

THE LIBERATOR.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

[NO. 8.]

VOL. I.]

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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THE LIBERATOR

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THE LIBERATOR.

In behalf of the perishing slaves, let each parish in the country speak. Let each denomination of Christians in its distinctive capacity speak. Let every mouth in the community speak.—Rev. Mr. Burnett, of England.

HISTORY OF SLAVERY, IN MASSACHUSETTS.

[In 1793, Judge Tucker, of Virginia, pronounced to the Rev. Dr. Belknap, of this State, eleven Queries respecting the Slavery and Emancipation of Negroes in Massachusetts, which were answered by Belknap in a very intelligent manner. The Queries and Reply may be found in the 4th Vol. of the Collections of the Massachusetts Historical Society. From which we commence their republication. Every man in the Commonwealth should be familiar with this subject, as it furnishes an important portion of the history of the State.]

QUERY 1. The first introduction of negroes, or other slaves, into Massachusetts?

In answer to this query, I have made the following extracts from the most ancient histories, records, and laws, which I have had opportunity of examining.

In the month of June, 1680, governor Winthrop, and others, who had just before arrived at Salem with the Massachusetts charter, came into the bay or harbor, which is now called Boston harbor, to look out a place for their settlement. Among other scattered planters or traders, who had previously seated themselves on the shores and islands of this bay, they found Samuel Maverick, residing on Noddle's island; where he had built a small fort, mounted with four great guns, to protect him from the Indians.

In 1638, John Josselyn came to New-England, and lodged at the house of said Maverick, whom he represents as a very hospitable man, 'giving entertainment to all comers, gratis.'

Whilst he lodged here, he says, 'On the 2nd of October, 1639, about 9 o'clock in the morning, Mr. Maverick's negro woman came to my chamber window, and, in her own country language and tune, sang very loud and shrill. Going out to her, she used a great deal of respect toward me, and would willingly have expressed her grief, in English, had she been able to speak the language; but I apprehended it by her countenance and deportment. Whereupon I repaired to my host, to learn of him the cause, and resolved to intertreat him in her behalf; for I understood before, that she had been a queen in her own country, and observed a very humble and dutiful garb used toward her by another negro, who was her maid. Mr. Maverick was desirous to have a breed of negroes; and, therefore, seeing she would not yield, by persuasions, to company with a negro young man, he had in his house, he commanded him, will'd she mill'd she, to go to bed to her; which was no sooner done, but she kicked him out again. This she took in high disdain, beyond her slavery, and this was the cause of her grief.'

In collection of laws respecting servants, enacted between 1630 and 1641, I find the following, viz.

7. No servant shall be put off for above a year to any other, neither in the life time of their master, nor after their death, by their executors or administrators, unless it be by consent of authority assembled in some court, or two assistants; otherwise, all and every such assignment shall be void in law.

8. If any man smite out the eye or tooth of his man-servant or maid-servant, or otherwise maim or disfigure them (unless it be by mere casualty) he shall let them go free from his service, and shall allow such further recompense as the court shall adjudge him.

9. All servants that have served diligently and faithfully, to the benefit of their masters, seven years, shall not be sent away empty; and if any have been unfaithful, negligent, or unprofitable, in their service, notwithstanding the good usage of their masters, they shall not be dismissed, till they have made satisfaction according to the judgment of authority.'

* This was the father of Samuel Maverick, who was one of the commissioners of King Charles II. to the colonies, 1665. See Hutchinson, vol. 1. p. 230. Josselyn's Voyage, p. 262.

In 1645, the general court of Massachusetts, which then exercised jurisdiction over the settlements at Pascataqua, 'thought proper to write to Mr. Williams, residing there, understanding that the negroes which captain Smyth brought, were fraudulently and injuriously taken and brought from Guinea, by captain Smyth's confession, and the rest of the company; that he forthwith send the negro, which he had of captain Smyth, hither; that he may be sent home; which this court do resolve to send back without delay. And if you have any thing to allege, why you should not return him, to be disposed of by the court, it will be expected you should forthwith make it appear, either by yourself or your agent.'

