

THE LIBERATOR.

VOL. 11.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 19.

BOSTON, MASSACHUSETTS.]

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

[SATURDAY, MARCH 24, 1832.]

THE LIBERATOR

IS PUBLISHED WEEKLY
AT NO. 11, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

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

Slavery is so vile and miserable an estate of man, and so directly opposite to the generous temper and courage of our nation, that it is hardly to be conceived that an Englishman, much less a gentleman, should plead for it.—LOCKE.

INTERESTING CORRESPONDENCE.

OFFICE OF THE COL. SOCIETY,
Washington, Feb. 15th, 1832.

REV. AND DEAR SIR,

I have received your favor of the 2d instant, accompanied by that of Mr. Bacon. Anxious to meet your wishes, as far as I could consistently do, I had concluded to place your letter of December 31st, with some notes and comments of my own, in the hands of the Editor of the American Spectator for publication. But upon further consideration, I deem it more judicious to return it to you, with a brief statement of some of the reasons which have convinced me that its publication would injure the cause to which we are both, I trust, strongly attached.

And first, The general style of the letter is any thing but conciliatory. I think there is a great want of the *suaviter in modo*, without which it is impossible to bring most minds to a practical acknowledgment of the truth. The general impression of Southern men who might read your letter, would be, that you had little, or very little respect for the principles, and very little confidence in the moral feelings of the South.

Second, As the general object aimed at in your letter, appears to be to show the injustice of any measures to coerce the free people of color to emigrate to Liberia, and as a proposal to adopt such measures, should they be necessary to effect the removal of these people, has been rejected in the General Assembly of Virginia, the letter seems to be uncalculated for, by any thing in the present state of affairs.

Third, I cannot but regard your letter as likely to exert an influence on the minds of our free people of color, highly unfavorable to their true interests. My impression is, that it is of vast importance to these people, as a class, that their

hopes and expectations of temporal prosperity *should be turned to Africa*, and that they should not regard our country as their permanent residence, or as that country in which they will ever, as a people, enjoy equal privileges and blessings with the whites. Not that I would oppose, or forbear to aid, by all the means in my power, their education and improvement here; still I would give it to them as my deliberate judgment, that a true concern for their own happiness and usefulness, and for the happiness and usefulness of their posterity, should induce them to seek a permanent home in Africa. The strong exhibitions of the *wrongs* they suffer, and of the rights to which you deem them entitled in this land, are not adapted to make them *friendly* to the whites, or to give them confidence in any scheme, however *judicious* and *benevolent*, which the whites may devise for their benefit.

Fourth, I am well convinced, that a general and rapid change is taking place in the Southern States, and throughout the whole Union, most favorable to the interests of our colored population. I would do and say nothing which should retard this change. A thousand causes are working to produce it. It must be voluntary. And any thing written and published by the friends of the people of color at the North, which is calculated to excite the prejudices of the good and religious of the South, may do vast injury. Let us hope and pray that all the virtuous and humane of this Union will soon think alike on the subject of our colored population, that all may soon unite in measures for their relief and improvement, such measures as are best adapted to promote their highest interests, those of our country and of Africa.

I have thus, I trust in a fair and candid manner, stated some of the reasons which have induced me to return your letter. I admire and love the warm devotion which you evince to the cause of humanity and piety. We have one object, and differ, I would hope, only in regard to the means best suited to accomplish it.

Yours with great esteem,
R. R. GURLEY.

Rev. Mr. JOCELYN.

NEW-HAVEN, March 6, 1832.

Organization Society, Washington City.

DEAR SIR—

Your communication of the 15th ult., declining the publication of my letter of the 21st of December, was duly received. I have endeavored to examine the reasons, which you have given, with candor. Personal regard, I rejoice to say, has not influenced you in your course towards me; but your view of the great cause in which we are engaged. While, therefore, I have perhaps as many doubts as to the practicability of some of your views as you have of mine, a long cherished esteem for your virtues and benevolence will not affect my treatment of the questions which we discuss. My letter and your reply are now before the public—and although to a great extent are shut out from the South, the facts in the case will be known to some extent, and inquiry be excited. I regret that you have only given me reasons for not publishing my letter, without answering one of the questions presented for your consideration. Those inquiries are not the result of a moment. For a moment they may be dismissed. But tho' it may now appear to your mind judicious to answer them, they will, I fear, be answered, when the crimes presented shall call for the punishment due to their perpetrators.

Your first objection to my letter is not singular. We are all liable to errors in style; and nothing is more common, than to err in this respect, in the estimation of those who differ from us relative to the sentiments advanced. A writer on moral subjects, especially, can easily be made too weak or too strong, too high or too low, too hot or too cold. I am surprised that you should complain of my letter as severe, when you but glance at the wrongs of the people for whom I am permitted to plead. You say, 'the general style of the letter is any thing but conciliatory.' I am aware that it is not made up of silken threads. It contains no equivocal language. I have used no 'flattering words,' to gain an advantage over the weakness or wickedness of those whom I would urge to duty. I would not conciliate by smothering truth, nor by half-way measures soothe the consciences of those who would avoid the unpleasant duty which justice now demands. I disclaim all fellowship with the tempering language which, in these days of prejudice and persecution of the people of color, is usually deemed conciliatory.

You say, 'I think there is a great want of the *suaviter in modo*, without which it is impossible to bring most minds to a practical acknowledgment of the truth.' But what does the letter contain? It contains facts, awful and appalling. It complains of wrongs, never to be fathomed but in eternity. It asserts rights, natural, legal and divine. It denounces views, schemes, conduct, dark and deep, and worthy only of the pit. It proclaims the principles of truth and equity—the only foundations of government and happiness. It declares a God who weigheth the nations in 'an even balance'—who turneth the counsel of the wicked to foolishness—who 'maketh inquisition for blood'—who trampleth his enemies in his fury, but bringeth salvation to the poor and needy. It contains warnings, intended to be loud and piercing. I would its glare were like that of the lightning, its peal like that of the thunder, to awake, if possible, the slumberers, before the mingled cries of the oppressor and oppressed—and before the shriek of dying innocence proclaim its necessity if not its kindness. It contains interrogatories, deeply important, yet easy to be understood—answered. The case precludes apolo-

gies—the wisdom of words 'ill become my errand here. I am not conscious of unkind feelings toward the people of the South, while engaged in this awful cause—but I am conscious of a feeling for the oppressed, so deep and so strong, that the *suaviter in modo* can never express it.

You observe, 'the general impression of Southern men who might read your letter, would be, that you had little, or very little respect for the principles, and very little confidence in the moral feelings of the South.' What then? Must I 'dash with untempered mortar?' Must I 'call evil good, and good evil?' Must I 'put light for darkness, and darkness for light,' to please men? I wish my letter to make a fair report; I will risk its effects on men at the South. May it sharpen and strengthen the benevolent. May it convict the guilty. I ask, have I not discriminated? Have I not spoken of the good people of the South, in contradistinction from the evil? Have I not instanced the excellent spirit of the ladies in Fluvanna county, in Virginia, as manifested in their late petition? I do most cheerfully yield my tribute of respect to many noble and excellent persons in the Southern country. Neither can I condemn any so severely as I do some of our Northern men, who, casting off their early principles, make merchandise of men, and drive the poor slave with greater rigor than the most cruel of the South. The spirit of persecution against the free people of color, is by no means confined to the slaveholding States, and it is not the more lovely in the land of free freedom. Still, whatever concessions may be made on the subject of the guilt of a Southern oppressor, in view of his early education and habits, when compared with those of one of the North who pretices it at the South or elsewhere, I cannot the easier respect the principle which governs Southern slave-sellers, slaveholders, or slaveholders. For to say that I confide in the moral feeling which begets or continues slavery and its consequent corruption and ruin, is to say that I confide in the moral feeling which robs the defenceless of their all, and destroys their power of recovering; and which corrupts all classes where it exists. I admire the sentiments of Mr. Moore, and of some others, in the Legislature of Virginia, on the *wrong of slavery*. I was refreshed with the *stream* of before the Kentucky Colonization Society, Jan. 6, 1831. He covered not the wrong; he swept away as with a flood the surfeits of slaveholders and their miserable excuses; he proved the right of every slave to be free; and, sir, suffer me to express my extreme mortification that you could not let that address, which evidently is the most powerful in truth and able in expression of all the speeches which the society has produced, pass before the American public, without cautions in view of its fearless tone—without apologizing for the wrong which he so rightly exposed. To prove that I am not incorrect in my statement, I will quote the first three sentences of your comment on Mr. Breckenridge's speech, and also some of his sentiments, from the August number of the African Repository.

'The Speech which we publish in our present number, is certainly an able and eloquent production. In the sentiments of this speech generally, we concur, but we wish it to be distinctly understood, that we consider slavery to be an evil, which cannot, without producing evils greater than itself, be abolished, except by deliberate, cautious and gradual measures. The present generation did not produce, and are not therefore responsible for the *existence* of the present form of society in our Southern communities.'—African Repository.

'Alas! we find the record of our national crimes written the plainest in their daily perpetration. The legislative act, which, with a cool audacity to be equalled only by the preposterous folly of the claim they set up over the persons of God's creatures, doom to slavery the free African the moment his eyes are opened on the light of heaven, for no other offence than being the child of parents thus doomed before him, can, in the judgment of truth and the estimation of a just posterity, be held inferior in wickedness, only to the first act of piracy which made them slaves. It is first act of piracy which made them slaves. It is first act of piracy which made them slaves. It is first act of piracy which made them slaves. It is first act of piracy which made them slaves.

Let us examine the remarks of some of the gentlemen of the General Assembly, from the Richmond Enquirer. And first, Mr. Broadnax:

'It is idle to talk about not resorting to force. Every body must look to the introduction of force of some kind or other—and it is in truth a question of expediency; of moral justice; of political good faith—whether we shall fairly delineate our whole system on the face of the bill, or leave the acquisition of extorted consent to other processes. The great question—the only question of magnitude to be settled, is the great preliminary question—Do you intend to send the free persons of color out of Virginia, or not?'

