

THE LIBERATOR.

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BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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WM. LLOYD GARRISON, EDITOR.

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THE LIBERATOR.

Of all the slaveholders under Heaven, those of the United States appear to me the most responsible; for they are never so truly odious as when he inflicts upon others that which he himself abominates.—RUSHTON.

A PREMIUM OFFERED.

An aged and responsible Gentleman in the vicinity of Boston, one of the few remaining Revolutionary Patriots, an ardent lover of equal liberty and the rights of man, offers a premium of \$30, for the best written Essay, On the natural effects of Slavery (as now existing in the U. S.) on the SLAVEHOLDERS.

The Essays to be sent to the 'American Convention for promoting the Abolition of Slavery,' to be held at Washington on the second Monday in January next, and their merits to be carefully examined, and declared, by a Committee of that body.

The proposed premium being duly awarded, shall be paid on application to the Editor of the Boston Liberator.

Boston, Nov. 12, 1831.

Editors of newspapers, friendly to the object, are respectfully requested to copy the above.

A MIRROR FOR APOLOGISTS—GRADUALISTS—COLONIZATIONISTS—AND DEFENDERS OF SLAVERY.

In the second volume of Dr Franklin's Works, (London Edition, 1806,) we find the following admirable paper on the Slave Trade. It is one of the best applications of the argument *ad hominem* to the apologists of African slavery, that we have ever seen in print. Although it was doubtless very opportune at the period of its first publication, yet time seems to have increased its fitness to the present state of public opinion in this country, relative to the abolition of slavery. Not a slave owner, probably, not a single excuser of the slave system, on perusing the speech of Sidi Mehemet Ibrahim, can be so blind as not to perceive himself represented in *propria persona*, as in a mirror, or so obtuse as not to comprehend the folly of his own logic.

Forcibly has it been said, when we ourselves are oppressed, we perceive it with a lynx's eye, but when we become the oppressors, no noon-tide bats are blinder.

ON THE SLAVE TRADE.

Reading in the newspapers the speech of Mr. Jackson in Congress, against meddling with the affair of slavery, or attempting to mend the condition of slaves, it put me in mind of a similar speech, made about one hundred years since, by Sidi Mehemet Ibrahim, a member of the divan of Algiers, which may be seen in Martin's account of his consulship, 1687. It was against granting the petition of the sect called erika, or pirata, who prayed for the abolition of piracy and slavery, as being unjust.—Mr Jackson does not quote it; perhaps he has not seen it. If, therefore, some of its reasonings are to be found in his eloquent speech, it may only show, that men's interests operate, and are operated on, with surprising similarity, in all countries and climates, whenever they are under similar circumstances. The African speech, as translated, is as follows:

'Ala Bismillah, &c. God is great, and Mahomet is his prophet.'

'Have these erika considered the consequences of granting their petition? If we cease our cruises against the christians, how shall we be furnished with the commodities their countries produce, and which are so necessary for us? If we forbear to make slaves of their people, who, in this hot climate, are to cultivate our lands? Who are to perform the common labors of our city, and of our families? Must we not then be our own slaves? And is there not more compassion and more favor due to us muselmans, than to these christian dogs? We have now above fifty thousand slaves in and near Algiers. This number, if not kept up by fresh supplies, will soon diminish, and be gradually annihilated. If, then, we cease taking and plundering the infidel ships, and making slaves of the seamen and passengers, our lands will become of no value, for want of cultivation; the rents of houses in the city will sink one half; and the revenues of government, arising from the share of prizes, must be totally destroyed.—And for what? To gratify the whim of a whimsical sect, who would have us not only forbear making more slaves, but even manumit those we have. But who is to indemnify their masters for the loss? Will the state do it? Is our treasury sufficient? Will the erika do it? Can they do it? Or would they, to do what they think justice to the slaves, do a greater injustice to the owners? And if we set our slaves free, what is to be done with them? Few of them will return to their native countries; they know too well the greater hardships they must there be subject to. They will not embrace our holy religion; they will not adopt our manners; our people will not pollute themselves by intermarrying with them. Must we maintain them as beggars in our streets; or suffer our properties to be the prey of their pillage? For men, accustomed to slavery, will not work for a livelihood, when not compelled.—And what is there so pitiable in their present condition? Were they not slaves in their own countries? Are not Spain, Portugal, France, and the Italian states governed by despots, who hold all their subjects in slavery, without exception? Even England treats her sailors as slaves, for they are, whenever the government pleases, seized and confined in ships of war, condemned not only to work, but to fight for small wages, or a mere subsistence, not better than our slaves are allowed by us. Is their condition then made worse by their falling into our hands? no; they have only exchanged one slavery for another; and I may say a better: for here they are brought into a land, where the sun of wisdom gives forth its light, and shines in full splendor, and they have an opportunity of making themselves acquainted with the true doctrine, and thereby saving their immortal souls. Those who remain at home have not that happiness. Sending the slaves home then, would be sending them out of light into darkness.'

I repeat the question, what is to be done with them? I have heard it suggested, that they may be planted in the wilderness, where there is plenty of land for them to subsist on, and where they may flourish as a free state.—But they are, I doubt, too little disposed to labor without compulsion, as well as too ignorant to establish good government; and the wild Arabs would soon molest and destroy, or again enslave them. While serving us, we take care to provide them with every thing; and they are treated with humanity. The laborers in their own countries are, as I am informed, worse fed, lodged, and clothed. The condition of most of them is therefore already mended, and requires no further improvement. Here their lives are in safety. They are not liable to be impressed for soldiers, and forced to cut one another's christian throats, as

in the wars of their own countries. If some of the christian mad dogs, who now teaze us with their petitions, have, in a fit of blind zeal, freed their country, it was not generosity, it was not humanity, that moved them to the action; it was from the excessive burden of a load of sins, and hope, from the supposed merits of so good a work, to be exempted from damnation.—How greatly are they mistaken, in imagining slavery to be disavowed by the Africans! Are not the two precepts, to quote no names, 'Honor, treat your slaves with kindness—Slave, serve your masters with obedience and fidelity,' clear proofs to the contrary? Nor can the plundering of infidels be in that sacred book forbidden; since it is well known from it, that God has given the world, and all that it contains, to his faithful muselmans, who are to enjoy it, of right, as fast as they can conquer it. Let us then bear no more of this detestable proposition, the manumission of christian slaves, the adoption of which would, by despoiling our lands and houses, and thereby depriving so many good citizens of their properties, excite universal discontent, and provoke insurrection, to the endangering of government, and producing general confusion. I have, therefore, no doubt that this wise council will prefer the comfort and happiness of a whole nation of true believers, to the whims of a few erika, and dismiss their petition.'

