivered at the annual meeting of the Colonization Society, used the logic of slaveholders and not his own. Several gentlemen who were present on that occasion, drew inferences from Mr L's remarks similar to my own. After stating the argument of southern men-stealers, relative to teaching the slaves to read the bible, he added, 'my memory is accurate.' Now, Mr President, I, for one, am not prepared to witness this state of things. The meaning of this declaration I construed as follows: 'As a lover of peace, Mr President, and a discourager of servile insurrections, I am not prepared to see the slaves possess that knowledge which alone is wanting to induce them to perpetrate acts of barbarity and retaliation; at which humanity must shudder.' Mr Ladd declares that, if placed in the slaveholder's dilemma, he 'should not hesitate a moment, but should give the slave the gospel, and with the gospel would give him liberty.' He also concedes that 'we have no right to keep our fellow creatures in bondage a single minute.' This is certainly different ground from that which he took in his speech; or else I shall not dare hereafter to trust my ears, or those of others. I understood him expressly to say, that, while he entertained the utmost respect for those who urged the immediate abolition of slavery, he could not countenance such a measure, and should deprecate its success as fraught with danger to the country. I understood him to give as a reason why immediate abolition was impracticable, that men sometimes wander so far from the path of rectitude as to render further aberrations necessary to get into it—or, in other words, that circumstances sometimes oblige us to continue to do evil, in order to cure the evil which we are doing. Two clergymen who heard his remarks, understood him to have made this dangerous admission. I am now convinced that he did not mean to leave any such impression upon the minds of his audience; but he was most unfortunate in choosing his language. I did not take any notes of his speech; for sorrow and astonishment bereft me of the ability to write.

No man has more frequently received my encomiums than WILLIAM LADD—no man ever more justly deserved praise. I have yet too exalted an opinion of his 'head and heart' to believe that he will long continue to give his support to the Colonization crusade—a crusade which embraces all that is dreadful in persecution, or venoms in hate, or vile in detraction, or unjust in oppression, or contemptible in fear, or criminal in unbelief—a crusade which is the enemy of God and man, which is hurrying this country to the brink of destruction, and which is shrouding the light of American freedom.

As a hurricane eclipse doth the sun.

MR GARRISON:

On my return home from Boston, two days ago, I took up the Liberator, which had been received regularly during my absence, and am much grieved to find sentiments attributed to me, which I never entertained.

In your 5th number, you say, that some part of my speech, at the late anniversary of the Massachusetts Colonization Society, is 'unworthy of my head and heart,' &c. I was not much surprised at this, knowing that, though we agree in many things, we disagree on the subject of the Colonization Society, and that you have heretofore entertained a much higher opinion of my 'head and heart' than either deserved; and knowing also that, when we differ from our brethren in only one point, we are prone to misunderstand, and therefore to misrepresent their opinions—a truth of which you yourself have had in your own person so many proofs, that one would think you would be on your guard against a similar error, at least so far as not to impute to one, of whom you have so often expressed a favorable opinion, sentiments totally repugnant to religion and philanthropy.

I was therefore very much surprised at finding, in a note on the first page of your 7th number,\* that you attributed to me the sentiment, that 'slaves must not be taught to read even the bible, because, forsooth, then they will read our Declaration of Independence, Fourth-of-July orations, and our panegyrics in favor of liberty,' &c. As I made that speech with very little premeditation, and have no copy of it, I cannot quote my words exactly; but the drift of my argument was this: Slaveholders refuse to manumit their slaves, because, say they, they are not in a proper state to be emancipated, on account of their ignorance. If you urge them to teach their slaves to read at least the bible, then they object that, if you teach them to read the bible, they will read other things. Teach them to read the bible, Sir, and they will read our fourth-of-July orations, the Declaration of Independence, our correspondence with the Greeks, and the letters of the 'young men of Boston' to the Poles, and then may come over from Haiti some black La Fayette, who will lead them on to victory and liberty, and then they will erect monuments and have an independent day of their own. I could hardly have thought that my using the words of a slaveholder, though, perhaps, a little exaggerated, would have brought upon me the imputation of their sentiments. As well might you, by the same passage, make me approve of insurrection and bloodshed. My object was, to place the slaveholder in a dilemma in which he must either refuse the bible to his slave, or run the risk of insurrection. In that dilemma, I should not hesitate a moment, but

should give him the gospel, and with the gospel would give him liberty. We have no right to keep our fellow-creatures in bondage a single minute; though I must confess that great difficulty attends the question of immediate emancipation.