'I confess,' said Mr. B. 'that were it not for the high opinion I entertain of the ingenious character of the opponents of this coercive feature, I should doubt their sincerity, when they tell me, that they are clear for sending away the free negroes out of the United States, but are opposed to using any compulsion about it.'

'If the free negroes are willing to go, they will go—if not willing, they must be compelled to go. Some gentlemen think it politic now to insert this feature in the bill, though they proclaim their readiness to resort to it when it becomes necessary; they think that for a year or two a sufficient number will consent to go, and then the rest can be compelled. For my part, I deem it better to approach the question and settle it at once, and avow it openly. The intelligent portion of the free negroes know very well what is going on.—Will they not see your debates? Will they not see that coercion is ultimately to be resorted to? They will perceive that the edict has gone forth, and that it must fall, if not now, in a short time upon them.'

'I have already expressed it as my opinion that few, very few, will *voluntarily* consent to emigrate, if no compulsory measure be adopted. With it—many, in anticipation of its sure and certain arrival, will, in the meantime, go away—they will be sensible that the time would come when they would be forced to leave the State. Without it—you will still, no doubt, have applicants for removal equal to your means. Yes, Sir, people who will not only consent, but beg you to deport them. But what sort of consent—a consent extorted by a series of oppression calculated to render their situation among us insupportable. Many of those who have already been sent off, with their *avowed* consent, but under the influence of a more decided compulsion than any which this bill holds out. I will not express, in its full extent, the idea I entertain of perpetrating done, or what enormities will be perpetrated to induce this class of persons to leave the State. Who does not know that when a free negro, by crime or otherwise, has rendered himself obnoxious to a neighborhood, how easy it is for a party to visit him one night, take him from his bed and family, and apply to him the gentle admonition of a severe flagellation, to induce him to consent to go away? In a few nights the dose can be repeated, perhaps increased, until, in the language of the physicians, *quantum sufficit*, has been administered to produce the desired operation; and the fellow then becomes perfectly willing to move away. I have certainly heard, if incorrectly, the gentleman from Southampton will pat me right, that of the large cargo of emigrants lately transported from that county to Liberia, all of whom *professed* to be willing to

go, were rendered so by some such severe ministrations as those I have described. A Lynch club—a committee of vigilance—could easily exercise a kind of inquisitorial *surveillance* over any neighborhood, and convert any desired number, I have no doubt, at any time, into a willingness to be removed. But who really prefers such means as these to the course proposed in this bill? And one of the other is inevitable. For no matter how you change this bill—sooner or later the free negroes will be forced to leave the State. Indeed, Sir, all of us look to force of some kind or other, direct or indirect, moral or physical, legal or illegal. Many who are opposed, they say, to any compulsory feature in the bill, desire to introduce such severe regulations into our police laws—such restrictions of their existing privileges—such inability to hold property—obtain employment—rent residences, &c., as to make it impossible for them to remain among us. Is not this force?'

Mr. Fisher,

'If we wait until the free negroes consent to leave the State, we shall wait until 'time is no more.' They never will give their consent; and if the House amends the bill as proposed, their consent in a manner pointed out by the gentleman from Dinwiddie—and it is a great question whether we shall force the people to extort their consent from them in this way.—Is believed if the compulsory principle were stricken out, this class of people would be forced to leave by the harsh treatment of the whites.—The people in those parts of the State where they most abound, were determined, as far as they could learn through the newspapers and other sources, to get rid of the blacks.'

Mr. Chandler's remarks are to the same effect.

Mr. Marshall and Mr. Campbell opposed the coercive feature in the bill, by many important considerations. But after all, Mr. M. was for throwing 'turf' now, and finally, if necessary, 'stones.' Mr. Campbell did not agree with Mr. B.—declared at once the worst we mean to do.—He thought it better to make use of policy than magnanimity in a great question like this. You have, said he, declared by your laws, that a certain class of free negroes shall have the right to remain in the State. It is the right of the people to remove them, but their removal, by that remedy, is not now.

Take the views of which party we will on this question, it is evident that it is expected to resort to force of some kind. The question really is, whether the people of color shall be subject to legislative coercion or to the operation of brute force. In such a process, resistance, even individual resistance should be offered, would it not be hailed for their banishment? If the Southampton massacre by slaves has made Mr. Archer and a host of his stamp, converts to colonization, a much smaller evil would create more for the expatriation of all the free people of color.

I have long known your views briefly expressed in your third objection to my letter. It has grieved me to the heart, to hear you and some others of the agents of the Colonization Society, while addressing public assemblies, declare that the feeling of the whites towards the people of color, on the ground of their color, is so strong that, as it regards the enjoyment of equal rights with us in this country, their case is hopeless, FOREVER HOPELESS—and then, instead of rebuking the ungodly prejudice which can prevent so much good, to apologise for it rather as a virtue than a fault. However conscientious persons may be while pursuing this course, the effect, in strengthening the prejudices of the whites against the blacks, and against laudable efforts for their improvement and advancement in this their native country, is apparent.

The people of color generally will probably remain in this country. Those who are not desirous to remove, should be regarded as other countrymen—should make the same calculations for happiness here, for themselves and their posterity, that they would had no Colonization Society existed—should exert themselves in every way to improve their minds, their hearts, and their temporal condition—and expect in the religion of our Lord and Saviour Jesus Christ, a power which, as it triumphs, will destroy prejudice, and secure for them equal privileges and blessings with their white countrymen. I rejoice in the success of the colony at Liberia, and shall, I trust, rejoice in the elevation of this people, and in their salvation, wherever they may reside. No fear need be entertained that too few will go to Liberia. The danger is that too many will be sent for the prosperity of the colony. Its growth has been comparatively slow. It should be, so to secure its perpetuity. It must be so, or its moral character will suffer. The danger is, that the desire to get off the people of color will lead this nation, in the blindness of supposed self-interest, to rush the swelling numbers, until the good already effected will be destroyed. I have ever regarded the removal of any considerable proportion of the people of color to Africa, as never to be accomplished on any other principle but that of coercion, which cannot in any form be reconciled with justice or humanity. The effort to rid ourselves of this people because they are of a different complexion from our own, is unworthy of Americans, and not to be endured in the breast of a Christian. To the shame of the nation, let the great reasons which now move the multitude to the colonization of the people of color, and which are usually, I believe, presented in popular assemblies when the cause of colonization is pleaded, be acknowledged—prejudice against, and fear of the power and influence of the people of color in this country. Love to the oppressed, a feeling which moves the good in the cause of colonization, is regarded by most as ineffectual compared with what

degraded by most as ineffectual compared with what

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SLAVERY RECORD.



EVILS OF SLAVERY.

We are permitted by a highly esteemed friend to make the following extract from a letter lately received by him from a correspondent in Florida.

I am, dear Sir, yours with high esteem. SIMEON S. JOCELYN.

IMMEDIATE ABOLITION. No. II.

Mr. Editor—Before entering upon any argument, to prove that the slaves in our country ought to be immediately emancipated, let us first define what we understand by liberty;

LIBERTY IS FREEDOM AS OPPOSED TO SLAVERY, OR AN EXEMPTION FROM TYRANNY AND INORDINATE GOVERNMENT.

It is not natural liberty which we wish to define, but a civil or political liberty, such as is at the present day enjoyed, by the citizens of our own, and of other enlightened countries.

WE FIND THEN THAT CIVIL LIBERTY IS NO OTHER THAN THAT WHICH IS NECESSARY AND EXPEDIENT FOR THE GENERAL ADVANTAGE OF THE PUBLIC.

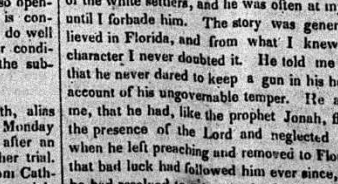
It is not a mere enjoyment of all that the community, that to slaves, as well as others, can this blessing, with certain limitations, be freely granted.

A CASE OF CRUELTY.

Mr. GARRISON—I wish to prevent any wrong impression which might be made by the report you gave, in your 10th number, of part of a speech made by me, at the last annual meeting of the Massachusetts Colonization Society.

LADIES' DEPARTMENT.

Am I not a Woman and a Sister?



For the Liberator.

AN APPEAL. Endear'd countrymen and friends:—You are called anew to the field of action—a field where your powers, whether moral, political, civil or religious, or all these combined, will be required at

are termed national considerations, and therefore this holy passion is rarely called into action.

The establishment of Christian colonies in Africa, and in other lands, is of vast importance; and according to our ability, our Christian principles, we should aid in every such enterprise.

You observe, 'The strong exhibitions of the wrongs they suffer, and of the rights to which you deem them entitled in this land, are not adapted to make them friendly to the whites, or to give them confidence in any scheme, however judicious and benevolent, which the whites may devise for their benefit.'

Although the great mass of the people of color are ignorant, there are some well-educated men among them, and not a few of sound sense and practical wisdom, whose education is scanty, but whose observation and reflection have fitted them to judge of their interests.

I did not know that I had exhibited the rights of the people of color in too strong a style. I sink under the weight of their wrongs, when I attempt their description.

Plain truth—calling crimes by their right names, will awaken attention, produce conviction, and, however slow, overcome opposition.

Editors, a few, venture on truth and equity in this case, while the press generally is spell-bound.

Do we honor the 'good and religious,' to fear the effect of truth upon them? Religion which is governed in its exercise by popular opinion, will shrink from a full statement of the crimes of our country.

I rejoice with you, that a rapid change is taking place in our country, which no doubt will eventually in the good of the people of color. I would do nothing to retard the progress of this change, but many of the causes I would gladly change.

Do we honor the 'good and religious,' to fear the effect of truth upon them? Religion which is governed in its exercise by popular opinion, will shrink from a full statement of the crimes of our country.