About the same time, viz. 1645, a law was made, 'prohibiting the buying and selling of slaves, except those taken in lawful war, or reduced to servitude for their crimes by a judicial sentence; and these were to have the same privileges as were allowed by the law of Moses.'

Among the laws for punishing capital crimes, enacted in 1649, is the following, viz.

10. If any man stealth a man or mankind, he shall surely be put to death. Exodus xxi. 16.

Josselyn, in his description of New-England, which he visited twice, and spent ten years in the country, from 1668 to 1673, speaking of the people of Boston, says,

'They have store of children, and are well accommodated with servants; of these some are English and others negroes.'

'These are all the facts which I have been able to collect respecting negroes, in the early days of New-England. From thence it appears that slavery did exist in a small proportion; that the laws discouraged it, and that the public sentiment was against it; but that the evil was not eradicated.'

No other slaves were known here in those days, excepting some of the aboriginals of the country; who had, at various times, submitted themselves to the government, and received its protection; and had enjoyed, in a degree the benefits of civilization, and of evangelical missions, so that they were denominated 'praying Indians.' Of these, some died, in 1675, 6 and 7, join with other natives in a war against the colonies, commonly called King Philip's war. Such as were taken in arms, were adjudged guilty of rebellion. A few of them were put to death, by a judicial sentence; but a greater part were sold into slavery in foreign countries. Some of these latter found their way home, and joined with the hostile Indians, in a severe revenge on the English in a succeeding war. [See Hist. New Hampshire, vol. 1. p. 245.]

QUERY 2. Whether the African trade was carried on thither? at what period it commenced? to what extent it was carried on; when it began to decline? and when it was wholly discontinued?

The African trade never was prosecuted in any great degree by the merchants of Massachusetts. No records or memorials are remaining by which any thing respecting it, in the last century, can be known. There was a connexion in trade between this colony and that of Barbadoes, which was begun about the same time; and some families went from hence to settle there. It is therefore probable that negroes might have been introduced here by means of that connexion.

In 1703, a duty of £4 was laid on every negro imported; for the payment of which, both the vessel and master were answerable. How long this duty was exacted, I know not.

By the inquiries which I have made of our oldest merchants now living, I cannot find that more than three ships in a year, belonging to this port, were ever employed in the African trade. The rum distilled here was the main spring of this traffic. The slaves purchased in Africa, were chiefly sold in the West Indies, or in the southern colonies; but when those markets were glutted, and the price low, some of them were brought hither. Very few whole cargoes ever came to this port: One gentleman says he remembers two or three: I remember one, between 30 and 40 years ago, which consisted almost wholly of children. At Rhode-Island, the rum distillery and the African trade were prosecuted to a greater extent than in Boston; and I believe no other seaport in Massachusetts had any concern in the slave business. Some times the Rhode-Island vessels, after having sold their prime slaves in the West Indies, brought the remnants of their cargoes hither for sale. Since this commerce has declined, the town of Newport has gone to decay.

About the time of the stamp act, this trade began to decline, and in 1788 was prohibited by law. This could not have been done, previous to the revolution, as the governors sent hither from England, it is said, were instructed not to consent to any acts in

that purpose. The causes of its declension and prohibition will be more distinctly stated, in answer to the third and fifth queries.

COMMUNICATIONS.

FREE AND SLAVE LABOR.

[The following queries shall receive a distinct answer in due season. To the first of the series we must briefly reply to-day, that as 'the receiver is as bad as the thief,' no man ought to be willing to purchase or consume stolen goods—or, in other words, the productions of slave labor. How can he knowingly do it, and be innocent? To the second we reply, that the reasons for giving up their use affect the very existence of slavery—none can possibly be more solemn and conclusive. The people of New-England are daily fastening new and heavier fetters upon the slaves, and putting an immense bribe into the hands of the planters, by consuming those articles which have been raised at the expense of the bodies and souls of two millions of their fellow beings.]—Editor.

To the Editor of the Liberator.