Though I am in favor of emancipation, I would attempt it by those means only which Christ has sanctioned. We are not to do evil that good may come. Insurrection and bloodshed, even for liberty, are condemned by the gospel, and I cannot approve of it, neither do you. The insurrection of Southampton, however, has furnished me with an irresistible answer to those captious opposers of the principles of peace, who always make an appeal to the passions, by asking if I think it right to fight for liberty? In return, I always ask, if they mean the question to apply to black men as well as white? and the first question is never repeated. To say that it is right for white men to fight for liberty, and wrong for blacks, and neither right nor wrong for mulattoes, or both together, is too absurd to be contemplated for a moment.

There is a natural connexion between all kinds of moral good, as there is between all moral evils. When we get out of the right path, we often find it difficult to return. The half way christian is often exposed to difficulties which never trouble the consistent disciple of Christ. Had christian nations never attempted to settle national controversies by the sword, like barbarians, the question of defensive war would never have arisen. Had christians never enslaved their fellow-creatures, there would have been no question on the subject of immediate emancipation. It is self-interest, which blinds the minds of even benevolent men in the slaveholding states, and makes them oppose immediate emancipation. The interest of the slave is but little attended to.

We differ on the subject of Colonization, and view it in a very different light. Which of us is prejudiced, it is not for either of us to say. But this is no reason why I should impute to you unworthy motives. I endeavor to think as well of every man as I can. If I err, let it be on the side of charity. I would rather disbelieve my own ears, than impute unworthy motives or opinions to one whom I was in the habit of respecting.

I do not look on the Colonization Society as the only means, or even the principal means of emancipation. For this purpose, I know it can do but little. I would not compel any man to go to Liberia. Nor would I advise northern men to go there; but I would open the door for the benevolent slaveholders in the South, (and such I know there are,) to manumit their slaves in the only manner which is left them by the laws of the southern states. I would civilize and evangelize Africa, and thereby stop the slave trade. I would encourage the cultivation of tropical products by free hands in Africa, and thereby discourage slave labor. But the object of this letter was to vindicate myself and not the Colonization Society.

I have taken your paper from its commencement, and, though I do not agree with you in all things, I think you are doing good, and am willing to give you the poor support of my influence, so far as we agree. I have been made wiser, and, I believe, better by your paper. You have shown me a pattern of perseverance, zeal and self-denial, which I have applied to a kindred cause. I wish to continue your paper, though you should continue to reproach me. I trust that my mind is open to conviction, and when I am convinced, I will change my opinions and my conduct, and not before.

I have made this letter longer than I intended, yet it is not unreasonable for me to request you to insert it entire, as it is my vindication.

Yours sincerely, WILLIAM LADD. MINOT, March 10, 1832.

For the Liberator.

REV. ISAAC ORR AND THE 'SHADE OF ASHMUN.'

However unpleasant the task, it devolves upon me to correct the apparently intentional misrepresentations of the Editor of the American Spectator.

In doing so, I shall endeavor to have a special regard for the truth, rather than strive to interest the public in my favor—they will, no doubt, view the conduct of my cowardly censor in its proper light; and to them I leave the decision, whether or no I am worthy of 'farther attention.'

If I mistake not, I published an article in the New-York Daily Sentinel, some two or three months ago, addressed to the 'Shade of Ashmun,' and stating to him that I objected to a controversy with him so long as he should conceal his real name from the public—that my communications were positively refused by the New-York Spectator, Gazette and Courier, other than as advertisements, for which an exorbitant price was demanded—and that consequently it would be highly necessary to allow me the choice of my channel for publication; taking it for granted that he would avail himself of the same privilege. I excused my 'long silence' by informing him that it was in consequence of a severe accident, which for some time rendered me unfit for any degree of mental exertion. A copy of the paper, containing said article, was sent to the office of the American Spectator, at Washington, with a request that it might be copied into its columns; 'but it has never appeared'; and the readers of that paper, instead of being apprized of the truth, are probably under the impression that my silence was owing to cowardice, or some other disgraceful cause! This is a specimen of Mr Orr's fairness!

Mr Orr says that I 'published a puerile article unwarrantably addressed to the Rev. Isaac Orr, taking it for granted without any sufficient reason that he was the 'Shade of Ashmun.'

My reasons for supposing that Mr Orr had accepted my challenge, under an anonymous signature, were amply sufficient to warrant the conclusion; especially as all my hits on the subject remained disregarded and uncontradicted. It will be recollected that in his challenge to Anti-Colonialists, Mr Orr prescribed the same terms (with a trifling exception) as did the Shade of Ashmun. This circumstance induced me to think that Mr Orr was the Shade of Ashmun.