The result was, as Martin tells us, that the divan came to this resolution: 'That the doctrine, that the plundering and enslaving the christians is unjust, is at best problematical; but that it is the interest of this state to continue the practice as clear; therefore, let the petition be rejected.'—And it was rejected accordingly.

And since like motives are apt to produce, in the minds of men, like opinions and resolutions, may we not venture to predict, from this account, that the petitions to the parliament of England for abolishing the slave trade, to say nothing of other legislatures, and the debates upon them, will have a similar conclusion? HISTORICUS.
March 28, 1790.

PROGRESS OF THE CAUSE.

The call for the formation of an Anti-Slavery Society in this city, is daily becoming more earnest and frequent. No truth is more self-evident than that moral power, like physical, must be consolidated to be efficient. The world is to be reformed through the instrumentality of societies, which shall be actuated by the principles of universal benevolence, and open to the inspection of the public. The temperance reformation in our land has received its impetus mainly from temperance associations. The British Anti-Slavery Society has almost entirely revolutionized public sentiment in Great Britain. What progress can be made at home in the cause of abolition, without the adoption of similar measures?

It is extremely desirable that the friends of the slaves in Boston should know and commune with each other, preparatory to a general organization. Such of them as are ready to form an Anti-Slavery Society, are requested to leave their names with the Editor of the Liberator.

The following communication exhibits both energy and decision, and readers any further appeal from us unnecessary. We welcome its author always to a place in our columns.

For the Liberator.

A CALL FOR ACTION.

MR EDITOR—It is now recognized by the great majority of thinking men as a principle of vast importance, that the most efficient way to secure the accomplishment of any great object is, by the combination of its friends, and by the concentration of their energies and resources. Consequently, we find the benevolent and good, when engaged in any great cause, associating together in societies to promote their mutual plans. When any great evil is threatened, or suffered, it is undoubtedly the privilege and right of its opponents, to endeavor collectively as well as individually, to avert or to extirpate it. And when a society of well disposed but misguided men take a course to remedy a monstrous evil, which, in the judgment of their fellow citizens, is futile and unjust; it is clearly the right of those, differing from them in opinion, to oppose and expose their error, and to associate on different principles for the same object. Slavery is allowed on all hands to be an abominable evil, calling for immediate correction and removal. A society has been

formed to remove and correct it, and those attached to that institution, undoubtedly suppose that they are in possession of the best plan to effect the object so much desired. But conclusive proof is now before the public, that the plans pursued by that society are utterly incompetent to accomplish their aim. Through the columns of this paper, an immense flood of light has been poured upon the subject; and a few noble men, unswayed by prejudice, have bent their influence to establish the truth, that the colonization doctrine is founded upon wicked and unjust principles; and that it is impossible to succeed in removing slavery, by sending free born American citizens to a distant land.

Candid men are now convinced, that gradual emancipation is a phantom; that the plan is impracticable and foolish in the extreme; and that as a matter of expediency, aside from considerations of duty, we must emancipate totally, and at once. We have before us the clearest demonstrations, to show that emancipation is the duty of those who have in their possession the bodies and souls of their fellow creatures, and nothing is more certain than if it is a duty to emancipate at all, it is an immediate duty. It is a duty, too, too long and too obstinately resisted, but which may not be resisted longer, without blowing into tenfold fury those coils of vengeance which are ready to be heaped upon our guilty heads.

In the late insurrections, a gracious Providence, in a voice louder than seven thunders, has called upon us and warned us to commence the work.—The pure word of God bids us instantly 'break every yoke and let the oppressed go free.' And amidst these warnings and commands, what have we done? What are we doing? Comparatively nothing. A few philanthropic men have embarked in the holy cause, and for them a reward is laid up in Heaven. A solitary voice has been lifted here and there, but the cause has not been stayed; nor can it be, until the friends of immediate emancipation are joined together to effect the blessed commutation. That there may be strength, there must be union. If we wish to purify our land from the foul stain which blot the fair countenance of our greatness, we must associate, we must come into contact, and thus strengthen and confirm one another. I would recommend, therefore, in view of these considerations, that a society be formed on the principle of immediate abolition. Let a meeting of those friendly to the cause be holden as soon as may be, in some suitable place, to form such a society; or let the subject be presented before the Convention which meets in Washington in January—and let them resolve themselves into such a society. Let a society be formed on such a basis, and it shall succeed. God will prosper it, and it shall succeed. Is it too early to begin? Alas! You might as well talk of beginning too early to stay a pestilence. We are now two hundred years behind our duty. And now when destruction is before us, and the bolts of the Almighty's wrath are ready to fall upon us, to wither and to blast, shall we fall back? There is naught to fear. Let information and the light of duty spread and expand, and the tottering system of Colonization shall crumble and decay; and on its leathens ruin, the free black man shall arise in all the dignity of the nature which his Maker gave him, and we shall flourish under the approving smiles of that holy God, who delights in any thing in his feeble creatures approximating, though but faintly, to his boundless and uncorrupted benevolence. R. B. H.

A bill has been introduced into the Legislature of North Carolina, to raise a fund for the removal of free persons of color to Liberia, (proposing to lay a tax of ten cents for that purpose on every black poll in the State.) How very philanthropic!

To send away forcibly the free blacks, by even the surplus of the slaves, would only perpetuate slavery in the United States, by causing it easy for those who claim a property in human beings to maintain them as property. We are by no means convinced that any thing but fear or compulsion will effect the abolition of slavery.—N. Y. Daily Sentinel.

A VOICE FROM TRENTON!

At a respectable meeting of free people of color in Trenton, convened in the Mount Zion Church, November 30, 1831, for the purpose of considering the subject of colonization on the coast of Africa—on motion, the Rev. Lewis Cork was called to the Chair, and Abner H. Francis appointed Secretary. The meeting was addressed by Messrs Gardner and Thompson; after which, the following resolutions were unanimously adopted.