The full discussion of slavery in the General Assembly of Virginia, is matter of great gratitude. Many of the sentiments of the speakers were noble—but the bill proposed was but a little removed from slavery itself, entirely unsuited for the demands of justice and the interests of the State.

The propositions made last year I trust have been carried into effect, near Charleston, for the instruction of slaves in the Christian faith. While I condemn the wrong of slavery in toto, and all the consequent restrictions in learning, I do rejoice, and will rejoice, that though the nation is asleep to the subject, there are those who are constrained to impart the knowledge of God to their bondmen.

However popular the Colonization Society is, no one that knows your situation, can deny that great difficulties surround you. The concessions which have been made to slaveholders, and the slanders against the people of color in this country, have encouraged a great multitude, who will call for measures which I am sure you will never sanction.

Let us remember that no warmth of benevolence is secure, where most of the influences around it are icy. Who that has pleaded for the oppressed, but has felt this chill? Who that has succeeded, but has broken from it as from death?

I would reciprocate your kind expressions of esteem and affection, and hope that our mutual frank expressions of the subjects embraced in this correspondence, and of the courses which we have thought proper to pursue, will lead us to more thoughtfully and more heartily affected views, in prayerful inquiry and wish, that all the religious and humane may soon see eye to eye on this subject, and unite in measures for the highest good of all parties.

I am, dear Sir, yours with high esteem. SIMEON S. JOCELYN.

From the New-Hampshire Observer.

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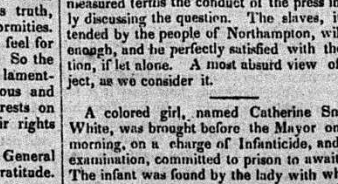
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he would have shewn some signs of life when the fire was put to his side, and that his master ordered the other slaves, to pile on brush (as this was said to happen in a new field they were clearing up).

The circumstance which came under my more immediate observation, 'and positive knowledge,' was the shooting of a black man by the overseer of Mr. McCormick's plantation, at Mosquito, in Florida.

Facts like these often come to the knowledge of a man who resides in a slave country, and cease to surprise him; but I did not bring them forward as fair specimens of the common treatment of slaves, for many slaveholders are generous, humane, and no doubt, pious; but to show that, wherever slavery is allowed, our fellow-creatures are liable to abuses like these, especially where, as in the southern states, the evidence of a black man is not allowed in law against a white man.

Please insert the above in your paper, and oblige Your constant reader, WILLIAM LADD.

MINOT, March 14th, 1832. GROANS OF MEN-STEALERS! Extract of a letter to the editors of the New York Gazette, dated

ISLAND OF TRINIDAD, Feb. 20.

I confess to you, that in these Colonies, we are led to feel but little affection towards our Mother-Country—as it has been so denominated—for its Rulers continue to minister to us the most illegal and iniquitous measures of Legislation regarding our Slave Population, which have now irritated so dangerous an excitement amongst them, that our fortunes are not only brought to ruin, but our lives to absolute danger—and how this is to end God only knows.

RICHMOND, Va. March 12.

The Legislature.—The bill for the deportation of the Free People of Color has been indefinitely postponed in the Senate.

A substitute has been proposed in that body, providing that each county should incur the expense of paying for the removal of the Free Negroes who reside in it. This motion failed.

The bill from the House was modified in several particulars. The sum appropriated for the next year [viz. \$30,000] was reduced to \$50,000.

In the third place, the principle of hiring out those [who might be emancipated without any provision for paying the expenses of removing them] until a sufficient sum had been raised by their hires, was also struck out.

A motion was made on Saturday to postpone indefinitely the bill thus modified, and was carried by a vote of 17 to 14.—Compiler.

The Annapolis Republican of Tuesday, received yesterday, has the following items relative to the proceeding of the State Legislature.

The bill as modified, relating to the colored population to manumission and colonization—\$200,000 are appropriated for the latter.

A very able report upon the subject of the colored population of this state, was made by Mr. Brawner, from the Joint Committee upon that subject, which we shall lay before our readers in our next. One thousand copies of the report were ordered to be printed.—Baltimore American.

Our Minister at London has written to the Department of State that about Jan. 1, a Portuguese ship called the Rosalie was driven ashore near Cowes; she was laden with goods and specie, but had no papers of the shipment or consignment of this valuable cargo.

Mr. GARRISON—I wish to prevent any wrong impression which might be made by the report you gave, in your 10th number, of part of a speech made by me, at the last annual meeting of the Massachusetts Colonization Society.

LADIES' DEPARTMENT.

Am I not a Woman and a Sister?



For the Liberator.

AN APPEAL. Endear'd countrymen and friends:—You are called anew to the field of action—a field where your powers, whether moral, political, civil or religious, or all these combined, will be required at

your hands. Look, for a moment: do you not see who is at the fore-front of the field? And are you yet ashamed to wait for the call of that good soldier? Let him call on his own sex—it is ours, in a peculiar manner, to plead for suffering humanity.

We depend on our leader as a leader only. What! do we not violate the laws of nature in becoming so passive, as to submit to have our sympathies warmed by those, whose business alone it is to strengthen and support our rights, as well as their own? Now is our time—the present moment only, are we sure of—the next may launch us into eternity.

Let faith suppress each rising fear, Each anxious doubt exclude, &c. Do we acknowledge the wretched slave to be our sister? A negative answer is utterly out of the question; and an affirmative implies a binding obligation—it requires consistency of conduct, as well as of speech; to which we have as yet less strangers.

The Holy Scriptures inform us that Cain slew his brother Abel, and denied it to the Lord, who said: 'The voice of thy brother's blood crieth to me from the ground; therefore shalt thou be cursed from the earth, which henceforth shall not yield thee its fruits.

Every poetical effusion to which are annexed the initials 'H. F. G.' excites attention and deserves compliment. We hope to see the productions of Miss Gould collected together in a volume and presented to the public.

FOR THE LIBERATOR.

A SONG TO THE SAD ONE.

I will sing—but to whom shall my numbers be poured? To the happy? the honored? the brave? To the phantom of beauty, by thousands adored? No—I'll sing to the poor, fettered slave.

Behold him in sadness and bending with toil! He burdens the air with his sigh; His sweat and his tears are bedewing the soil— He has not a hope but to die.

And life is to him but a wearisome way, In darkness and bitterness trod, While tyranny shuts from his bosom the ray That beams from the Volume of God.

He knows not the promise so sweetly revealed For those who in sorrow may sow— That he may lay open his wounds to be healed By one who has balm for each woe.

The image of Christ is withheld from his sight! In none does that beauty appear, Where power and compassion and meekness unite— The Name is blasphemed in his ear.

So, I will go out from the world and its mire, Whose brightness will soon become dim; I'll sit down by him who is crushed to the earth, And cheer up his heart with a hymn.

I'll bid him look up where his cheek may be hid In the light of eternity's Sun— Where the veil of the flesh thrown for ever is hid, The black and the white shall be one.

I'll tell him the stripes he is suffering here, Are marked in a record on high, Against that rash giver, as false as appear, When the chains of the slave are cast by.

I'll teach him the prayer of forgiveness and love, Of Him who in anguish below, Forewent the dread dealings of Justice above, And prayed for his murderous foe.

Yes, I will go out where in sadness he gropeth, Brought his weary life-long, To kindle his desolate heart with new hopes, And put in his mouth a new song. Newburyport. H. F. G.

[By a young lady of color.] For the Liberator.

Mr. Editor—If the following humble attempt at epistolary composition should meet your approbation, you will please give it an insertion in the Liberator.

LETTER TO A BROTHER.

Friend of my Childhood:—You are now leaving your father's house to mingle in a cold, selfish and unchristian world. When the thoughtless world lure you into the snare of pleasure, pause, I entreat you, and think of the happy home of your childhood; think of your mother's love, of your father's concern on your account; think of the family altar around which we were daily assembled; think of these things, beloved, and lift up your heart to the great, silent prayer to God, and assuredly the temptations will pass away; see them or on Him who treated and soothed you; you are now a man, a man of a people) with and that if we l at them. Pro my towards our cal Prove this, my to their scorn.

order; see them or on Him who treated and soothed you; you are now a man, a man of a people) with and that if we l at them. Pro my towards our cal Prove this, my to their scorn.

Philadelphia

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You will pass away. You have talents of no mean order; see them in such a manner as to bring honor on Him who gave them; and advantage to our ill treated and scorned race.

You are aware that we have been reproached (as a people) with being more vicious than the white; and that if we have trades, we do not care to work at them. Prove by your conduct that this is calumny. Prove by a spirit of meekness and forbearance towards our calumniators, that you are a christian. Prove this, my brother, and you will rise superior to their scorn.

Affectionately yours,
ELLAS.
Philadelphia.

BOSTON,
SATURDAY, MARCH 24, 1832.

A PUBLIC ADDRESS ON SLAVERY will be delivered at the Rev. Mr. Green's meeting-house, Essex-street, on **MONDAY EVENING NEXT,** at 7 o'clock, by **ROBERT B. HALL,** in behalf of the New-England Anti-Slavery Society. We anticipate a sound discourse and a full house.

THE COLONIZATION SOCIETY UNMASKED.

The Letter of the Corresponding Secretary of the American Colonization Society, inserted on our first page, as fully exhibits the imbecility, heartlessness and timidity of this association as its bitterest opponent could desire. It is any thing but a direct, manly, straight-forward reply to the momentous letter of the Rev. Mr. Jocelyn, which was given in our last number. The Secretary thinks there is a great want of the *suaviter in modo* in Mr J's style. He would have him discourse on the subject of slavery with as much sang froid as if the victims of it were indeed beasts, destitute of souls, and scarcely worthy of the generous sympathy of our nature. Why, if it seems to us that an American who can calmly reflect upon the brutal degradation of two millions of his countrymen—who can listen to the clanking of their chains and their agonizing groans, without dissolving in tears, or feeling every muscle swell to its utmost tension with indignation—who can see them deprived of all their just rights and of all the means of knowledge, and of the fruits of their toil, and driven about like cattle, and bought and sold at the expense of the holiest relations of life, without lifting up his voice in tones of remonstrance louder than thunder—must have nerves of steel and a heart of adamant. This is not a subject for calm analysis or frigid contemplation; moderation on such a theme were criminal.