We are likewise reminded that my attack on Mr O was published in the N. Y. Sentinel, a paper which was not included in the conditions stipulated by the Shade of Ashmun. Very well, I did not address the Shade of Ashmun, nor did I contemplate holding the controversy with him; on the contrary, it was expressly understood that the controversy, on his part, was to be relinquished, unless he should consent to comply with my requisitions. The letter was addressed to Mr Orr, who, in his challenge, gave the choice of the principal papers in New-York to his antagonist.

At the time I penned the article which Mr Orr has been pleased to term a 'gasconade,' (although his reply savors as much of boastfulness,) I was wholly unconscious of there being here any reply to my letter. It seems, however, that the officious Ghost of Ashmun has undertaken to reply to an article addressed to Mr Orr; and now he complains of ill usage, because the Editors of the Sentinel did not publish his article as a communication, while they inserted mine as an advertisement!! The Editors of the New-York Daily Sentinel are not responsible for my article—it was therefore disingenuous in Mr Orr to implicate them.

The Shade of Ashmun thinks he has no fear of any body with such a mind as mine. Since he would be extremely unfair to attack the small remaining part of him. Therefore we will let him go with the following hint: A ghost need not fear any thing corporeal, because, like the tortoise, it has refuge within its shell whenever danger approaches. In case of defeat, it would be vastly convenient to be unknown, and involve no responsibility! What cunning geniuses colonizationists are!!

This is no time to cavil; the subject of Colonization is too weighty to be trifled with.

I now challenge the Rev. Isaac Orr to discuss the merits of the American Colonization Society with me upon the following terms: Mr Orr shall reply to the article addressed to him published in the N. Y. Sentinel of Dec. 24. The articles of the controversy shall be published in the American Spectator, shall be alternate, and occupy an equal proportion of space. A copy of the papers, containing said articles, to be directed to me in this city.

We shall now have an opportunity to test Mr Orr's 'courage and sincerity.' GARDNER JONES. New-York, March 7th, 1832.

POLITICAL INSANITY.

The Memorial recently presented to Congress from a large number of the citizens of New-York, in behalf of the Cherokees and the imprisoned Missionaries, seems to have driven some of the Georgia representatives to the extreme verge of insanity. Take, as a specimen, the following comments of Judge Clayton, which, for enormity of language and purpose, are unparalleled in the annals of congressional debate. What must be the constituents of such a representative?

'Mr. Speaker, I am almost afraid to trust myself on this subject; but representing a free people, I ought to speak as I know they would speak, were they personally present, and I know they would find defiance in your very teeth on this subject. To have this memorial brought into Congress directly after such an indignity offered to Georgia by the decision of the Supreme Court, which has gone to that State on the wings of the wind, looks like an attempt to drag on it into obedience. I can assure this House, they greatly mistake the people of Georgia, if they think they can either drive or frighten them from the state and they have taken. No, Sir, that decree, the subject of so much delight to political aspirants, will never be executed in Georgia; and whenever you get the Missionaries out of the four walls of the penitentiary, depend upon it Georgia will be nothing but a HOWLING WILDERNESS.'

'I ask if Georgia has not as much right to memorialize Congress, in reference to the manner in which New-York treats her Indians, as that the latter should busy herself with Indian affairs in Georgia? Is she not separating her Indians from the homes of their childhood, and bones of their fathers, and, what is worse, sending them to Green Bay, to freeze, taking from them a fine fertile soil, and banishing them to a region of almost perpetual snows? But I am wrong; I do the State of New-York great injustice—it is not the State of New-York who is officiously intruding herself upon this House; it is none other than a set of fanatics, gentlemen of the black gown, who have, or think they have, all the benevolence and piety that is in this country; and therefore all the States must be placed under their holy keeping. Georgia will let these pragmatical gentlemen, and their backers, know that whether for conscience sake, or political intrigue sake, they shall have nothing to do with her affairs.'

You cannot fight the States into your views; kind treatment is the power to keep the Union together, and withhold this, and you have no right to expect allegiance. I warn gentlemen what they do. The Southern States have long been ground under oppression, and have only been restrained from an immediate resort to self-redress from a love of Union, and a hope that a sense of justice, at this session of Congress, would relieve them from these burdens. Mr. Speaker, a very high degree of inflammation exists, at this very time, throughout all the South.'