Resolved, Inasmuch as we, free people of color, have done all that is in our power to convince the white inhabitants of these United States, that it is our wish to live peacefully with all men; and inasmuch as our general demeanor has been that of industry and sobriety, notwithstanding there are some among us to the contrary, as well as among the whites; therefore we do most solemnly declare, that the statements made to the contrary by the Rev. Mr. Crosby, in his late addresses in this city, and all statements by petitioners to legislative bodies, and by the Colonization Society, or any thing of the same nature, are a positive libel on our general character.

Resolved, Whereas we have lived peaceably and quietly in these United States, of which we are natives, and have never been the cause of any insurrectionary or tumultuous movements as a body, that we do view every measure taken by any associated bodies to remove us to other climes, anti-Christian and hostile to our peace, and a violation of the laws of humanity.

Resolved, That if, in the opinion of government, our stay or liberty can no longer be granted in the States in which we live, we see nothing contrary to the Constitution of these United States, or to christianity, justice, reason or humanity, in granting us a portion of the western territory, as a State, with the same franchise as that of Pennsylvania, New Jersey, or any other free State; for we challenge the Union to prove that, as free men, we have ever given the least ground for the uncharitable censures that have been cast upon us.

Resolved, That we view the American Colonization Society as the most inveterate foe both to the free and slave man of color; forasmuch as the agents thereof, and its members who have petitioned the several legislatures, have unequivocally declared its object, to wit, the extermination of the free people of color from the Union; and to effect this they have not failed to slander our character, by representing us as a vagrant race; and we do therefore disclaim all union with the said Society, and, once for all, declare that we never will remove under their patronage; neither do we consider it expedient to emigrate any where, but to remain in the land and see the salvation of God. Nevertheless, if any of our brethren should be compelled or see proper to emigrate, we would recommend to them Upper Canada or Mexico.

Resolved, That we view with the highest emotion of gratitude, the benevolence of Great Britain and that of the Canada Company, in affording an asylum in the Wilberforce settlement, in Upper Canada, for our oppressed brethren of the South, who have been or may be forced, by unconstitutional laws, to leave their rightful home and place of nativity, without any cause except that of having a dark skin.

Resolved, That this meeting approve the establishment of a college, as recommended by the Annual Convention held in Philadelphia last June, and that we give all possible aid to that institution.

Resolved, That we view the Liberator, edited by William Lloyd Garrison, as a great herald in the cause of liberty, and that we recommend to the colored citizens of Trenton the utility of subscribing to the above named paper.

Resolved, That there be a committee of three appointed, to draft an address more expressive of our views on the above subject.

Resolved, That the following persons compose that committee—Sampson Peters, Robert Thomas, George Cole.

LEWIS CORK, Chairman, ABNER H. FRANCIS, Secretary.

ADDRESS.

We, the undesignated, in conformity to the above appointment, beg leave to present to the public, in a calm, unprejudiced manner, our decided disapprobation of the American Colonization Society and its auxiliaries, in relation to the people of color in the United States. We are well convinced, from the mass that has been written on the above subject by those who have preceded us, that it will be difficult to avoid repetition; nevertheless, we hope to touch some points which have not been fairly understood by that Society. They have supposed that our objections are to civilizing and evangelizing Africa; but we beg leave to say, that this is an error. We are well aware, that there is no sorer way to effect this great object than to plant among the heathen, colonies consisting of christian missionaries. We wish, therefore, to be understood, that we highly approve of the evangelizing of Africa, but disapprove of the present measures of the American Col-

onization Society, if they are to be carried out as now represented by their agents and officers, in some previous addresses in this city and elsewhere. Not viewing them as we now do, we cannot say that, in our opinion, their false representations of our general character—their recommending our removal from our native land—their opposition to our having a part of the West appointed us—their objections to our proposed college, and of our march to science—their false statements in relation to the health of the colony at Liberia, with a variety of other subjects of the same nature—all lead to a conclusion, that it is our greatest foe.

We would here ask the public a few questions. First—Is the gospel of Jesus Christ calculated to lead to insurrectionary measures? If so, why then send it to the heathen? Second—What gentleman, who has set his slaves free, has been murdered by them for so doing? Third—What have those States, who have washed their hands clean of the cursed stain of slavery, lost by it? Fourth—What neighborhood, whose education and general information have been disseminated among the people of color, is the worse for it?

In the close of our remarks, we would say, that we do think that the subjects looked to by the Colonization Society, to civilize Africa, are incompetent; for we do suppose that men selected for such an important enterprise, should be men of deed and sound piety—men of regular and industrious habits, of scientific knowledge and general experience: that such men can be obtained, we have no doubt; and if there cannot, let us first prepare some in this country.

SAMPSON PETERS, ROBERT THOMAS, } COMMITTEE. GEORGE COLE.

[By a man of color.]

For the Liberator.

PREJUDICES OF SOCIETY.—NO. II.

In no country have the baneful effects of Prejudice been more fully exhibited than in this—and no wonder: there never was a country in which oppression was carried on in such a daring manner as in this. Our Declaration of Independence declares—'We hold these truths to be self-evident: that all men are created equal, &c. The question is, then, by what authority do we tolerate slavery? By the authority of custom? And thus ever since the American independence, we have advocated the damning principle justified by no other law than the maxims of our forefathers. They said it was no harm to murder their fellow creatures, and take possession of the soil: so say the Georgians. They said it was no harm to steal the defenceless Africans to till our soil: so say the southerners. They said that the Africans were an inferior race—consequently could be placed in no happier condition than to be slaves to other men: so say our modern tyrants. They said the mind of the black was not susceptible of literary knowledge: so say our modern friends of literature. They said, we must never let them have the advantages of education—it will burst asunder the chains of slavery—knowledge cannot be bound—therefore the nearer we subjugate our slaves to the condition of beasts, the better contented they will be: so say our modern philanthropists. They said it will never do to allow a free born black American to enjoy religious immunities in the church with the white American; this will have an evil tendency; we must guard against mixing; we will pen them up in one corner by themselves; and if they presume to take equal liberties, we must frown them down: so say our modern christians.

I will here remind your readers of a circumstance that lately transpired in Middletown, Connecticut. There are two Methodist churches in the town—one composed of white, the other of colored persons. Some of the white members were fond of visiting the colored church. This gave offence to the white elder, and caused him to lecture his congregation in words to the following effect:—'If you continue to go on the hill, we shall next see the blacks elbowing our daughters about the streets.' So much for that brother; and so say most of our professing christians.