Mr. Gurley knows—or, if he do not, his ignorance of human nature is surprising,—that nothing but coercion, in some shape or other, can ever induce any considerable portion of the free colored population to emigrate to Liberia. Look at the confessions of Mr. Broadnax, one of the champions of colonization, in his speech before the Virginia House of Delegates. What does he say? Hear! hear! 'Few, very few, will voluntarily consent to emigrate, if no compulsory measure be adopted.' Again: 'If the free negroes are not willing to go, they must be compelled to go.' And again: 'It is idle to talk about not resorting to force.' 'If we wait,' says Mr. Fisher, 'until the free negroes consent to leave the State, we shall wait until "time is no more." They never will give their consent.' These positions are self-evident. Now, the Colonization Society insists upon the removal of all the free blacks: but they never will remove, as a body, except by compulsion: therefore the Colonization Society is the instrument of persecution.

If we have any readers who are friendly to this Society, having taken its feasibility and excellence upon trust, we do intreat them to contemplate its horrid features as revealed by Mr. Broadnax. He says: 'Of the large cargoes of emigrants lately transported from Southampton, all of whom professed to be willing to go were rendered so by some such severe ministrations as those I have described—i. e. by taking them from their beds and families, and giving them a severe flagellation to induce them to consent to go away!!! Yet these miserable victims, procured in this barbarous manner, are the trophies of the American Colonization Society! A large majority of the emigrants, we entertain not a doubt, have been hunted down in a manner scarcely less creditable: their houses and persons have been repeatedly searched and violated, they have been coaxed away by deceptive promises, threats have been used and executed, and their situation rendered intolerable.

The rapid change in the Southern States to which Mr. Gurley refers 'as most favorable to the interests of our colored population,' is the clustering of angry slaves around the Colonization Society in order to assist it in driving the free people of color from our shores! We see no other change.

Long as Mr. Jocelyn's reply to Mr. Gurley, our readers were sure will regret that it is not longer. It is all heart—the very essence of philanthropy and patriotism.

TRANSLUCERS—LOOK AT THIS!

The free people of color, and even the slaves, have on numerous occasions given ocular demonstration of their attachment to this country. Large numbers of them were distinguished for their patient endurance, their ardent devotion, and their valorous conduct, during our revolutionary struggle. In the last war they signalized themselves in a manner which extorted the applause even of their calumniators—of many who are doubtless at the present time representing them as seditious and inimical to the prosperity of the country. We are indebted to a colored friend in New-York for the following Proclamation issued by General Jackson during the last war,—together with the spirited remarks of a correspondent of the New-Orleans Liberator. Our friend observes, in a private letter.—When we could be

of any us to them, we possessed all the cardinal virtues; but now that time has past, we forsooth are the most miserable, worthless beings the Lord in his wise judgment ever sent to curse the rulers of this troublesome world! I feel an anathema rising from my heart, but I have suppressed it. Yes—when peril rears its crest, and invasion threatens our shores, then prejudice is forgotten and the tongue of detraction is still—then the people of color are no longer brutes or a race between men and monkeys, no longer turbulent or useless, no longer aliens or wanderers from Africa—but are complimented as intelligent, patriotic citizens from whom much is expected, and who have property, home and country at stake! Ay, and richly do they merit this compliment.

From the Liberator and New Orleans Reporter, of March 15, 1830.

TO THE EDITOR OF THE LIBERALIST.
SIR—At the present crisis, when the enemies of the free people of color are exerting all their strength, and are neglecting no means, in order to drive them from among us, I will take the liberty to send you a Proclamation addressed to them, during the memorable campaign of 1814 to 1815, by the man who is now the first magistrate of our Union—the immortal Andrew Jackson. Those who served in this memorable campaign will know if the hero of the west was guilty of exaggeration. Just as fatal as every glance of his keen eye to the English lines, so is every word of this Proclamation a killing thunderbolt to the detractors of this portion of our fellow beings, now so inhumanly persecuted.

(Translated from the French.)
PROCLAMATION TO THE FREE PEOPLE OF COLOR.

'Soldiers!—When on the banks of the Mobile, I called you to take up arms, inviting you to partake the perils and glory of your white fellow citizens, I expected much from you; for I was not ignorant that you possessed qualities most formidable to an invading enemy. I knew with what fortitude you could endure hunger and thirst, and all the fatigues of a campaign. I knew well how you loved your native country, and that you had, as well as ourselves, to defend what man holds most dear—his parents, relations, wife, children and property. You have done more than I expected. In addition to the previous qualities I before knew you to possess, I found, moreover, among you a noble enthusiasm which leads to the performance of great things.

Soldiers!—The President of the United States shall hear how praiseworthy was your conduct in the hour of danger, and the Representatives of the American people will, I doubt not, give you the praise your exploits entitle you to. Your General anticipates them in applauding your noble ardor.

The enemy approaches; his vessels cover our lakes; our brave citizens are united, and all contention has ceased among them. Their only dispute is, who shall win the prize of valor, or who the most glory, its noblest reward.

By order,
THOMAS BUTLER,
Aid de Camp.

We find the following paragraph in the last Recorder. That the American Colonization Society needs assistance to accomplish its proscriptive purposes we cannot doubt; for in this part of the country, at least, there is a perceptible diminution of its supporters. Of the gentlemen who are named below as the officers of the new Auxiliary Society, we presume every one of them is a slaveholder—of course, a very benevolent and disinterested man. Joseph Gales, we believe, is the editor of the National Intelligencer, a paper which is constantly disfigured with offers of reward for the apprehension of runaway slaves—the same vacacious and courteous gentleman who a short time since styled the Liberator 'an incendiary publication,' 'a diabolical paper, intended by its author to lead to precisely such results (as concerns the whites) as the Southampton tragedy'—the same philanthropic editor who has accused us of being 'the instigator of human butchery,' 'a deluded fanatic or mercenary miscreant'—the same man who has said that to publish and circulate such a paper as the Liberator is 'a crime as great as that of poisoning the waters of life to a whole community!!! Judge ye, our patrons, of the philanthropy of this individual, who dares to buy and sell his fellow creatures as interest or convenience requires!

Colonization Society.—A large meeting was held in Washington city, evening of 7th inst. on the propriety of taking measures in aid of the American Colonization Society. After a fervent invocation to Heaven by Rev. Mr. Crosby, R. S. Finley, Esq. addressed the meeting in an eloquent strain of argument which was listened to for nearly two hours with intense interest. A resolution was then unanimously adopted, that the objects of the Society were in the opinion of the meeting, of the most exalted patriotism and philanthropy; that an Auxiliary Society be formed, and an annual subscription made. A considerable sum was immediately subscribed, and the following gentlemen chosen officers of the Society, viz:—President, M. St. Clair Clarke; Vice President, Peter Leazer, Joseph Gales, Dr. Sewall; Managers, Darius Claggett, Th. H. Gillies, S. J. Todd, Dr. J. H. Hall, Col. S. Barch, John F. Singley; Secretary, Josiah F. Polk; Treasurer, W. Mechlin, Jr.

WM. LADD, ESQ. OF MINOT, MAINE.

Our readers doubtless recollect, that to one part of the Address of the New-England Anti-Slavery Society published in our columns a short time since, and which has been sent out in pamphlet form, was subjoined the following Note:—'Indeed, we are told publicly, by those who advocate the system of colonization, that the slaves must not be taught to read even the Bible; because, forsooth, they will then read our Declaration of Independence, and our Fourth-of-July Orations, and our panegyrics upon the blessings of liberty; and by and by, "some black Lafayette" will rise up to put them in possession of these natural and unalienable rights!!!'—Mr. Ladd's Speech before the Col. Soc. of Mass. Jan. 22d.—(See Pamphlet referred to, p. 12.) The sentiment here expressed, Mr. Ladd has since disavowed. In a letter to Mr. Garrison,

published in the Liberator of Saturday last, he affirms, that he intended to be understood as using the language of slaveholders, and not as expressing his own opinion. He moreover declares himself in favor of immediate abolition, and advances some other sentiments, which would accord with the general views of the New-England Anti-Slavery Society.

Now all this we are very glad to find; and Mr. Ladd should certainly have opportunity to correct and explain himself. We are satisfied of one thing, however, either that the gentleman, at the time, expressed himself very ambiguously, or else many of his hearers were very dull of apprehension. We were present during his Address, and understood him as expressing, unequivocally, the sentiment contained in the Note; and, although we were utterly astonished to hear such language from a New Englander, nothing reached our ears, in any part of his speech, which led us to doubt for a moment, that the sentiment expressed was his own. Many others, with whom we conversed, understood him in the same way, and were equally astonished at all with the principles of colonization. Mr. Ladd has differently from what he was understood, and we cannot doubt from his letter, we have abundant reason to rejoice; and we see not why the New-England Anti-Slavery Society may not yet have in him as powerful an advocate, as was hoped, by others, to have been enlisted in the ranks of colonization.

For the Liberator.
A QUESTION.

In the spirit of christian meekness, we would ask the Vermont Chronicle and the Vermont Telegraph, if they have impartially considered slavery and some of its prominent attendant evils?—That these papers have an influence on the morals of their readers, ought to be admitted. Reformation of morals is the work in which they are professionally engaged. It is a work of vast importance. And patronage for this service is not only expected from a serious and reflecting community, but it is rightfully claimed as an obligation and debt, from every professed friend to the cause of reformation of life or renovation of heart. These being professedly religious papers, and justly claiming consideration on this account, their principles are admitted without scruple in the range of their circulation, to have an influence upon the minds of children, and in preparing the rising generation to act a part in the new edition of scenes just opening on the great theatre of our world.