'Believe me, with the present high degree of excitement, on account of other wrongs so often treated with indifference—with a state of feeling wound up to the highest possible point of endurance, this measure, preceded by the decision of the Supreme Court, is calculated to apply the match which is to rend the Union into a thousand fragments. I will not implore gentlemen to pause, for we have begged long enough; but I warn them of the danger, if they have any regard for the Union—if they have any affection for a sister State—if they have any discretion left, amidst their thirst for power—halt, before they proceed another step; for I repeat, before Georgia will surrender her sovereign rights, and give up the government of nearly one-third of her territory, she will not stay one hour in a confederacy so lost to every principle of justice.'

'We believe that our sheet will be perused, to-day, with unusual interest by our readers. The speech of John Ridge, the Cherokee Chief, is a document full of novelty and power. The strictures of 'The Protestant' are applied with that faithfulness and aptitude which distinguish the writings of the author. The Letter of the Rev. Mr Jocelyn is a fine specimen of christian eloquence and exalted philanthropy. The Address to the Members of the Virginia Legislature merits not only their serious attention but that of the whole country. Mr Ladd's communication is important, and manifests an excellent spirit. Mr Jones displays good sense, wit and earnestness.'

Just published, and for sale at this office, —price 10 cents.—MEDITATIONS: from the pen of Mrs Maria W. Stewart. Presented to the First African Baptist Church and Society in the city of Boston. Mrs Stewart is a highly intelligent colored lady, and known as the authoress of a valuable little tract, entitled 'Religion and the pure principles of morality the sure foundation on which we must build.' We commend her 'Meditations,' which partake largely of a devotional spirit, to the patronage of the people of color, and of all those among the whites who are disposed to encourage genius and piety in a person of her complexion. Some errors occurred in printing the work, which an intelligent reader will detect, and for which the printers are responsible.

THE PROTESTANT.—New-York City—edited by the Rev. George Bourne. If a righteous cause, superior talents, tireless industry and extraordinary moral courage deserve encouragement, then 'The Protestant' presents a claim to public patronage not surpassed by any other publication in this country. We are sorry to learn, however, that its support is far from being efficient; and the fact is truly painful in our eyes. The people of color, as far as their means allow, ought for peculiar reasons to patronize this grand 'Expositor of Popery.' Mr Bourne is one of their ablest champions, and has suffered great privations in their cause. Seventeen years ago he published a work, entitled 'The Book [the Bible] and Slavery Irreconcilable,' which, from that time down to the present, has subjected him to the relentless persecution of men-stealers and their friends. Next to the bible, we are indebted to this work for our views of the system of slavery. We pronounce it the most faithful and conclusive exposition of the cruelty and sin of holding the slaves in bondage, that we have ever seen. The more we read it, the higher does our admiration of its author rise. It ought to be in the hands of every friend, —ay, and of every enemy, to the colored population. We are happy to learn that a new edition of it, revised and corrected, will probably be issued in a short time; and we cannot doubt that its sale will be rapid.

Foreign Intelligence.—Paris dates to the 10th, and have to the 11th Feb. both inclusive, have been received at New-York.

There had been a renewal of disturbances in Italy, and some hard fighting, in which the troops of the Pope, backed by the Austrians, were victorious.

Advices from Alexandria, received at Trieste, state that Ibrahim Pacha had received a severe repulse at St Jean d'Acre on the 9th December. On the morning of that day he ordered a general assault of the town by sea and land, which continued for eight hours, without interruption. The Egyptians were killed in great numbers, and their fleet, which was much damaged, was compelled to leave the port, while the army retired upon Caiffa. A deputy from the Sultan had arrived at Alexandria, and held frequent conferences with the Viceroy, and it was hoped that existing differences would be adjusted.

Seaman's Friend Society.—We have received the Fourth Annual Report of the Board of Directors of the Boston Seaman's Friend Society. Its details are satisfactory, and exhibit abundant encouragement to the Christian philanthropist to persevere in his 'labors of love.' During the past year the debt due to the Mariners Church has been reduced, \$2,025, and there remains in the treasury towards its further liquidation, an unappropriated balance of \$1,041. The debt however is still large, say \$6,900—which to assist in discharging, we learn from the Report that the number of Seamen belonging to the United States, estimated with as much accuracy as was possible, is 102,000; in the coasting trade, in vessels of nearly or over 100 tons burthen, 25,000; in coasting vessels, of less than fifty tons burthen, 5,000; in the cod fishery, 10,000; in the whale fishery, 5,000; in steam vessels, 1,000; in the United States' navy, 6,000.

Surely here is a wide field for benevolent exertion.—Transcript.