SIR—I have noticed, in several of your papers, passages from which may be inferred that you approve of abstaining from the productions of slave labor. I hear various and opposite opinions expressed on this subject by persons, who yet are equally desirous of the abolition of slavery. It seems to me a question deserving very serious consideration and thorough investigation; for it is not a merely speculative question, in which error is comparatively unimportant, but one directly bearing upon a specific course of conduct. Would it not be advantageous to have the arguments on both sides fully and fairly presented in your paper?—

There is no need to fear discussion of this or any other subject, for the arguments of truth must always be the strongest. It is only by convincing the understanding, that you can hope to induce people to abstain from the productions of slave labor. Appeals to their humanity can be of no avail, till it has first been proved that the measure recommended is a measure of humanity. Sneering at the folly or fanaticism of those who adopt this measure does nothing against it, nor does railing against the selfishness and heartless indifference of those who do not adopt it prove anything in its favor.

I submit some questions relating to the subject, and shall feel indebted to you or any of your correspondents to furnish satisfactory answers, as opportunity may offer. Some of the first being questions of opinion, require to be answered by arguments; the others are questions of fact, on which I am desirous of information, which may also be valuable to others.

1. What reasons are there for giving a preference to those articles which are produced by the labor of freemen in our own country, over articles of the same kind produced by the labor of slaves?

2. Are there equally strong reasons for giving up altogether the productions of slave labor?

3. In what manner might this measure be expected to operate?

4. How far is it practicable?

5. What objections are there to it?

6. Is cotton, sugar or rice raised by free labor in any part of the United States? and where? In what quantities?

7. How may they be procured, and what security would a purchaser have that they certainly are raised by free labor?

8. Is the supply of such of these articles as are raised by free labor, greater or less than the demand? If less, is there any advantage in increasing the demand?

9. What means and prospects are there of an increased supply?

10. Where any of these articles are raised by free labor, are the laborers black or white?

11. What varieties of cotton fabrics are manufactured from cotton produced by free labor?

12. Is there any manufactory which is confined to cotton raised by free labor?

S. T. U.
Feb. 12th, 1831.

PRODUCTIONS OF SLAVERY.

I would not have a slave to till my ground, To carry me, to fan me when I sleep.

COWPER.

The subject of Free Labor has for some time been an engrossing theme; and though the means are small at present, and the sphere of usefulness much extended, yet great things have had, but small beginnings. All who are convinced that by a disuse of slave products, they would benefit a slow creature, and contribute in any degree toward the extirpation of slavery, would be doing themselves a cruel injustice to withhold their aid, though small it be. Did we reflect that each article of slave labor we use was produced by the in-

cessant toil of an oppressed fellow being, and perhaps the tears caused by his hard task-master were mingled in that very article, we might possibly be induced to pause ere we willingly lent a hand in strengthening his chains of servitude;—we might ask ourselves, 'Shall we rivet his bonds, to encourage the master in his tyranny to his slave?' No—no—let it not be said.

Who is there among us that would not shrink from the idea of ill-using a fellow creature? or who among us that would not disclaim the very thought of encouraging slavery? And shall it be said that we who are so sensitive, so feelingly alive to the agonies, should carelessly and coolly continue the use of that labor which holds the slave in galling chains? It were scarcely necessary that I should mention the benefits arising from the societies for the encouragement of free labor, as all are aware of their importance, and the good that must arise from them.

A door is now open, by which much may be done; and I hope ere long many will follow the good example set by those true philanthropists, who, by a steady course of self-denial, have shown that they have entered heart and hand into the good work. I would therefore suggest to those who view slavery as an evil, that they should fully and firmly resolve not to touch, if they can possibly avoid it, the productions of the oppressed slave.

Philadelphia, Feb. 9, 1831. A.

THE CAUSE OF LIBERTY.

To the Editor of the Liberator.