Our fathers said, 'The blacks are not fit to take into society with ourselves; they are too ignorant, and they always will be. Who is going to be disgraced with the company of a negro, though he may know ever so much?' So say our modern gentry of taste, who have complexions fairer than their characters or manners.

Without enumerating any more of these maxims, it is evident that they have been inculcated in the minds of the youth from generation to generation. In no age of our existence have there been more pains taken by priests and people, in public and private, in church and state, to give them currency, than at present. The whole theme of that wicked, persecuting combination—the Colonization Society—is calculated to impress upon the mind of the public these atrocious maxims which every day strengthen a prejudice not only cherished by the whites against the blacks, but by the blacks against the whites. That foul fend of hell, that destroying angel who hath power to take peace from the earth

and to give both parties. And the Colonization Society, receive the same. Who but they have built their own Association of long life? Justice against their own Association of long life? Who but they are continually crying, 'The free blacks are dangerous! the free blacks are dangerous! Away with them—away with them to Africa!' Who but they are the apologists for murder, theft, and all the horrid accessories of Slavery? Who but they have defiled our temples of worship dedicated to God for his service, making merchandise of the souls of men by transferring them over to the keeping of prejudice?

'Good God! are our statements, are our clergymen, are our churches given up to believe a lie that they may be damned? Is this country given over forever? God forbid! Let the lovers of truth make one more laudable effort; let them value their country's welfare above reputation; let them value the souls of their fellow countrymen above wealth; let them prize the approbation of their God above their lives; and may Daniel's God be their God, that they may be instrumental, in his hand, in liberating the oppressed, binding up the broken hearted, defending the cause of the needy, and saving our country from utter ruin!

A NATIVE OF NORTH BRIDGEWATER.

SLAVERY RECORD.

CONFESSIONS OF NAT TURNER.

These confessions occupy 23 pages 12mo., and are stated to have been fully and voluntarily made to Thomas R. Gray, in the prison where Nat was confined. An edition of 50,000 copies has been printed in Baltimore, which will only serve to rouse up other leaders and cause other insurrections, by creating among the blacks admiration for the character of Nat, and a deep, undying sympathy for his fate: We advise the Grand Juries in the several slave States to indict Mr Gray and the printers of the pamphlet forthwith; and the legislative bodies at the south to offer a large reward for their apprehension.

The history of Nat is certainly somewhat remarkable. He was born October 2d, 1800. In his childhood, from some circumstances, his mother and other said in his presence that he would surely be a prophet, & the Lord had shewn him things that had happened before his birth. This remark made a deep impression upon his mind, and affected all his subsequent conduct. He learned to read with such facility, that he had no recollection whatever of learning the alphabet—grew up a prodigy revered among his fellows—was never addicted to stealing, or known to have a dollar in his life, to swear an oath, or drink a drop of spirits—studiously wrapped himself in mystery, and devoted his hours to fasting and prayer, and communion with the Spirit. He had a vision, and saw white spirits and black spirits engaged in battle, and the sun was darkened—the thunder rolled in the Heavens, and blood flowed in streams—and he heard a voice saying, 'Such is your luck, such you are called to see, and let it come rough or smooth, you must bear it.' While laboring in the field, he discovered drops of blood on the corn, as though it were dew from heaven—and found on the leaves in the woods hieroglyphic characters, and numbers, with the forms of men in different attitudes portrayed in blood—&c. &c. &c.

From all this it appears that Nat was partially insane, and led astray by a religious fanaticism. We make an extract from his Confessions, giving an account of the origin and progress of the dreadful tragedy in Southampton.

Since the commencement of 1830, I had been living with Mr Joseph Travis, who was to me a kind master, and placed the greatest confidence in me; in fact, I had no cause to complain of his treatment to me. On Saturday evening, the 20th of August, it was agreed between Henry, Hark and myself, to prepare a dinner the next day for the men we expected, and then to concert a plan for the night, and to be determined on any. Hark on the following morning, brought a pig, and Henry, brandy, and being joined by Sam, Nelson, Will and Jack, they prepared in the woods a dinner, where about three o'clock, I joined them.

Q. Why were you so backward in joining them? A. The same reason that had caused me not to mix with them for years before.

I saluted them on coming up, and asked Will how came he there; he answered, his life was worth more than others, and his liberty as dear to him. I asked him if he thought to obtain it? He said he would, or lose his life. This was enough to put him in full confidence. Jack, I knew, was only a tool in the hands of Hark. It was quickly agreed we should commence at home (Mr J. Travis's) on that night, and until we had armed and equipped ourselves, and gathered sufficient force, neither age nor sex was to be spared, (which was invariably adhered to.) We remained at the seat, until about two hours in the night, when we went to the house of Mrs. Edwards; they then went to the elder press and drank, except myself. On returning to the house, Hark went to the door with an axe, for the purpose of breaking it open, as we knew we were strong enough to murder the family, if they were awaked by the noise; but reflecting that it might create an alarm in the neighborhood, we determined to enter the house secretly, and murder