From the commencement of the proposition to establish a colony on the coast of Africa, although under the specious semblance of checking the slave-trade, this taking part with the slaveholders has ever rendered it a suspicious and doubtful charity. Yet so long as it could be believed that the society would be under the protecting influence of religious freedom and religious instruction, there was at least some assurance that this exercise of christian benevolence would have a salutary effect. And when by a standing resolution of the Colonization Society, the churches were called on for assistance in this enterprise on the Sabbath nearest to the 4th of July in each year, the subject was calculated to awaken recollections dear to freedom and christians. And we desire still to hope that some good may have been produced.

But the time has come when every reflecting mind must be satisfied that the operations of the Colonization Society have a direct tendency to perpetuate slavery. Not that slavery, by the aids of that Society and every other expedient conjured up by its advocates, can be sustained do what they will; but so far as human device is capable of clouding the atmosphere of freedom, and making darkness visible amidst the clear light of heaven, those who are against slavery have the highest reason to deprecate the effects of that Society, and the adoption of measures based upon a morality, which, if continued, must eventually be wound up and closed in the scenes of St Domingo.

The house of delegates in Virginia has passed the bill, 79 to 41, making magnificent appropriations for sending colonists to Liberia. This year \$35,000, and next year \$100,000 is to be appropriated to this object. This is charity in good earnest! And here the question may safely be submitted,—Is this appropriation made by those who are in favor of the abolition of slavery, or by those who make traffic in the bodies and souls of men? those who are exceeding mad lest a sort of agriculture or husbandry should be broken up, which sustains itself by furnishing the market with its myriads of deformed and degraded men, women and children?

Vermont. **BARNABAS.**

COMPULSORY MEASURES.

[For the Liberator.]

To the Editors of the New-York Observer:

GENTLEMEN,—While reading your publication of the 18th ult. I was surprised and grieved to observe an article headed,—Abolition of Slavery;—surprised, because of the consistency and independence heretofore manifested by you;—grieved, because a paper so extensive in circulation, and respectable in character, should publish sentiments so heterodox and visionary. Who the author of it is I cannot possibly conceive. I should, however, suppose him to be an inhabitant of the South, for he partakes strongly of their prejudices. But now to the point. Permit me to quote a few of the thoughts advanced in the before mentioned article, to which I object. Your correspondent, after having devised and published a magnificent 'plan' for the emancipation of slaves, and having, very nearly in express words, stated it as his opinion that the whole, when emancipated, should be transported to Liberia, goes on to meet his opponents thus:—'Now the only objection I can foresee, to this plan, is that it implies a compulsory removal of our black population. This is in some degree true, and I cannot think of any practicable plan of emancipation, under existing circumstances, WITHOUT COMPELSION. It is nothing more than what we see done at present, by several of the States, with respect to the persecuted free negroes. IT IS A MATTER OF POLICY, NOT OF PRINCIPLE.' Here you will observe two notions maintained. If the blacks will not go peaceably, they must go forcibly, is the first. Now, gentlemen, when it can be proved that the blacks are not, to all intents and purposes, citizens of America, and are not justified in claiming all the

rights and immunities of citizens, then, and not till then, will I concede the point advanced in this proposition. But your shrewd and very logical writer continues to defend his 'plan' upon the ground that it is 'a matter of policy, not of principle.' He thus maintains that policy is paramount to principle. This may be the creed of southern infidelity, but were I a most inveterate enemy against my country, I could wish no greater, and more blighting curse upon it than the practical adoption of such a sentiment. The bible, and its authority, are at once cast into the shade. The government of God, as exercised over nations, is virtually discarded. To illustrate this,—supposing the whole nation should recognize it as their own;—upon our hall of Congress, over the doors of our legislatures, the desks of our churches, and every public place, we should find the motto engraved—POLICY IS PARAMOUNT TO PRINCIPLE! What would be the result? Let the whole Union reply;—fifty years would see us a country of infidels! Yes, let it reverberate from Maine, along the crags and peaks of the Rocky Mountains, down to the further extremity of Georgia, and cover the countenances of our twelve millions with concern,—FIFTY YEARS WOULD SEE US A NATION OF INFIDELS! Gentlemen, I know your course too well to believe that you would not exert all your vigor to avert so calamitous a result. But you ought to know that the sentiments in the above extract will be imputed to you, unless you deny them. I trust that your heretofore mainly course will be maintained by a prompt denial of doctrines so detrimental to the best interests of your country.

Yours, &c.
Boston, March 9, 1832. **B. K.**

For the Liberator.
ASTOUNDING LOGIC!

MR GARRISON.—During a discussion which lately took place in one of our Theological Institutions on the subject of slavery, a friend of the Colonization scheme made use of the following figure to illustrate the horrors of immediate emancipation, and show the expediency of retaining the slaves in bondage.

'Suppose,' said he in substance, 'that I had caught a tiger, and after having kept him in confinement a considerable time, I should be convinced that he had a right to his liberty; ought I to let him loose, to bite and devour my neighbors?'

Now, sir, if this 'knock-down argument' does not convince you of the 'expediency' of gradual emancipation, and show you the utter folly, madness, and desperation of the course you are pursuing, then it must be because you are too far gone in the dark fog of fanaticism, for the light to penetrate your 'hair-brained' intellect! What! let loose two millions of tigers, with black skins and woolly heads, among an enlightened and civilized people? Pause, sir, I beseech you, and consider what you are doing. Although you have declared your willingness to go wherever duty calls, 'though every tile upon the houses were a devil,' I am sure you would shrink with horror at the thought, that two millions of tigers, through your instrumentality, were prowling about, seeking whom they might devour. I know that all the craft of the colonizationists has failed to convince you that it is 'expedient' to violate the high commands of Heaven; but surely this will prevail. Only think how great must be your consternation, to hear the hideous growling of so many tigers, to witness the flashing of their fiery eyes, and behold their teeth ready to devour, and their jaws to swallow you up! Slay,—stay,—I entreat you, in your work of death!

ALARM.
[BY REQUEST.]
TO THE AMERICAN CONVENTION FOR PROMOTING THE ABOLITION OF SLAVERY.

GENTLEMEN.—It has been my intention, for some time past, to write on the subject which you propose for an essay, but I have been prevented by other occupations.

The following, I hope, will meet your approbation; not that I hope to receive the premium, but merely for the benefit it may be to the slaves and their masters, as I wish the welfare of the whites of the South.

The only way in which the Slaves ought to be treated, in my opinion, is, in the same manner, and with the like indulgences, as hired servants. They must be civilized and naturalized before they can be made tractable, and be of any real benefit to their owners: otherwise they are like the lion in the wilderness or a tiger broke loose from his cage, which they will copy after, if they have any chance of obtaining revenge for cruelty practised on them.

Now I will ask the learned, what method to pursue? I will myself answer:—First, to abolish the importation of slaves altogether, because there are already sufficient to be of any advantage to the white population, who are even at this moment under continual apprehension of their rising; and if they should, murders innumerable would be committed. Their offspring are increasing, which will undoubtedly supply any deficiencies. Secondly, I propose to have them educated in a manner that may make good citizens of them hereafter; and the only way is, to give them a good education, and bring them up in a moral and religious way. They will then look upon their masters as their fathers rather than as tyrants, which they do now. In such case, they will think it as much a crime to commit murder as a white man. Then give them encouragement to believe they will be free men; after such a time of good conduct, well pursued, and to the satisfaction of their owners, they shall be set free.

I never was of opinion that such a vast number should be free at once, especially in the situation their minds and habits are now in, without being immediately hired as free laborers, and instructed in all the useful branches of knowledge; for, otherwise, emancipation would be almost fatal for both parties.

I say free them, and hire them as you would other servants, until they can earn sufficient to benefit themselves and the public likewise; and by proper management and encouragement, in lieu of the lash, I have no doubt but many of them might make valuable citizens. They are well adapted to the climate, and I believe are naturally industrious, when they are made

to know it is for their future benefit and their wives and children's happiness.

What can a man care for the future, if he knows that, let him work ever so hard, he and his family must live and die slaves? His whole mind is given up to revenge and murder, not only the guilty but the innocent, the moment he can find a safe chance.

What I have written is as much for the benefit and safety of the white men of the south as the poor slaves, and I hope they will take this into their consideration.

They (the slaves) are under great obligations to that humane and generous gentleman who offers the premium, as I think it will bring forward a great deal of good sound reasoning before the public, which it may be impossible for those concerned in that inhuman traffic to withstand.

If these few hints, given from the heart, can be of any advantage to either party, I shall think myself well repaid for this essay given in their favor, as I hope.

Gentlemen, sincerely yours,
SAMSON HARRIS MOODY,
A colored man.
Boston, 1832.

The communication of 'A. S.' at Wilbraham, introductory to a defence of the American Colonization Society, is received, and shall be inserted next week. We applaud the promptness of the writer in accepting the invitation which was given to him through the medium of this paper, but pity him for the laboriousness of his task. As there are several heresies in his first essay, we request him to wait before he transmits another until we propound a few questions for his consideration.

Our attentive agent at Poughkeepsie, (Mr Nathan Blount,) is informed that his letter of Feb. 22, containing \$5.00, was duly received by us, but owing to an oversight was omitted to be credited in our weekly 'List of Letters.' We regret this omission, as it has caused him some trouble and anxiety. We shall forward our paper to the new subscribers, whose names are contained in his letter, immedately.

Owing to the length of the Rev. Mr. Jocelyn's letter, we are compelled to delay the communications which were promised in our last paper, and also to omit our Juvenile Department.

London papers to the evening of Feb. 17 have been received at New-York.

The Cholera.—The Asiatic Cholera has made its appearance in London and Glasgow, and is spreading in Scotland. A bill has passed the House of Commons giving the Crown extraordinary powers for preventing the spreading of the disease. The general population exhibit no signs of alarm, and the disease is confined to those quarters on the Thames which are most frequented by shipping. The fire engines were ordered to wash the streets, &c. in the vicinity of the infection. It is said that a physician has ascertained by experiments that in cases of typhus fever and scarlatina, heat, from 150 to 200 degrees, will destroy the greatest conductors of the disease. The effect of the Cholera in London will be severely felt in the obstruction of commerce in almost every commercial city.