SIR—The total defeat of tyranny and noble triumph of liberty in some of the old countries, awaken in me sensations too strong to be suppressed. My soul is filled with joy to perceive that, instead of man's continuing the protector or ruler of his fellow man, God alone will be the ruler ever all. It is a sight pleasant indeed, to witness the increasing liberality and wise policy which the whole continent of Europe is manifesting in relation to its governmental affairs. But, sir, my joy is still greater to know, that this mighty reformation has been effected not by deadly weapons, but by strict attention to education and an uplifted eye to the Deity. The heart of man is always rightly directed when his eyes are fixed upon God. Let the mind expand, and methinks the time will ere long arrive when there will not be a man, from the equator to the poles, whose soul will not burst forth in the strains of Homer, and shake the yoke of slavery from his neck as the lion 'shakes the dew-drops from his mane.'

Nothing was ever more true, sir, than the sentiment put forth by Mr. Jefferson in the Declaration of Independence, that all men are born free and equal;—and there is no stronger proof of this truth, than to see, wherever an opportunity presents itself, the oppressed grasping the banner of liberty and breathing forth this sentiment in peals of thunder. That the spirit of liberty is born in the breast of every man is an undeniable truth; it is also true that the sensation accompanies him from his cradle to the grave; and though sometimes oppressed by the sword and bayonet, it often bursts forth, like the smoking volcano, striking terror into the heart of the oppressor. May its mighty power shake the pillars of oppression until they crumble like 'the baseless fabric of a vision.'

I glory, sir, in your general call to my brethren in the United States, to awake out of sleep; and as the trumpet is in Zion, so may your voice be in directing them to the vast importance of educating themselves and their children, in the true spirit of the gospel and the golden principles of liberty.

I believe, sir, that the obtaining of our just rights depends more upon this, and devout supplications to God, than upon any other means. I know that God hears the prayers of the righteous; and if our people will devote themselves to piety and the study of useful knowledge, the Lord God will hear and answer their cries when they supplicate his throne.

I earnestly entreat my brethren, then, to look up to Him from whence cometh their salvation; for he is able to save to the uttermost all that will come unto him. Awake and arise, my beloved brethren, nor linger so; but cast your eyes on Europe, and see for yourselves what has been recently accomplished in the march of mind. These things are truly the precious fruits of education. Awake, then, and let your actions tell the world that you are men—the workmanship of a mighty God. O Captiven, Sancho, Vassa, Cugoana! send back your ambitious spirits into the bosom of your brethren, that they may sweetly repose under the shadow of your wisdom, and meditate upon your vittals with great delight.

A MAN OF COLOR.

SLAVERY RECORD.

A SKETCH OF SLAVERY.

To the Editor of the Liberator.

Sir—Having read your paper with deep interest and great pleasure, I have wished to contribute something to show the horrors of slavery. I copy from a journal, written during a visit to the Southern States in the winter of 1813, some of my ideas on slavery; a subject, which, one would think, must grieve every heart—an evil to our country, to be mourned by all reflecting beings, particularly by those who consider themselves Christians. Should you think what follows of sufficient consequence for insertion in your paper, you are welcome to it.

I am told that many of the negroes, in some part of the Southern States, are not fed so well as our dogs. Humanity must shrink from the idea of the cruelty many of these miserable creatures experience,—and from whom? From fellow creatures like themselves, equally entitled by the Creator to liberty as the whites. Here (at Alexandria) there is a gentleman—what am I writing? there is a being, bearing the image of man, admitted into society, who missed one of his legs. He inquired among the negroes if they had taken it. They denied it. One of them, however, whom he suspected above the rest—but who firmly denied it—he had beaten by an overseer. This not satisfying him, he undertook the task himself: his wife begged him to desist, and the man told him he was killing him. He beat him to the bone: in a few hours after, the negro died. The cruel master had him thrown into a pit, and put something over it. This, however, made some stir: he was taken to court, and acquitted. A few days after, the hog came home, having strayed away of himself. Ought we not, in New-England, to be thankful to the great and good Author of our existence, that we are prohibited having slaves?

“Lives there a savage ruder than the slave; Cruel as death, insatiate as the grave; False as the winds that round his vessel blow, Remoteless as the gulph that yawns below; “Fa he, who toils upon the wailing flood, A Christian broker in the trade of blood.”

Should we not pity, while we condemn the wretch capable of dragging from parents, husbands, wives, children, brothers, sisters, and friends, beings possessing souls, feelings, attachments, and love of country? Why should we not believe, that all the affections and sympathies dear to us belong to them? And could we approve those who would, by purchasing them, sanction the trade?