against the chimney, on which I succeeded, having a window, entered and came down stairs unobserved the door, and removed the gun from their place. It was then observed that I must split the first blood. On which, armed with a hatchet, and accompanied by Will, I entered my master's chamber; it being dark, I could not see my master's chamber; the hatchet glanced from his head, he sprang from the bed and called his wife; it was his last word. Will laid him dead, with a blow of his axe, and Mrs. Travis shared the same fate, as she lay in bed. The murder of this family, five in number, was the work of a moment, not one of them awake; there was a little infant sleeping in a cradle, that was forgotten, until we had left the house and gone some distance, when Henry and Will returned and killed it; we got down stairs, with a pound or two of powder. We remained some time at the barn, and we paraded; I formed them in a line as soldiers, and after carrying them through all the maneuvers I was master of, marched them off to Mr. Samuel Francis', about six hundred yards distant. Sam and Will went to the door and knocked. Mr. Francis asked who was there? Sam replied it was him, and he had a letter for him, on which he got up and came to the door; they immediately seized him, and dragged him out a little from the door; it was despatched by repeated blows on the head; there was no other white person in the family. We started from there for Mrs. Reese's, maintaining the most perfect silence on our march, where finding the door unlocked, we entered, and murdered Mr. Reese in her bed, while sleeping; her son awoke, but it was only to sleep the sleep of death; he had only time to say who is that, and he was no more. From Mrs. Reese's we went to Mrs. Turner's, a mile distant, which we reached about sunrise, on Monday morning. Henry, Austin and Sam, went to the still, where, finding Mr. Peebles, Austin shot him, and the rest of us went to the house, as we approached, the family discovered us, and shut the door. Vain hope! Will, with one stroke of his axe, opened it, and we entered and found Mrs. Turner and Mrs. Newsome in the middle of a room, almost frightened to death. Will immediately killed Mrs. Turner, with one blow of his axe. I took Mrs. Newsome by the hand, and with the sword I had when I was apprehended, I struck her several blows over the head, but not being able to kill her, as the sword was dull. Will turning around and seeing that he could not kill her, he fired a general destruction of property and search for money and ammunition, always succeeded the murders. By this time my company amounted to fifteen, and nine men inquired, who started for Mrs. Whitehead's (the other six were to go through a way to Mr. Bryant's and rejoin us at Mrs. Whitehead's),—as we approached the house, we discovered Mr. Richard Whitehead standing in the cotton patch, near the lane fence; we called him over into the lane, and Will, the executioner, was near at hand, with his sword fixed to his belt, and he was sent to the gallows. As we pushed on to the house, I discovered some one run round the garden, and thinking it was some of the white family, I pursued them, but finding it was a servant girl belonging to the house, I returned to commence the work of death, but they whom I left, had not been idle; all the family were already murdered, but Mrs. Whitehead and her daughter Margaret. As I came round to the door, I saw Will pulling Mrs. Whitehead out of the house, and at the step he nearly severed her head from her body, with his broad axe. Miss Margaret, who had been with her, had concealed herself in the corner, formed by the projection of the cellar cap from the house; on my approach she fled, but was soon overtaken, and after repeated blows with a sword, I killed her by a blow on the head, with a fence rail. By this time, the six who had gone by Mr. Bryant's, rejoined us, and informed me they had done the work of death assigned them. We again divided, part going to Mr. Richard Porter's, and from thence to Nathaniel Francis's, the others to Mr. Howell Harris's and Mr. T. Doyles. On my reaching Mr. Porter's, he had escaped with his family. Mr. Porter, however, had understood there, that the alarm had already spread, and I immediately returned to bring up those sent to Mr. Doyles, and Mr. Howell Harris's; the party I left going on to Mr. Francis's, having told them I would join them in that neighborhood. I met these sent to Mr. Doyles' and Mr. Harris' returning, having met Mr. Doyle on the road and killed him; and learning from some who joined them, that Mr. Harris was from home, I immediately pursued the course taken by the party gone on before; but not knowing they would complete the work of death, and pillage at Mr. Francis's, before I could get there, I went to Mr. Peter Edwards', expecting to find them there, but they had been here also. I then went to Mr. Jala T. Barrow's, they had been here and murdered him. I pursued on their track to Capt. Newit Harris', where I found the greater part mounted, and ready to start; the men now amounting to about forty, shouted and hurraed as I rode up, some were in the yard, loading their guns, others drinking. They said Captain Harris and his family had escaped, the property in the house they destroyed, robbed, the men of money and march instantly; this was about nine or ten o'clock, Monday morning. I proceeded to Mr. Levi Waller's, two or three miles distant. I took my station in the rear, and as it 'twas my object to carry terror and devastation wherever we went, I placed fifteen or twenty of the best armed and most to be relied on, in front, who generally approached the houses as fast as their horses could run; this was for two purposes, to prevent the escape and strike terror to the inhabitants.—On the account I never got to the houses, as the men, except in one instance, until the murders were committed, were so much terrified, that they sometimes got in sight in time to see the work of death completed, viewed the mangled bodies as they lay, in silent satisfaction, and immediately started in quest of other victims.—Having murdered Mrs. Waller and ten children, we started for Mr. William Williams'—having killed him and two little boys that were there; while at

aged in this, Mrs. Williams had got some distance from the house, but she was pursued, overtaken, and compelled to get up behind one of the company, who brought her back, and after showing her the mangled body of her lifeless husband, she was told to get down and lay by his side, where she was shot dead. I then started for Mr. Jacob Williams, where the family were murdered—Here we found a young man named Drury, who had come on business with Mr. Williams—he was pursued, overtaken and shot. Mrs. Vaughan was the next place we visited—and after murdering the family here, I determined on starting for Jerusalem.

The remainder of the pamphlet is occupied principally in detailing New's various shifts to escape and final capture. It does not appear that he ever saw a copy of the 'infernal Liberator' or of 'Walker's Pamphlet.' He denied any knowledge of the plot in North Carolina.

The Slave Trade in Cuba.—A gentleman who has lately arrived here from Trinidad de Cuba, states that the slave trade is carried on openly, and that while he was there, a ship entered the port, and reported her cargo; finding there was no danger from our cruisers, she proceeded a short distance from the town, and landed 542 slaves, receiving assistance from the importer's friends on shore. Two briggs had also, a few weeks previously, landed about an equal number at the same place, and it is estimated, that these vessels have been fitted out for the slave trade by the British capitalists, who are deeply interested in the cultivation of foreign sugar, to the injury and ruin of the unfortunate colonists of Great Britain.—*Boston Transcript.*

Slave Trade.—One hundred and eighty slaves came into town yesterday, on board of the steam boat *Hibernia*, from Louisville. Added to those already in town, we find ONE THOUSAND AND ELEVEN to the aggregate number of slaves introduced since the 17th Oct. last.—*N. Orleans Rec.*

The new law of Louisiana, regulating the introduction of slaves, provides that citizens and actual settlers may bring in slaves, their own property and for their own use, except those purchased in *Mississippi, Alabama, Arkansas, or Florida.* This law, with such a latitude, will possess no efficiency. It is a fair specimen of southern legislation on the subject of slavery.

At the County Court, Queen Ann's, Md. on Wednesday last, Thomas J. Bond, indicted for killing a negro, was convicted of murder in the second degree, and sentenced to twelve years imprisonment.

Negro Betsy has been sentenced to death at Hagerstown, Md. for infanticide.

JUVENILE DEPARTMENT.

THE SLAVE TRADE.
Many striking instances might be related of persons engaged in the slave-trade, and in keeping of slaves, who have been visited in a dreadful manner by remorse of conscience, for the cruelties they have committed.