Conspiracy at Warsaw.—A letter from Frankfurt on the Main of Feb. 4th says, 'A report is current that a conspiracy amongst the officers of the Russian guard at Warsaw, was discovered and put down on the eve of its explosion, but not until Generals Bergh and Engelman were killed. One hundred and twenty officers (conspirators) had been sent into the interior of Russia.'

The following is an extract of a letter from Lisbon, dated Feb. 1:—The American ships captured by the Portuguese naval forces before Terceira are about to be restored. The Portuguese commander who ordered the capture is to be suspended for a year, and an indemnity of nearly £600,000 is to be paid by the Portuguese treasury to the American merchants who may have suffered losses by the detention of vessels.

The accounts from the borders of the Hudson and Mohawk rivers represent the destruction of lives and property, by the breaking up of the ice and the rise of the waters, as being very great. At Coeymans almost every house on the wharves was swept away. The light-house at Stuyvesant's Landing was thrown down and four children drowned. The rest of the family of the keeper escaped with difficulty; and some of them were so much injured by bruises and exposure, that their lives were considered in danger. At Schenectady, by the sudden rise of the Mohawk in the night, two children were drowned, several buildings thrown down, and a great deal of property carried away. The banks of the canal had been broken, and at the last accounts the water was still rising. The rise in the Rondout, was such as to bare away the embankment of the Delaware and Hudson canal, inundate the village of Eddyville, and force a new channel for itself. It is thought that it will take three or four months to repair the damage done to the canal.—*Newark Daily Advertiser.*

Suicide.—Mr. John Barnard, formerly a trader at Newburyport, previous to the great fire there, by which he lost his property, who has been a laborer in this city for some time past, and at times was intoxicated the past winter, committed suicide at a boarding house near the head of Lewis' wharf, on Monday, by cutting his throat. His age was about 53, and it is said he has left a wife in Newburyport.

Accident.—On Saturday last, a man by the name of Samuel Gray, accidentally fell into a kettle of boiling soap, at the Soap Works of Mr. Richards, at South Boston. Assistance was rendered immediately, but he expired in about six hours after the accident. His age was about forty-five.—*Courier.*

Letters received at this office from March 17 to 19, 1832.

John Scott, Lockport, N. Y.; Rev. Samuel J. May, Brooklyn, Ct.; Nathan Blount, Poughkeepsie, N. Y.; William Hollis, Philadelphia, Pa.; Charles Phelps, West Townsend, Vt.; Benjamin R. Downes, Quincy, Mass.

MARRIAGE.

In Philadelphia, on the 8th inst. by the Rev. Dr. Ely, Mr Philip Davis to Miss Araminta Riccetts, both of Delaware.

DEATHS.

In Philadelphia, on the 8th inst. Elijah Brister, after a severe illness of five months. On the 16th inst. Elizabeth, daughter of James and Elizabeth Brown, after a short and severe illness, aged two years.

WANTED, immediately a young man who is desirous of learning the Hair Dressing business. Apply at this office. **March 24, if**

LITERARY.

The following effusion—the first attempt of the writer—was received last September, but accidentally mislaid. It is somewhat severe, but the rebuke is not wholly unmerited.—Ed.

[For the Liberator.]

IN LINES,

WRITTEN AFTER READING THE COMMUNICATIONS OF JOHN B. HEBURN.

Deluded man, why dost thou wield thy pen Against the welfare of thy fellow men? Why dost thou strive, with such inveterate zeal, To increase the woes that we already feel? 'Tis not enough unnumbered fair-skinned foes O'erwhelm our wretched friends with chains and blows, But thou, a man of color, must arise, And thus abuse thy pen to cloud the eyes Of thy own brethren who their rights now claim, Putting the monster Prejudice to shame? Dost thou desire thy name shouldst be enrolled In Fame's bright temple, blazoned there in gold, 'Mongst those who freedom's cause have honor done? Their pattern take—act as becomes her son— Rather urge men in this, their native land, Their rights to gain; than on a foreign strand, In exile living, further schemes of men Who full well know their greatest safety's when All colored brethren shall have crossed the waves, Far from their brethren, wretched, tortured slaves. Behold the brave philanthropist, who dares Nobly to act, casting aside the fears That clog inferior minds. Deep in our hearts His name is engraven; the counsels he imparts Thousands now join their plaudits to a name Which many envy, but which few shall gain. A vivid contrast dost thou form to him, Endeavoring with thy might to 'take us in'; Thy 'color' laugh with scorn to see thy might Vainly directed 'gainst man's dearest right. Go to 'Liberia,' if thou wouldst be true, To prove the glories thou pretend'st to view; There with the 'turncoat' dwell, and haply try To lure thy brethren after thee to—die; With 'faint praise' censured, live upon that spot, Where, dying, kno' right soon thou 'lt be forgot.

ON THE DEATH OF THE REV. DR. SEWELL. ALL. 1789.

BY PHILLIS WHEATLEY, AN AFRICAN SLAVE. Ere yet the morn's lovely blushes spread, See Sewall numbered with the happy dead. Hail, holy man! arriv'd 'th immortal shore, Though we shall hear thy warning voice no more. Come, let us all behold with wishful eyes, The saint ascending to his native skies; From hence the prophet winged his rav'rous way To the best mansions in eternal day. Then, begging for the Spirit of our God, And pointing eager for the same abode, Come, let us all with the same vigor rise, And take a prospect of the blissful skies; While on our minds Christ's image is impressed, And the dear Saviour glows in every breast. Three happy saint! to find thy heaven at last— What compensation for the evils past! Great God, incomprehensible, unknown By sense, we bow at thine exalted throne. O! while we beg thine excellence to feel, Thy sacred Spirit to our hearts reveal, And give us of that mercy to partake, Which thou hast promised for the Saviour's sake! 'Sewall is dead.' Swift-panion'd Fame thus cried. 'Is Sewall dead? 'y trembling tongue replied: O what a blessing in his flight denied! How oft for us the holy prophet prayed! How oft to us the word of life conveyed! By duty urged, my mournful voice to close, I for his tomb this epitaph compose. 'Lo, here a man, redeemed by Jesus' blood, A sinner once, but now a saint with God; Behold, ye rich, ye poor, ye fools, ye wise, Nor let this monument your heart surprise; 'T will tell you what this holy man has done, Which gives him brighter lustre than the sun. Listen, ye happy, from your seats above: I speak sincerely, while I speak and love, He sought the paths of piety and truth, By these made happy from his early youth! In blooming years that grace divine he felt, Which rescued sinners from the chains of guilt. Mourn him, ye indigent, whom he has fed, And henceforth seek, like him, for living bread; Even Christ, the bread descending from above, And ask an interest in his saving love. Mourn him, ye youth, to whom he oft has told God's gracious wonders from the times of old. I, too, have cause this mighty loss to mourn, For he my monitor will not return. O when shall we to his blest state arrive! When the same graces in our bosoms thrive!

SLAVERY.

BY CARLOS WILCOX. All are born free, and all with equal rights. So speaks the charter of a nation proud Of her unequalled liberties and laws; While in that nation—shameful to relate— One man in five is born and dies a slave. Is this my country? (tis that happy land, The wonder and the envy of the world? O for a mantle to conceal her shame! But why, when Patriotism cannot hide The ruin which her guilt will surely bring If unrepent'd? and unless the God Who poured his plagues on Egypt till the lot The oppress'd go free, and often pours his wrath In earthquakes and tornadoes, on the isles Of Western India, laying waste their fields, Dashing their mercenary ships ashore, Tossing the isles themselves like floating wrecks, And burying towns alive in one wide grave, No sooner open'd but closed, let judgment pass For once untasted till the general doom, Can it go well with us while we retain This cursed thing? Will not untimely frosts, Devouring insects, drought, and wind and hail Destroy the fruits of ground long tilled in chains? Will not some daring spirit, born to thoughts Above his beast-like state, find out the truth, That Africans are men; and, catching fire From Freedom's altar raised before his eyes With incense fuming sweet, in others light A kindred flame in secret, till a train, Kindled at once, deal death on every side? Cease then, Columbia, for thy safety cease, And for this honor, to proclaim the praise Of thy fair fields of liberty and joy, While three-fives hundred thousand wretched slaves In their own bosom, start at every word As meant to mock their woes, and shake their chains; Thinking defiance which they dare not speak.

MISCELLANEOUS.

From the Pittsburgh Christian Herald.

AFRICAN EDUCATION SOCIETY.