“Lives there a reptile baser than the slave, Loathsome as death, corrupted as the grave,” is the wretch, who, indulging all the depravity of his sinful appetites among his slaves, and not contented with this, practises the most cruel treatment on these poor dependants.

“He stalks abroad; through all his wounding rounds, The negro trembles, and the lash resounds; And cries of anguish, thrilling through the air, To distant fields his dread approach declare. Mark, as he passes, every head declined; Then slowly raised to curse him from behind! His children, sprung alike from sloth and vice, Are born as slaves, and loved as market price; This is the veriest wretch on nature’s face. Owned by no country, spurned by every race. Has he a soul? With his departing breath—”

Should not repentance visit him ere he breathe his last, how great must be his sufferings! We hope, indeed, he will repent. It is to be hoped there are not many masters so inhuman. There are undoubtedly some humane masters; but the best deprive their fellow-man of that which is so dear to him,—liberty. However humane they may be, slaveholders ought not to be, and cannot be justified on any principle of feeling and honor.

It is said, ‘the slaves are so numerous, it would be dangerous to give them their freedom.’ Slavery, alas! is an evil not easily remedied; but it is an evil constantly increasing, and therefore the more necessary now, to do something to stop it in its progress. It is a comfort to Christians to think that in another world there will be no slaves; for we cannot doubt the justice of God. They may be placed in a higher situation than their tyrannical masters—“for God is no respecter of persons.”

For some miles, we had a driver who was a slave. The gentlemen inquired of him about the negroes. He appeared an intelligent man, and said, “One out of a hundred slaveholders may treat his slaves well, as it regards food;—one out of a thousand clothe them, spring, summer and autumn—give them a blanket in the winter, and other privileges. Commonly, they give grown negroes one peck of meal a week, and not even salt. The children, till they are 12 or 13, have only a half peck. They mix this with water, and bake it.”

Our driver observed, as he was telling us, “One half the world know not what the other half suffer.” How true this is! Can owners of slaves seat themselves at tables loaded with all the luxurious food which a kind, benevolent and merciful Providence has provided for them, for all his creatures, and experience no pang of conscience in providing no better, no more, for a race of beings, whose labor,

perhaps, spreads their tables? They must, indeed, be hardened, if they can. But this is not all; these owners do not provide beds for them to sleep on; and nothing to cover them in the night. And can these men sleep in comfortable beds, with every covering to warm them;—can they receive those great blessings of Heaven, and refuse common comforts to beings equally sharing God’s bountiful, all-pervading love,—and feel no remorse? If they can, they must have hearts of stone. The houses provided for these poor slaves do not keep out the wind, snow and rain. It is to be hoped much of this account may be exaggerated; but this last our own eyes, as well as our driver’s assertion, substantiated. And can these men dwell in more than comfortable buildings, and exonerate their consciences from guilt? Can they have derived of liberty, human and feeling creatures like themselves, and not, satisfied with this, oblige them to work without receiving in return sufficient food to satisfy hunger, made necessarily more pressing by their labor? Is it not dreadful to humanity, to be acquainted with such depravity? We ought to be thankful that we have no husbands, parents, brothers, sisters or friends capable of such cruelty and wickedness. A feeling heart shrank with horror from such violence to every feeling of pity: it sympathizes with this race of unhappy creatures, who have nothing in the world to which they can look forward with kindling expectation. Happy is it for them, I again repeat, that it is not in earthly power to deprive them of a future state of existence.—Some have asserted the incapacity of negroes, as an excuse for their subjection. But this is unjust. A gentleman told me that in Bedford there was a colored man who was quite rich, owned several vessels, exported and imported goods, had a fine house, and was a gentleman—a living instance of their capability.”

I have already extended these extracts further than I first intended. If, however, they should meet with your approbation, so far as to induce you to give them a place in your paper, I shall with pleasure add to them in future. T.

JUVENILE DEPARTMENT.

For the Liberator.