In September, 1798, a minister of Bristol discovered a sailor in the neighborhood of that city, groaning and praying in a hovel. The circumstance that occasioned his agony of mind is detailed in the annexed ballad, without the slightest addition or alteration. By presenting it as a poem, the story is made more public; and such stories ought to be made as public as possible.

He stopt! it surely was a groan
That from the hovel came:
He stopt! and listened anxiously—
Again it sounds the same.

It surely from the hovel comes!
And now he hastens there;
And thence he hears the name of Christ,
Amidst a broken prayer.

He entered in the hovel now:
A sailor there he sees;
His hands were lifted up to Heaven,
And he was on his knees.

Nor did the sailor, so intent,
His wand'ring footsteps heed;
But now the Lord's prayer said, and now
His half forgotten Creed.

And often on his Saviour called,
With many a bitter groan,
In such heart anguish as could spring
From deepest guilt alone.

He asked the miserable man
Why he was kneeling there;
And what the crime had been, that caused
The anguish of his prayer.

'Oh! I have done a wicked thing!
It haunts me night and day!
And I have sought this lonely place,
Here undisturbed to pray.

I have no place to pray on board;
So I came here alone;
That I might freely kneel and pray,
And call on Christ, and groan.

If to the mainmast head I go,
The wicked one is there:
From place to place, from rope to rope,
He follows every where.

I shut my eyes—it matters not;
Still, still the same I see—
And when I lay me down at night,
'T is always day with me.

He follows—follows every where—
And every place is hell!

O God! and meet I go with him,
In endless fire to dwell!

He follows—follows every where—
It still above—below—
Oh! tell me where to fly from him!
Oh! tell me where to go!

'But tell me,' quoth the stranger then,
'What this thy crime hath been;
So, haply, I may comfort give;
To one that grieves for sin.'

'Oh! I have done a cursed deed,
The wretched man replies,
'And night and day, and every where,
'T is still before my eyes.

I sailed on board a guinea-man,
And to the slave coast went,
Would that the sea had swallowed me,
When I was innocent!

And we took in our cargo there,
Three hundred Negro slaves;
And we sailed onward merrily,
Over the ocean waves.

But some were sulky of the slaves,
And would not take their meat;
So therefore, we were forced, by threats
And blows, to make them eat.

One woman, sulker than the rest,
Would still refuse her food—
Hark! hark! 'e'en now I hear her cries!
I see her in her blood!

The captain made me tie her up,
And flog, while he stood by;
And then he cursed me if I staid
My hand, to hear her cry.

She groaned, she shriek'd—'I could not spare,
For the captain he stood by—
Oh! God! that I might rest one night
From this poor woman's cry!

She twisted from the blows—her blood,
Her mangled flesh I see;
And still the captain would not spare—
Oh, he was worse than me!

She could not be more glad than I,
When she was taken down;
A blessed minute—'T was the last
That I have ever known.

I did not close my eyes all night,
Thinking what I had done:
I heard her groans, and they grew faint
About the rising sun.

She groaned, and groaned; but her moans grew
Fainter at morning tide;
Fainter and fainter still they came,
'Till at the noon she died.

They hung her overboard—poor wretch!
She rested from her pain:
But when, oh when! O blessed God,
Shall I have rest again?

I saw the sea close over her;
Yet she was still in sight;
I see her twisting every where!
I see her day and night!

Go where I will, do what I can,
The wicked one I see;
O Christ, have mercy on my soul!
O God, deliver me!

To-morrow I set sail again,
Not to the Negro shore:
Wretch that I am, I will at least,
Commit that sin no more.

Oh give me comfort, if you can—
Oh tell me where to fly;
And bid me hope, if there be hope
For one so lost as I!

'Poor wretch!' 't the stranger he replied,
'Put thou thy trust in Heaven,
And call on Him for whose dear sake
All sins shall be forgiven.

This night, at least, is thine; go thou
And seek the house of prayer;
There shalt thou hear the word of God,
And he will help thee there.'

SOUTHEY.

BOSTON, SATURDAY, DECEMBER 17, 1831.

A NOBLE EXAMPLE.

We learn from Philadelphia, that a Memorial to Congress, for the abolition of slavery in the District of Columbia, has been circulated among the females in that city, and that already TWO THOUSAND names and upwards have been procured!! One philanthropic lady alone obtained more than 300 signatures. It is not too late for ladies in other places to imitate this example. In England, numerous petitions have been at different times presented to Parliament, praying for the abolition of slavery in the British Colonies. We presume some of the southern hotpurs in Congress will kick on the presentation of the above mentioned petition, and discourse vehemently against female intrusion—but no matter. Slavery in our land reduces one million of the female sex to a most intolerable and brutal state of servitude. It is proper, therefore, not only that their white sisters should feel, but express in the most public manner a deep sympathy in their behalf. The peculiarity of the case authorizes their appeal to Congress. To their credit it should be

Secretary of Friends have taken the lead in this praiseworthy enterprise.

We have before us a printed Address to the Females convened at Philadelphia, 11th mo. 12th, 1831, to take into consideration the propriety of their memorializing Congress on behalf of the Slaves in the District of Columbia. It contains great credit on the benevolence and ability of its fair authors. Success to all such efforts, and blessings on those who make them!

SEND IN YOUR PETITIONS.

Petitions for the abolition of Slavery in the District of Columbia should be forwarded without delay to Congress: their reception in the early part of the session is highly important. The Memorial from this city contains a much larger number of signatures than usual, among which are those of many of our most respectable citizens. Many other memorials are in circulation in this State. Public meetings have lately been held in Ohio and in Hudson, N. Y. at which measures were adopted for petitioning Congress on this subject. The editor of the Hudson Observer and Telegraph makes the following pertinent remarks:

'The part we are acting in perpetuating Slavery in the District of Columbia, is not, perhaps, understood by all our readers. As a community, we are as equally suffering Slavery to exist in the District of Columbia, as we should be, were we to suffer it in the State of Ohio, so far as our relative influence is concerned. The sole jurisdiction of that District belongs to the United States. The people of the United States, through their Representatives, frame its laws. For the character of these laws, the people are responsible. If they tolerate Slavery, the guilt rests upon the heads of the people. Up to this moment we as a people, are guilty of this sin. And when will a more favorable opportunity to rid ourselves of the evil, present itself? The present, if ever, is a time when the people of the slaveholding States will regard the proposition with favor. The universal consternation into which they have been thrown, by the late bloody attempts at insurrection among them, has prepared the way effectually for the success of this measure. Indeed, they are casting about to discover ways and means of deliverance from the evil as it exists among themselves. The subject is gravely agitated in the Southern newspapers. When, can tell but the abolition of Slavery in the District of Columbia, may lead the way to the adoption of a system of universal emancipation? Who can tell, but it may be the means of raising up some Wilberforce, whose powerful appeals no heart can withstand? Surely we have every possible encouragement to act, and to act with decision and promptness upon this subject.'