I have read with much pleasure, the preamble and constitution of the African Education Society in this city, and am glad to see the interest this portion of our population manifest to train up their youth in the way they should go. I consider it my duty, as a citizen, to aid them in every consistent manner. I have resided in this city upwards of thirty years, and have been an attentive observer of the condition and conduct of the African people.—In our early history, little or no attention was paid to their education or morals: and the natural consequence was, that many of them were ignorant, drunken, worthless, hard to be governed, and extremely troublesome. But there is a change,—a pleasing, radical change,—by the means of moral suasion and culture. When Sabbath schools began to excite public attention in this city, the pious and benevolent remembered the poor and neglected sons of Africa. A large Sabbath school was commenced in one of our churches, which was open to all—young and old. It was soon filled to overflowing by an anxious and inquiring people, whose great attention, rapid improvement in learning and pleasing change of conduct, cheer'd and encouraged the friends and teachers of this school. The Christian public were convinced that the colored population only wanted the benign influences of the gospel, and moral culture, to make them sober, intelligent and useful. Many of the scholars soon became able to read and understand the scriptures, some became hopefully pious.—One choice of the righteous, evincing with his last breath, how sweet it is to fall asleep in Jesus! His countenance was pleasant, serene, and smiling in death.—Never, no, never shall I forget it. At one time was to be seen, in this school, the strange but glorious spectacle of three generations, the grandfather, father, and son, learning the scriptures and seeking mental light. Several of the men taught at this school, have acquired handsome property, and live in their own dwelling houses; having by their knowledge, industry, and good conduct, been able to realize and lay up snug little properties, and are living respectfully with their wives and families, and contribute freely for the support of both civil and religious institutions. In the progress of this school, there gradually sprung up amongst the colored people of this city a marked distinction—those who were attentive scholars became sober and intelligent, were marked for good behavior, and were never seen at our Mayor's Court, or in the drunken frays and turmoils—whereas, on the other hand, those who never frequented the school and the church were in many cases drunken, quarrelsome, and had behaved, and you might very often see them arrested at our Mayor's Court, a charge and expense to the city. I was a grand jurymen at our first Mayor's Court, held in 1816, and I remarked that not one of our colored scholars was arraigned for crime, and I have never heard or known of one since convicted for any bad crime. From this Sabbath school, the African people began to be encouraged, and finally, with the aid of our citizens, established and built a small brick church and school-house in _____ alley, where they continue to hold a school, and convene for the worship of God. It is really cheering to the Christian and the philanthropist, to see so many well dressed, sober, orderly African people, on their way to church, on the Sabbath. Their worship is conducted by several intelligent and devoted preachers of their own color. These people are going on well and laudably, but I have often lamented that their church and school-house is not a great deal larger. It is always crowded and inconvenient. This they feel and deplore. I am informed they are about to appeal to the liberality of the public, to aid them in building a new and much larger house, especially for their school. I think they deserve, and therefore I most heartily wish them, every success, and I hope every good citizen will aid them in so good and praiseworthy an undertaking.

A FRIEND TO EDUCATION.

CAPACITY OF BLACKS. A number of instances are cited in the Liberia Herald, of celebrated black men who have distinguished themselves, notwithstanding every disadvantage. Among them are, Hannibal, an African, who rose to the rank of lieutenant-general in the Russian corps of Artillery. Francis Williams, a black, born in Jamaica, was educated in the University of Cambridge. After his return to Jamaica, he taught Latin and Greek in a school, and then returned to England, where he was admitted to the degree of Doctor in Philosophy at the University of Wittenburg, and distinguished himself in metaphysics; he was also skilled in the Mahometan king of Banda, was taken in 1780, and sold in Maryland. He found his way to England, and became acquainted with Sir Hans Sloane, for whom he translated Arabic manuscripts. James Eliza John Capitein, an African, was carried as a slave to Holland, where he acquired several learned languages, and took degrees in theology at the University of Leyden. He was sent out as a Calvinistic minister to Guinea. Ignatius Sancho distinguished himself as a literary character in England, died 1780. Thomas Fuller, an African, who, although unable to read or write, performed difficult arithmetical calculations with amazing facility. Balinda, after being a slave for forty years in Massachusetts, addressed, in 1782, an eloquent petition to the Legislature of that state, for the freedom of herself and daughter. The petition has been preserved in one of the volumes of the American Museum. Othello published, in 1784, a Baltimore, an eloquent essay against the slavery of Africans. Cesar, a black, of North Carolina, wrote several popular pieces of poetry.

Mr Wirt.

A correspondent of the Portland Advertiser, speaking of the argument delivered recently before the Supreme Court of the United States, by Mr Wirt, in the Cherokee case, says:—

'Towards the close of the argument, however, Mr Wirt gave more play to his thoughts. He broke the restraint of technicalities, and let loose his feelings. "To be or not to be," he cried, "is the question between the Cherokees and Georgia. The Cherokees are struggling for existence; the Georgians for their non-existence. The Missionaries render to Cesar the things that are Cesar's, and to God the things that are God's. To their country they had given the allegiance, and they would not break it by giving allegiance to Georgia. Their consciences forbade them. Suffering at this very moment the disgraceful punishment of the Penitentiary with the profligate, the outcast, and the convicts of Georgia, like St. Paul they appeal to Cesar. They come to this Court for redress as the highest tribunal of their country. The question here is, whether the

darkest days of christian persecution are to be renewed, days like those when Nero and Domitian threw Christians into the Circus to be devoured by wild beasts, or clothed them in skins of wild beasts to be devoured by dogs, as a spectacle for the vile and degraded Roman mob!'

LORD BROUGHAM.

The Lord Chancellor of England is admitted by all friends and foes, to be a prodigy. And he is a prodigy, not only upon the earth, doing as much as he by the force of intellect, but whose intellectual labors can bear a comparison with his. No—there is no question. It is possible, indeed, there may be some close-drester—some scribbler of fancies, collected from the regions of imagination, whose spirit is as active, because it is vagrant and wild, and cannot be tamed. But there is no man upon the stage of action, familiar and concerned in the common tasks of life, applying his powers and laying his hand to the mighty machinery of human society, controlling its energies, and forming its shapes, whose influence can be compared to Lord Brougham's. Brougham, in the intellectual world, in those regions connected with intellect, is a prince of as lofty mien, and equally perspicacious, all-pervading, and energetic, as Bonaparte was in arms. His conceptions, his decision, his prompt execution of his purposes, and his less confidence. All his opponents, however noble, however burdened with older and hereditary honors, approach him with deference, and quail before his blighting sarcasm, if he is provoked to deal with them in severity—and always anticipate defeat, in whatever shapes of argument he comes. His resources are infinite, and always ready for use; his apprehension quick as the lightning, and like the lightning fond of affinities, and sure to reach them. Lord Brougham's ordinary labors fill up about 18 hours of the 24—labors, I mean, of intellectual application, a large portion of which are identified with his official duties. During the first year of his Chancellorship, lately expired, he had but five days relaxation, and those spent in travelling. He seems to be an intellectual being to the very surface of his skin, and shedding all around him an intellectual atmosphere. Lord Brougham appears as if he were constantly and alternately soliloquizing with himself, and addressing himself to all around him.—Onward! onward! Do something! Do something! It is a bad economy of life to do only one thing, when there is room to do two, and both are worthy of being done.

Lord Brougham is an eminently practical man. All theories he pushes and blows away in utter contempt, except as they are good for immediate use. He is certainly a great jurist; apparently a good politician, a large portion of which are identified with his official duties. During the first year of his Chancellorship, lately expired, he had but five days relaxation, and those spent in travelling. He seems to be an intellectual being to the very surface of his skin, and shedding all around him an intellectual atmosphere. Lord Brougham appears as if he were constantly and alternately soliloquizing with himself, and addressing himself to all around him.—Onward! onward! Do something! Do something! It is a bad economy of life to do only one thing, when there is room to do two, and both are worthy of being done. Lord Brougham is an eminently practical man. All theories he pushes and blows away in utter contempt, except as they are good for immediate use. He is certainly a great jurist; apparently a good politician, a large portion of which are identified with his official duties. During the first year of his Chancellorship, lately expired, he had but five days relaxation, and those spent in travelling. He seems to be an intellectual being to the very surface of his skin, and shedding all around him an intellectual atmosphere.

EXTRACTS FROM A MODERN DICTIONARY.

Prospectus and index—Appendages to a literary work; the former showing what it ought to be, the latter what it is. It is a three-pronged fork, though you have not paid the butcher. Take a friend's advice.—An expression used by a man when he is going to be impertinent. Unbiased opinion.—An opinion, the selfishness of which is concealed from the world. The most intelligent child that was ever seen.—Every man's own child. Critic.—A large dog, that goes unchained, and barks at every thing he does not comprehend. Patron of American periodical literature.—A person who subscribes to a journal, and stops it in a few months without paying his subscription. 'Your humble servant'—A term applied by the writer of a letter to himself, which would be the greatest insult if applied by another. Esquire.—Every body, yet nobody; equal to General. Jury.—Twelve prisoners in a box to try one or more at a bar. State's Evidence.—A wretch who is pardoned for being baser than his comrades. The Lions of Paris.—A respected correspondent has sent us the following anecdote, which was related to him by a gentleman lately arrived from Paris; we give it in his own words:—'Wandering near the Palace, I was saluted with "Would Monsieur like to see the king? I will show him for a franc." Though surprised how one so mean in appearance could realize his promise, I accepted the offer and paid my franc. My "Friend" immediately commenced shouting at the top of his lungs, "Louis Philippe, Louis Philippe," keeping up a rattling accompaniment with his stick against the iron railings. The walk crowd collected, and joining in the cry, the walk-echoed with "Louis Philippe, Louis Philippe;" when the obedient Monarch, thus summoned, made his appearance at a window, bowing repeatedly to the crowd. More mortified at this conspicuous appearance in such a dirty crew than at the attainment of my object, I was endeavoring to effect my escape, when my friend the "Showman" arrested my progress with many thanks for past favors, and tendering his services for a fresh exhibition.—"Would Monsieur like to see Madame? I will show her for another franc." Politely declining the offer, I retreated to ponder on the fallen state of Majesty, and the respectable footing subsisting between the Sovereign People and its Citizen King!'

From Canton.

Extracts from Canton papers received by the N. Y. Journal of Commerce, give intelligence of a terrible gale which took place on the 23d Sept. An official return communicated to the authorities at Canton, states that after it was past, 1405 dead bodies were picked up along the coast. The tide rose to a great height, overflowing the banks of the river and hurling large stones and slabs of granite against the houses on the beach. The hurricane seems to have been most violent at Macao, where it is said such a scene of desolation has not been presented by any gale that has occurred for the last thirty years. The crop of rice in the ground was swept away, and immense injury done to the shipping in the bay. Considerable sensation had been excited at Canton by some atmospheric phenomena lately observed there, which were regarded as prophetic of the downfall of the present dynasty in the person of the reigning Emperor. An enormous wild cat was killed in Lynnfield Woods, last week, by two young men who were out gunning.