Among the recent arrivals of steamboats at Cincinnati was the Philadelphia from New Orleans, from which she brought upwards of 300 passengers and 400 tons of freight. A gentleman of Cincinnati who came in her, states that the injury sustained in Cincinnati by the flood, is nothing in comparison with what he saw from the mouth of the Ohio up. In one instance, a man, woman and six children, were all seated upon the roof of a log cabin, and the water already above the square of the building. The Philadelphia could afford them no relief. Numerous animals of various descriptions, wild and domestic, that could climb, were to be seen in the tops of the trees, and fowls innumerable. Houses in numbers seen floating away, and hogs and other domestic animals upon logs uttering the most dismal cries. In fact the passengers agree in representing the Ohio and its banks as one vast scene of misery and distress, such as has never been witnessed before.

'The Jefferson Democrat states, that the town of Steubenville was 8 feet under water, and that the houses in Warren-ton, 14 miles below, had been half carried away by the force of the current—among them, was a warehouse, containing 300 bbls. of flour, which lodged on Wheeling Island. Some houses at Bridgeport have also been swept away, and that place inundated.'

On the 4th inst. a skiff containing nine passengers, was capsized in crossing the Monongahela river, five of whom were drowned, namely, Mr. Long, his wife and only child, and Mrs. Clark and sister. Mr. Clark and the three young children were saved. They were but recently from England, and by this accident have been bereft of the only relatives they had in this country.

'Adam Arator,' 'T. E.' and other communications, shall be given next week.

Georgia and the Missionaries.—Mr. Chester, the attorney for the Missionaries, has proceeded to Georgia, with a copy of the record and judgment in the Supreme Court, expecting to arrive before the adjournment of the Court by whom the Missionaries were tried and sentenced. In the remarks of the Chief Justice and Judge McLean, it was intimated that on the strict enforcement of the decision, might depend the question of the Court's ever re-assembling.

MARRIAGE.

In this city, on Thursday evening last, by the Rev. Dr Boecher, Mr GEORGE S. KINSMAN to Miss NANCY S. HOLDEN, daughter of Mr Thomas Holden.

DEATHS.

In New Bedford, Samuel Johnson, a colored seaman belonging to ship Midas, arrived on Friday, aged 48. He sat down to rest on the steps of the Market house, and almost instantly expired. The Cumberland, Md. Advocate states that Pompey, a man of color, who was born Feb. 22, 1732, (Washington's birth day) died Feb. 22, 1832, being exactly 100 years old.

Letters received at this office from March 10 to March 17, 1832.

Philip A. Bell, New-York City; George Jones, do.; Amos Gilbert, do.; Charles W. Denison, Philadelphia, Pa.; Joseph Cassey, do.; William Ladd, Minot, Me.; Nathan Winslow, (by L. E. W.) Portland, Me.; Edward Johnson, Lun, Mass.

NEW-ENGLAND ANTI-SLAVERY SOCIETY.

THIS Society was formed in Boston, January 1, 1832. Its objects, as expressed in the second article of its Constitution, are—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 to obtain for them equal civil and political rights and privileges with the whites.

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.

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.

The following constitute the officers of the Society:

President—Arnold Buffum. Vice Presidents—James C. Odiome, Alozo Lewis.

Corresponding Secretary—William Lloyd Garrison.

Recording Secretary—Joshua Coffin.

Treasurer—Michael H. Simpson.

Councillors—Moses Thacher, John E. Fuller, Oliver Johnson, Robert B. Hall, Benjamin C. Bacon, John Stimson.

Among the various resolutions passed at the regular meetings of the Society are the following: Resolved, That this Society highly approve of the course pursued by the conductors of the Boston Liberator, that we will adopt that paper as the official organ of this Society, and that we will use our influence to extend its circulation.

Resolved, That the friends of the people of color, and the people of color themselves, in the various towns in New-England, be invited to form auxiliaries to this Society, and to notify the Corresponding Secretary of their organization as soon as may be practicable.

Resolved, That this Society request the parents or guardians of colored lads, who may wish to learn trades in this city and vicinity, to make application to this Society for that purpose, and that a Committee be chosen, whose duty shall be to provide places for such persons.

[The following gentlemen were appointed the Committee on Trades, viz. Messrs Garrison, Fuller, Coffin, Johnson and Repp.]

Resolved, That this Society will render assistance to colored persons, of good character, in obtaining honest employments, and that such persons be invited to make known their wants to the Committee for Apprentices.

Resolved, That colored parents who have children, and young lads themselves, be requested to enter their names and places of residence to the Chairman of the Apprentices' Committee, whose duty shall be to register the applications made.