A BRIBE TO KIDNAPPERS!

We thought, long ere this, that the conduct of the slavives had reached its climax; but we were mistaken. The Senate of Georgia, it seems by the following paragraph, has been called upon to offer a reward for the abduction of our persons! Not content with grinding thousands of their fellow beings into the dust, these miserable kidnappers are talking of offering a splendid bribe, in their legislative capacity, for the apprehension, or, if need be, the assassination of any northern man who shall dare to expose their tyrannical conduct! Scarcely has a proposition of so monstrous a nature ever been submitted to any public body in any country. Yet, we presume, so indifferent or servile are nineteenth-twentieths of the newspapers, that it will elicit scarcely a single editorial rebuke. Of one thing we are sure: all southern threats and rewards will be insufficient to deter us from pursuing the work of emancipation. As citizens of the United States, we know our rights, and dare maintain them. We have committed no crime, but are expending our health, comfort and means for the salvation of our country, and for the interest and security of infatuated slaveholders, as well as for the relief of the poor slaves. We are not the enemies of the south, because we tell her the truth.

MILLEDGEVILLE, Nov. 29.

In the Senate, on Saturday, Mr Nesbit laid on the table a resolution offering a reward of _____ thousand dollars, to be paid by the Governor to any person or persons arresting and bringing to trial, under the laws of this State, the editor or publisher of the Liberator; or any person or persons who shall utter, publish, or circulate, within the limits of this State, the said paper, or any other paper, circular, pamphlet, letter or address, of a seditious character.

'To save the Senate the trouble of filling this blank, we propose to insert the following sum: \$99988877,66655444,38322111,000000000

BRAVE!

'Hang out the banner on the outer wall.'
The last American Spectator contains the following Challenge to all the anti-colonialists in the twenty-four States. Mr. Jones, (who is unknown to us,) having now a responsible antagonist, we trust will take up the glove thus valiantly thrown down, and not skulk away from the contest. We should not hesitate to take Mr. Orr at his word, were it not that we are preparing a pamphlet on colonialization, which he may by and by have the privilege of attacking, pugnis et calcibus. Last

his losses and expenses, we may be induced, should no competitor appear, to hawk a lance with him; although we shall object to confining the controversy to the stipulated space, as the deformities of the Colonization Society cannot possibly be squeezed into five columns.

Another Challenge.—Mr. Jones of N. Y. who challenges any one to defend the Colonization Society against his attacks, appears to have been frightened by the Ghost of Ashmun. The Editor of the American Spectator now challenges any person in the country to take the place of Mr. Jones, on the terms proposed; that is, that he shall commence the attack on the Colonization Society; that the articles shall then be alternate, and shall not be more than a column in length, and shall not exceed five in number; and they may be published in either of the principal papers in Washington, Baltimore, Philadelphia, New York, or Boston.

EXCELLENT! The following amusing anecdote is a capital illustration of the folly of those colonializationists, who are endeavoring to suppress the rising tide of our colored population by extracting a few drops annually with their 'mop and patten.' Dame Partington is clearly outdone by them, in regard to pugnacity of purpose and feebleness of execution.

Rev. Sidney Smith, in his speech at the Taunton meeting, said that 'the attempt of the House of Lords to stop the progress of the Reform, reminded him of the conduct of the excellent Mrs Partington, during the great storm at Sidmouth, in 1824. The tide rose to an incredible height; the waves rushed in upon the houses, and every thing was threatened with destruction. In the midst of the fearful commotion of the elements, Dame Partington, who lived upon the sea beach, was seen at the door of her house, with mop and patten, trundling her mop and sweeping out the sea water, and vigorously pushing back the Atlantic. The Atlantic was roused, and so was Mrs Partington; but the contest was unequal. The Atlantic beat Mrs Partington. She was excellent at a slop or a puddle, but she could do nothing with a tempest.'

ODDITIES.

The old records of this State are a storehouse of oddities in every conceivable shape of action. Here is a quaint petition of a benevolent jail keeper, whose bowels of compassion were moved in view of the sufferings of poor debtors and others in prison: we copy it verbatim.

Right Worshipful, together with the rest of this honored Court.

Your unworthy servant William Wilson makes bold to acquaint you with the want of some trucking cloth or what else may be thought meet to make some blankets for the poor prisoners for the Cold winter season, my desire is if it be the good pleasure of this honored Court so to order it: I trust their Loynes will bless you for it, though thereas harts & lips do not as Jobe by ye Holy Ghost speak, & soe rest your poor unworthy servant

WILL. WILSON Keeper
8 mo. 16. 1645.

The magistrates have granted this petitioners desiring the consent of the Deputies herein.

JNO. WINTHROP D. Gov.
The house of Deputies have granted that the 6 yds of trucking Cloth, which was bought for Capt Bridges attendants at their retuurne shall be sent to the keeper.

EDWARD RAWSON.

Another individual prays that he may be allowed to circulate his 'strong waters' more copiously in community—to the following intemperate effect: To the hon. Gov. Deputie Gov. & assistants the humble pet. of Wm. Jay
Forasmuch as my calling and employment is in Distilling strong waters, & many neighbours, & others have occasion for their necessity to send for a glass more or lesse as their necessity & ability doth require; my humble Request is that I may have your Worshipps approbation to sell it forth in such considerable proportions, not keeping any tipping or drinking thereof in my house.
granted 4 1 mo. 1644.

JN. NOWELL, Sec.

A pamphlet of 24 octavo pages has been published by our colored brethren in New-York, containing an account of the New-Haven City meeting and resolutions, relative to the College for colored youth, and strictures upon the doings of New-Haven. Its distribution is calculated to have an excellent effect upon public sentiment.