Reducing a Story.—There lived, away South, a famous sportsman, who not only made long shots in the field, but likewise at the board. Being one day of fond of telling very large stories, he was carried this practice to a somewhat worrantage length, he commissioned his favorite black man, Cudjo, to give him a hint whenever he found him stretching the truth too much. One day, dining in company with some other gentlemen, he told some prodigious large story, and among the rest, of a fox which he had killed, with a tail twenty yards long. Honest Cudjo thought this quite too extravagant; and as he stood behind his master's chair, he gave him a nudge. Twenty, did I say? Perhaps I am a little too fast. But 't was all of fifteen. Cudjo gave him a second nudge. Eh! let me see. 'T was ten at least. A third nudge. 'T was every inch of five. A fourth nudge. 'T was three, any how. A fifth nudge. The sportsman took all these hints in good part until he received the last; when thinking his story was already cut down enough, he turned suddenly to his servant and exclaimed, Why, Nudgeons and blunderbusses, Cudjo, wont you let my fox have any tail?—Constellation.

A broken headed Pig and a finty hearted mother.—A few days ago, says the Nottingham Review, while a young pig, the property of Mr John Riley, was being removed from the sty in which it was with its mother, the sow was so much affected by the young one being caught, and much affected by a cord tied around its leg, that she set up a tremendous scream, and dropped down dead immediately it was taken away. It was found that the heart had swollen to double its natural size, and burst! What a degrading contrast does the affliction of this brute afford with that of a mother in Derry, N. H. (the account of which we have before published,) who hearing that her son had hung himself, while he was hanging went and took from his pocket a bottle of rum, upon which she became dead drunk!—Journal of Humanity.

The Richmond Whig, of the 6th inst. says—'We affirm that the great mass of Virginia herself triumphs that the slavery question has been agitated, and reckoning it glorious that the spirit of her sons did not shrink from grappling with the monster. We affirm that in the most slave districts of the State, thousands have hailed the discussion with delight, and contemplate the distant, but ardently desired result, as the supreme good which a benevolent Providence could vouchsafe to their country.'

Subject for reflection.—Agreeably to a memorandum kept by the Rev. Dr Cathcart, of York, Pa. it appears that one hundred and nine murders were committed in the United States, within the year 1831. Some of them were of the most appalling kind, such as parents by their children, and children by their parents, husbands by their wives, and wives by their husbands, &c. A large proportion of them are regarded as the consequence of an intemperate use of ardent spirits.

Royal Happiness.—I have now reigned nearly 'fifty years' said Abulrahman; the description of whose riches and power, palaces and precious gems, dazzle even after the expiration of many centuries, in victory and peace; beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honor, power and pleasure, have waited upon my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation I have diligently numbered the days of pure and genuine happiness, which have fallen to my lot. They amount to fourteen!—Gibbon's Dec. & Fall.

Poverty and Misery in Paris.—One can hardly credit the fact, that extensive and almost unparallelled suffering exists in Paris; yet so true is it, that the Mayor of the eighth arrondissement of that city has published an appeal to the generosity and humanity of his fellow citizens, in which he says 'there are in this arrondissement alone, twenty-four thousand workmen without bread, without vestments, and without straw to lie upon.' Can we wonder at the revolutionary disposition of the people, when so many thousands live in a condition, which no change in affairs may improve, and which no circumstances can render physically worse?

Whaling.—The New-Bedford Gazette mentions the following successful voyages by ships from that place and Fairhaven. The Albion brought in 2200 blks in 6 months and 20 days; the Brandt 2000 (140 of which was sperm) in 7 months and 9 days; the Midas 2400 (150 sperm) in 7 months and 28 days—and many others not now recollected, have made nearly as short voyages.

CONVENTION OF TEACHERS. A New-England Convention of Teachers will be held in Boston during the first week in April, commencing on Monday, the 2d. A National Convention will commence in the city of New-York on the 4th of May, under the direction of the National Lyceum. Editors will probably confer a favor upon the public by noticing these Conventions.

A modern writer gives the following enumeration of the expression of a female eye: 'The glare, the stare, the sneer, the invitation, the defiance, the denial, the consent, the glance of love, the flash of anger, the sparkling of hope, the languishment of softness, the equino of suspicion, the fire of jealousy, and lustre of pleasure.'

The Book of Glory.—If we judge from history, of what is the book of glory composed? Are not its leaves dead men's skins—its letters stamped in human blood—its golden clasps the pillage of nations? It is illuminated with tears and broken hearts.

Mutiny.—It is stated in the Mobile Register of 3d inst. that a mutiny had occurred on board sch. Popaz, Capt. Rider, of Bangor, Me. on her passage from Mattamoras to Galveston, in which Capt. Rider and his mate were killed. The affair was a bloody one, and the crew have been put in irons.

The population of Macon, one of the most flourishing inland towns in Georgia, by a late census, is 2,600. In all this population, there was said, a few months ago, not to have been a single school-master! A Connecticut family on a visit to the South, to save postage, drew on the margin of a newspaper a child's face, an awl and a well, with buckets, &c. thus interpreted, 'We have an infant, and are all well.'

A letter in the Christian Advocate dated Columbia, Tennessee, Jan. 6, states that twenty one merchants have discontinued the traffic of selling ruin, leaving but one dealer in the poison in that town. The report of a committee appointed to investigate the evils of Lotteries in Pennsylvania, states that the number of Lottery Offices in the city and Liberties of Philadelphia, has been ascertained to be one hundred and seventy-seven.

The Duke of Sussex, a brother to the King, declared in the House of Lords, that he had in his will directed his body to be dissected. A resurrectionist in Ireland was shot dead while lifting out of the grave, at Hollywood, the body of Mr Fitzgimld.

MORAL. For the Liberator. UNIVERSAL CREED OF CHRISTIAN FAITH. The christian's hope rests alone upon the love and the mercy of God, in Christ Jesus. Regarding the merits of the Saviour, and his propitiatory sacrifice, satisfying the divine justice, for sins that are forgiven, and as procuring the administration of that grace, under the sanctifying influence whereof he hopes to be saved, through the acceptance of that faith which works by love to the purifying of the heart; preparing the soul to receive with thanksgiving and praise the bounties of God, which are bestowed in this life; and to enjoy, in undisturbed and unending felicity, the glories of heaven. A. R.

[By a colored person.] For the Liberator. USE OF KNOWLEDGE. A man may have much light, and little love; he may be very wise in secular matters, and know but little of himself and less of his God. There is learned ignorance, as there is a refined and useful knowledge. Knowledge that is not sanctified is only like a candle which a man holds in his hand to light himself to the pit, where the worm dieth not, and the fire is not quenched. Many have put words and observances in place of the weightier matters of the law and the spirit of the gospel. How will it be with those who have the key of knowledge, and neither go in themselves nor permit others to enter? Since it is said that knowledge is power, does it become us to use that power in governing ourselves? For it is said, he that ruleth his own spirit is better than he that taketh a city. J. C. B. Middletown, March 5.

[By a colored female.] For the Liberator. EXTRACT OF A LETTER. Dear brother in Christ:—When I retired my chamber for meditation; I did not think of writing; but a train of thought came into my mind from reading the scriptures, and I cannot forbear doing up. How beautifully God invites his children in his word. Come, my beloved, enter thou into thy chamber, and shut thy door about thee: hide thyself, as it were, for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. Can we not take counsel to call on God who thus invites? Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Do we not see the Lord about to fulfill his promises in his word? Has He not stretched out His hand over the sea? Has He not shaken the kingdoms? The Lord has given a command against the merchant-city, to destroy the strong holds thereof. Does not this point to our brethren and sisters in slavery? Depend upon it, there will be no cessation of providential interposition until God shall bring them out. They call us a free people; but we are not a free as we mean to be; for God has spoken, and shall he not make it good? 'Heaven and earth shall pass away, but not one jot or tittle of my word shall be fulfilled.' Oh, precious words of our divine Lord and Saviour!

OPPOSITION TO REFORM. It cannot be expected, that to such a view there will be no opposition. The more righteous the cause, the greater will be the malignity of its enemies. Two of the greatest incentives to human action, will constantly instigate a host to oppose it—the love of money and the desire to gratify a depraved appetite. So long as money can be made by selling alcohol, so long will mankind be engaged in it, to a greater or less extent, unless by common consent the traffic should be branded with the ignominy which is so richly deserved; and so long as the unquenchable fire of drunkenness rages within one solitary person, the individual will ransack the whole earth to obtain the fuel which first kindled it, and so long will there be a madman against temperance societies. To these two sources may be traced all the great evil which has ever been done to this generation. You will hear from their mouths the objections which wicked men and devils invent. They will cry out 'Church and State! Church and State!' Yes, these same individuals, who never darken the doors of a church, and who care nothing more for the state than to evade the rigor of its laws, will express great concern for the interests of both. They will bid against men's signing away their liberties, as they term joining a Temperance Society, when in existence, themselves are the veriest slaves in existence—slaves to their appetites—slaves to the devil. The temperance charge you with meddling with other men's consciences, when his own has long been unquenchable. The dealer in poison will reiterate the objection when encouraging idleness, and making rogues and beggars has been his employment for years. He will charge you with ruining his business, when he has himself rendered hundreds of others to any employment, and in many instances a great part of his own family are among the number. Society will cry out, that members of Temperance Societies drink privately, when the very fact justifies proves clearly the horrid nature of that which will drive men to its indulgence who are already aware of the awful consequences of doing. They will proclaim that these societies are used for political purposes. But it is always the party opposed to them, who thus are exposed and they are perfectly sensible that they are exposed of all political parties, and all denominations of religion without any distinction. There are a hundred other objections, equally true and of equal force, can be heard from moaning to night in almost every grog shop. I will not pretend to say, but that the frequent reiteration of these sayings, may have induced some steady and respectable men to repeat them, without reflecting whether they were true or not; but I do assure that I never heard one of them from the mouth of any individual who did not either love rum or sell it; and I am well assured that any man who will weigh them with candor, will pronounce them false, and futile.—Dr. Scoble's Address.

MRS. FOSTER, No. 4, Province Street Court, can accommodate a few more gentlemen with board. The quiet and pleasant location of this Court, make it a desirable retreat. Terms reasonable. Feb. 11.