GEORGE PUTMAN, HAIR DRESSER AND PERFUMER.

HAS removed his Dressing-Room from No. 211, Washington street, to the new building No. 2, Broomfield-street, which has been fitted up (by his own direction) in a manner calculated to afford the greatest possible amount of comfort to Gentlemen while under his well known skillful operation. The chairs are so easy—the cushions so yielding to the touch—the razors and other cutting instruments so keen and smooth—a copious supply of warm water so soft and pure—tobacco, either crush or diaper, so clean and sweet—himself and assistants so polite and accommodating;—in short the tout ensemble of his new Establishment so well contrived and neatly arranged, that his customers, one and all, will undoubtedly confess with pleasure their entire satisfaction therewith, and make him the happiest of Tonsors.

For Gentlemen who may feel desirous of having exclusive apparatus, he has provided drawers to contain their boxes, brushes, towels, essences, oils, powder, &c. &c. which articles he will always be happy to supply. 6m March 10.

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.

\*The Address of the N. E. Anti-Slavery Society, containing the charge in the note referred to, was written by a clergyman—not by me.

LITERARY.

HYMN OF NATURE.

God of the earth's extended plains!
The dark green fields contending life;
The mountains rise like lofty towers;

God of the forest's solemn shade!
The grandeur of the lonely tree,
That wrestles singly with the gale;

God of the light and viewless air!
Where summer breezes sweetly flow,
Or, gathering in their angry might;

CHRISTIAN WARFARE.

Soldier, go—but not to claim
Mould'ring spoils of earth-born treasure;
Not to build a vaunting name;

AMERICAN SLAVERY.

Oh freedom! freedom! how I hate thy cant!
Not eastern bombast, nor the savage rant
Of purpled manhood, were they numbered all;

THERE IS A STAR.

There is a star no gloom can shroud—
A hope no we can sever—
A ray that through the darkest cloud
Shines smilingly forever!

ON BEING BROUGHT FROM AFRICA TO AMERICA.

'T was mercy brought me from my Pagan land,
Taught my benighted soul to understand
That there's a God, that there's a Saviour too;

THE SOUL.

A soul without reflection, like a pile
Without inhabitant, to ruin runs.

MISCELLANEOUS.

Speech of John Ridge,

A CHEROKEE CHIEF.

At a meeting in the Old South Church, March 7.
Mr. RIDGE, the senior delegate from the Cherokee nation, rose to address the audience, and was greeted with great applause.

He congratulated himself upon being allowed for a second time, to address the sons and daughters of Massachusetts. He would avail himself of the opportunity to state the origin of the mission upon which he had come to the cities of the North.

He referred briefly to the title by which the Cherokees held their lands. It was a title not written, but extending beyond memory. It was a charter derived from the Great Master of breath, the King of Kings, and to which the pretensions set up by Georgia, were but as yesterday.

At this time, General Washington, the President of the United States, proposed himself to become the father of the Indians. He encouraged them to lay aside war and the chase, and cultivate the arts of civilized life.

The Cherokees, he said, were the only modern nation, who could claim the honor of having invented an Alphabet. George Guess, a Cherokee Indian, who did not understand a single letter, within a few years had invented an alphabet in which a newspaper was now published in the Cherokee nation, and his children taught to read and write.

He referred to the treaties formed between the United States and the Cherokees, and particularly to the opinions of Jefferson on that subject.

the Cherokee Phoenix, a letter of Jefferson to them, recommending them to establish a council, after the manner of U. S. Congress, and to adopt a code of laws, referring them to Mr. Meigs, the U. S. Agent, for all the information they might want relative to the laws of the United States.

He was unwilling to disturb the great satisfaction which he saw prevailing over this generous audience at the good news they had just heard from Washington, that the Supreme Court had declared that the Cherokees were right and Georgia wrong, but he felt bound to mention some of the policy that Georgia pursued toward the Cherokees.

The Supreme Court had now decided the Missionary case in favor of the rights of the Cherokees, and the Executive of the United States declared that Georgia is in the right.

He said that the United States and Georgia had been constantly trying to get them to dispose of their lands, the United States by purchase, and Georgia by force.

But the chains fastened upon the Cherokees were yet strong and galling. Their hearts were yet bleeding under the yoke that had been placed upon their necks, by Georgia, and held there by the President of the United States.