Result of the Election on Monday last for Mayor—Hon. Theodore Lyman, 1851; Hon. Charles Wells, 1838; Hon. William Sullivan, 1138. No choice. Another trial on Thursday next.

GENTLE BOARDING HOUSE FOR COLORED TRAVELLERS AND RESIDENTS.

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

For the Liberator.

'There the wicket cress from troubling; and there the weary be at rest. There the prisoners rust together, they hear not the voice of the oppressor. The small and great are there: and the servant is free from his master.'

TO THE DYING YEAR.

Thou desolate and dying year! Emblem of transitory man, Whose wearisome and wild career, Like thine, is bounded to a span;

From the N. Y. Journal of Commerce. STATISTICS OF SLAVERY.

We have not seen the official returns of the census, but from an abstract in the American Almanac, it appears that there are still 87 slaves in New-England, viz. 14 in Rhode Island and 23 in Connecticut.

But supposing, for the moment, that 46 slaves are rightly put down to the credit or discredit of New-York, then the number of slaves in New England and New-York, with a joint population of 3,868,119, is 83.

Table with 3 columns: No. of Slaves in 1820, 1830, Increase. Lists states like Virginia, North Carolina, South Carolina, Georgia, Alabama, etc.

Hence it appears that the whole increase of slave population in the United States from 1820 to 1830, (except 175 in Pennsylvania), has accrued in ten States and two Territories, and amounts to 494,169;

A Liverpool paper states that the number of children in England now enjoying the benefits of Sabbath School instruction is 1,350,000. In the United States, the number, we presume, does not exceed 700,000.

DESCRIPTION OF PERSONS IN THE UNITED STATES, BY CRASIS. (As submitted to Congress by the President.)

Table with 2 columns: Sex and Age Group, and Number. Includes categories like FREE WHITE PERSONS, Males under 5 yrs of age, 5 and under 10, etc.

Table with 2 columns: Sex and Age Group, and Number. Includes categories like SLAVERS, Males under 10 yrs of age, 10 and under 24, etc.

Table with 2 columns: Sex and Age Group, and Number. Includes categories like FREE COLORED PERSONS, Males under 10 years, 10 and under 24, etc.

TOTAL AGGREGATE OF THE U. S. 12,866,154.

MISS HANNAH F. GOULD.

Miss Gould, who resides in Newburyport, Mass. has within a few years past, acquired considerable celebrity for her poetic effusions, many of which display strong traits of original genius, and a very playful imagination.

'Since then I no longer my right can maintain, And against their poor victims the fates have decided, This verse will be all that the victor shall gain, For a wish half-expressed, by one word undivided; This verse too shall tell how the victory was won, By his ending a sentence which I had begun.'

The ex-Deaf of Algiers (as he styles himself on his visiting cards) died on the 25th August with the prime minister of France, and was attired in the richest oriental style. He wore a pair of deep green spectacles.

NEWSPAPER BORROWERS. Reader! if you feel cheap after you have finished this paragraph. If the tailor sends a new coat home to you, would you think your neighbor fair in his request for the first use of it?

'To all who are poor, and dependent on the help of individuals we say, visit the poor-house, and kindly visit under their advising and assistance, the families of this poor family, or individual, wherever, and by what means you please, be it what it may, give or refuse, give just as you feel inclined to provide comfort for the distressed and suffering poor, whether in the form of charitable aid or of corporal imprisonments and exactness as to quality, quantity, and price of fuel.'

One of the most singular celebrations of the occasion was that of Mr. Tinsone, surgeon, of Congleton, who had at a tea party sixty women, members of eight hundred and thirty-nine children; twelve of the dames alone having given birth to two hundred and two of the number! One of them was the mother of thirty-one children!

A tavern near the London Fish Market (Billingsgate) is asserted to sell upwards of 4,000 gallons of gin, between 4 and 8 o'clock A. M. many of the workmen and porters consuming 10 to 12 glasses before breakfast!

Rev. Dr. Murphy, Bishop of Cork, was nearly dragged out of the mail coach at Bath, having been mistaken for another Bishop who voted against the Reform Bill.

Died, in Boston, Mr. Edward Draper, printer, 82 Mr. D. was probably the oldest printer in New-England. During the period of the revolution, he published, in connection with the late Mr. Folger, 'The Independent Ledger,' a weekly newspaper, the columns of which were often enriched by the writings of the late Rev. Dr. Cooper, and other eminent patriots of that day.

The King of Saxony has issued a decree, forbidding young men, marry before they have attained their 21st year, under pain of fine and imprisonment.

MORAL.

RELIGION.

It is of no consequence to say we will not change our religion, if our religion do not change us. A man who lives and dies a mere professor, had better lived and died a mere heathen. All religious duties acceptable in the sight of God, flow from sincere love to his character and glory.

If I am not talking about God, but walking with him, that constitutes the christian character. Darkness is as applicable to describe the rays of the sun, as the word religion, the renewed of heart. The business and duty of men in this life, is to secure an interest in the world to come. A desire to be happy, is peculiar to all men; a desire to be holy, is peculiar only to renewed men. If God has done that for the regenerate, which he has not done for the world, then the regenerate ought to render him that service, which the world refuse to render him.

If we are willing to perform our duty, God is ready to assist us; if we are truly sincere, he is willing to accept of us. A pious remembrance of God, is a fountain of obedience to God. If we forget and neglect God when young, he will forget and reject us when old. When a real christian duty condenses the goodness and mercy of God, he wonders that all the world do not see and admire them; but when he considers the blindness and depravity of the natural heart, he wonders that any should ever discover and admire them.

For these six months past, the thriving Christians in this part of the country have been deeply engaged in collecting earthly treasures. Their leading object seems to have been to make money. Well, now it has been made, what will they do with it? Will they hoard it up as their own? or will they devote it to the interests of the Master whom they profess to serve? Surrounded as they are with a great cloud of witnesses, this is a question of no small moment, and one that must be answered.

Another question still might be put to money-loving professors. How much of their late accumulations has been stained with the blood of souls? Covetous professors are nothing less than idolaters. There are new graves dug from their own blood, or the blood of their fellow-creatures.—Western Rec.

WILBERFORCE HOUSE.

FRANCIS WILES RESPECTFULLY informs his friends and the public generally, that his House, No. 151, Church-street, is still open for the accommodation of genteel persons of color with BOARDING AND LODGING. Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. New-York, October 8.