On this spot, where he had the honor of speaking, the first resistance was made against the designs of Great Britain to enslave this people, and he was happy to be here, to speak in behalf of his people in a city, from which he hoped an impetus would start and go forth to bring up the whole people to the aid of the Cherokees, and to the support of the decision of the Supreme Court.

their rights were acknowledged and the great victory achieved. If there were any here who had not fought in the battle of the revolution, they would fight that to gain a victory in the cause of liberty, it is necessary to strike quick and hit hard, and he now called upon the best blood, the young blood of their descendants to sustain the virtues of their fathers, and preserve as they did untarnished the faith of the nation.

FOREIGN ITEMS.

It is stated from London, Jan. 4, that Don Miguel was seriously indisposed—his recovery doubtful. There is some trouble brewing in the Royal family. As all the illegitimate sons of the King by Mrs Jordan have been, or are to be advanced to the peerage, the children of the Duke of Sussex, by Lady Augusta Murray, are setting up their claims also.

Cholera.—While this disease was dying away in the quarter where it first broke out, and was confined for some time within a comparatively small circuit, it was extending its ravages northward, and there was no average diminution of the number of cases reported. Total number of cases up to 23d, 2377; deaths, 801.

Among the fashions prevailing just now at Paris, is that of wearing ten breathers in the skirt of the dress. In one of Jouy's papers, in 'L'Herminette de la Chasse d'Antin,' he makes the old lady declare that the brocade of her wedding suit was afterwards made into covers for a sofa and a dozen arm chairs, and it seems likely that so curious an epoch of fashion will be renewed.

Extraordinary Wager.—Mr Udry, the venerable Pastmaster of Lismer, Bedfordshire, undertook for a wager, to travel from that town to Luton, in an oyster barrel, drawn by a pig, a hodge, two cats, a goose and a hedgehog. His head was decorated with a red night-cap, and he drove with a pig-driver's whip. He is in his 97th year.

Fatal Tenuity.—The Erie Observer states, that on Wednesday, the 22d ult. while the salutes were being fired at that place, a negro attempted to exhibit silly feats of agility, in passing before the mouth of a six pounder, after the order was given to fire. He had been repeatedly admonished to keep away, but to his spite, as his fate has exhibited. When preparations were made for firing the evening salute, he stationed himself near the muzzle of the gun, boasting that he could pass it, between the flash and explosion.

Worthy of notice.—The fine ship Alert, belonging to Messrs Perkins & Co. of Boston, commanded by James W. Seaver, Esq. of Kingston, Mass. recently arrived here from Canton, has performed her voyage from Boston to Europe, from thence to Canton and back, in the unprecedented time of nine months and twenty days, having delivered and received four full cargoes in her absence, during which time not a drop of ardent spirits has been used by the officers and crew, or by any visitor on board, having left the country without any of our description, except a small quantity of 'eau de vie,' as a medicine, for which, from their continual good health during the voyage, they found no necessity to call to their aid.

Cincinnati, Feb. 29.—Every day brings us, and every day shows us, further ravages of this great and sweeping calamity. A gentleman of unquestionable veracity informs us that in one hundred miles distance, above the mouth of Cumberland, he counted sixty-nine houses afloat on the Ohio in a single day, between sunrise and sunset. Lawrenceburg, only about twenty miles below us, we are informed, was so completely inundated, that not a family was left in the place, all having fled to the high ground in the neighborhood, and in that distressed situation, compelled to abide the peltings of the pitiless storm, and endure the severe cold which followed it. We learn from good authority, that the late rise exceeded that of 1793 by three feet six inches, and that of 1815 by five feet ten inches. In our counting room 4th story Latham's buildings, the water was eight feet two inches deep. An enormous iron chest has been built for the New-York Savings Bank, 21 feet wide and 11 feet high.

The new Lunatic Hospital in Worcester is nearly completed. Between the first day of May and the first of November last, there were laid more than eleven hundred thousand bricks, and during the whole time (say the state commissioners) not an accident happened on the work, not an hour's time had been lost by any of the workmen on account of indisposition, and not a drop of ardent spirits had been consumed in the performance.

The Drunkard's Third.—The Temperance Record gives an account of a drunkard, whose friends were obliged to put in a stratagem to prevent his making way with himself. In this condition, having found sixpence somewhere about his house, he lifted it up with his mouth, opened the doors with his teeth, and proceeded to a waggon, where he laid out his money in whiskey, when the person who sold it, held to his mouth till he had drank it.

There is a jewel which no Indian mine can buy; No chemic art can counterfeit; It lacks no rich in greatest poverty; Makes ivy water, turns wooden cups to gold; The homely whistle to sweet music's strain; Seldom it comes, to few from Heaven sent; That much in little—all in nought.—Content. [Wilby's Madrigal.]

Extracts from a Modern Dictionary.—Lawyer.—A learned gentleman who recovers your soul from your enemy, and keeps it himself. Dentist.—A person who finds work for his own teeth by taking out those of other people. Watchman.—A man employed by the corporation to sleep in the open air.

Murder.—We understand, says the Bridgeport paper, that a young man named Barnum, about 17 years of age, killed his father last week in Danbury, Kings street, by shooting him. It is said that the son had been hired out by his father, who took the wages, which caused such resentment in the son that he deliberately loaded his gun and shot his father while sitting by the bed.

Spiced Fish.—It is a curious fact, that since the brig Java was stranded on Cape Cod, near Nantuxet harbor, Cod fish have been more abundant near the shore than was ever known previous to that event. We are informed, on credible authority, that from the fish caught from a small row boat in one day, nearly half a bushel of nutmegs, besides a quantity of coffee, was taken.

Cure for the Gout.—Pray, Mr. Abernethy, what is the cure for the gout? 'tis the question of an indolent and luxurious citizen. 'Live upon temperance a day, and earn it,' was the pithy reply.

The New-York Memorial in favor of the Cherokees, is signed by six thousand persons, among whom are some of the most venerable and respectable persons in the Union.

MORAL.

BEWARE OF A DRUNKEN HUSBAND! Oh! how many such heart-rending scenes have been compelled to witness! I will relate one, in particulars of which will long be impressed upon my memory. The husband and wife were both play-mates of my youth. He was once rich and respectable, she virtuous and happy. He became reduced by drunkenness, to the lowest degree of poverty and degradation, and his wife was of some

brought to an extreme state of wretchedness. I was called to make her a professional visit, and found the husband stupid upon the floor, surrounded by all the disgusting accommodations of a drunkard. The poor woman lay sobbing under a few tattered remnants of bedding, and as I gazed upon her emaciated form, I could not refrain from weeping like a child over the innocent victim. A few years since, so lovely, so cheerful, so happy, and now so wretched! The contrast was too much. I remember well when her fond parents gave her away to the man of her choice; and I can still, as it were, see her rich blue eyes moistened with the sacred dew of affection, as she fondly gazed upon the idol of her heart. That senses, degraded being as it is that is left of him—and that pale and ghastly form is all that now remains of her. I remember, too, the beauty and neatness of her first dwelling, with all its tasteful decorations. It was a little paradise, of which she was the guardian angel. It was a pleasant sight, to see the husband and wife, on a summer evening, seated together on their piazza, enjoying sweet communion with each other, and reveling in unmitigated happiness. Her home is now a wretched hovel—and their happiness, the bitterest drops ever drained from the cup of human misery. They were hospitable—how could they be otherwise? they were happy; and their kind feelings could not extend to those around them—their well replenished sideboard was free to all their friends; and how could so happy a man refuse to partake of the exhilarating beverage, which he so freely urged upon others? He did partake, and now—look at him! He was 'an easy man, and knew how to govern himself!' He saw no danger; but took the viper to his bosom, and it stung him—and the accused sting poisoner was the fountain of all the finer feelings of his nature. Now he lies there, an awful warning to all mankind, beware of the first indulgence! Where now are all the noble feelings of his sunny heart? What that strong and sublimated affection which once bore for his lovely wife? Where the strength and beauty of his once energetic frame? And where his own self-respect, which elevated him above the thought of an act of weakness? Ask that drunken man now broods over him with breath more poisonous than the Bohon Upas, and he will give a hardy exultation over his victim, and point significantly to the empty bottle at his side.

The disease of the unfortunate female was produced by grief and want of nourishment. She informed me that she had taken nothing that day, and that her child had been taken from her by the doctor by a kind neighbor to preserve her wretched life; and then she wept, and sobbed forth a prayer: what was it, my friends? She invoked the blessing of heaven upon her child, and prayed in agony for her husband. Yes! she prayed for him, who but yesterday snatched from herself and child the last morsel of food, and sold it for R.M. Oh! young ladies, beware of the sorrows of a wife. Her days are spent in bitter toil, and she always the sight of her former companions; for the remembrance of the past embitters her sorrows. Her heart is racked within her, and grief and famine have wasted away her frame. All her hopes have passed away like a dream—and who can give her comfort? The fondest affections of her heart are blighted, and she has no hope but in the grave! Oh, young ladies! if it was the last word ever expected to say to you, I would repeat—BEWARE OF A DRUNKEN HUSBAND! Dr. Scott's Address.

VOL. II. BOSTON, THE L. AT NO. 11, WM. LOYD

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