THE FAMILY CIRCLE—NO. IV. ‘One half the world little know how the other half live.’ OLD SAVING.

It may be recollected that after our Family Circle had been conversing about the poor slaves, Lucy was left by her mother to decide the question whether she would rather suffer an injury herself, or knowingly injure another person. Early the next morning, Lucy knocked at her brother’s door, calling out,

“I would much rather be myself A little slave, and wear the chain, Than ever do so bad a thing. As cause another so much pain.”

“I don’t care about your rhyme, Lucy, but I should like to know your reason,” said George, coming out of the chamber; “though I was sure you would decide right when you had thought a little while.”

“I had made up my mind,” said Lucy, “before I went to sleep. At first, I was thinking only of its being so very dreadful a thing to be a slave; but afterwards I began to think that the worse it was to be a slave, the more wicked it must be to make any body a slave; and then I thought that rather than be so wicked myself, I would bear as much suffering as ever I could. So I thought I should be willing to bear any other sort of pain or injury, rather than to be wicked enough to make another person bear it.”

We hope our young readers have thought of this question, or that they will think of it, and that they will decide as correctly as Lucy did. If there are any who decide differently, they may be sure they are not as good children as Lucy and George were.

For some time after this, they were so much interested in the eclipse, that they hardly talked of any thing else; but one evening, Lucy said to her father, “Do, Father, tell us something more about the black people.”

“You know,” said her father, “that we have slaves in our own country.”

“Yes,” said Lucy, “in the southern states. We learn it in the geography; but there is not much about them, and I hardly thought of them as being in our own country.”

“I am glad you wish to hear about them,” said their mother, “for I think it is of much more consequence that you should know something of the situation of our fellow creatures in our own country, than about its mountains, sad rivers, and natural productions.”

“We are all too ignorant on this subject,” said their father, “but I can give the children some little information upon it. In most of the southern states, there are nearly as many black people as there are white, and the chief part of them are slaves. They are mostly the descendants—that is, the children and grandchildren, &c. of the people who were brought from Africa. The people of the United States began to see that it was wicked to take them away from their own country, and made a law that no more Af-

OUR CONDITION.

To the Editor of the Liberator.

DEAR SIR,—I have received and read, with peculiar pleasure, five numbers of your interesting, and, to us, invaluable paper. We recognise, in the ‘Liberator,’ the true friend of bleeding Humanity; the faithful representative of our sentiments and interests; the uncompromising advocate of our indefeasible rights. Being thus impressed, I shall not only patronise it myself, but shall use my little influence in procuring it a circulation among our people. Were my brethren, in general, sufficiently apprised of the nature of your disinterested and generous undertaking;—were they aware of the virulent opposition—the unmerited calumny—the relentless persecution—combined with the numerous privations which the espousal of our unpopular cause has doomed you to encounter;—methinks your paper would be richly supported, maybe all the machinations that the ingenuity and malice of evil spirits can devise, or the power of wicked men inflict. But, alas for us! we are, as a body, too blind to our interests. Instead of profiting by the many lessons we have had, on frugality and economy, and diligently pursuing that which contributes to the moral, intellectual, and political elevation of any people, too many of us are grasping at unsubstantial forms; lavishing our hard earnings upon those glittering bubbles which characterize the giddy and the gay in the higher walks of fashionable life. Treading those fascinating paths, in our present condition, is not only imprudent, but as it incapacitates us to pursue objects of far greater utility, must necessarily tend to perpetuate our degradation.

When we say, however, that we are, as a body, blind to our interests, we would not be understood as meaning, we are ignorant of our condition, and unconscious of our rights: this cannot be in America. The self-evident principles, ‘that all men are created equal, and endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness;’ are as indelibly stamped upon our original faculties, as upon those of the lords of the land. But we would be understood, more particularly, as having reference to our blindness as it regards the influence of the press upon the destinies of any people; especially, when that powerful engine is wielded in behalf of our bleeding cause.

Of the truth of this remark, you have, doubtless, had abundant evidence. Were it otherwise, how comes it that our friend Lundy,—that undaunted champion of our rights,—has been obliged, for a long series of years, to struggle against wind and tide,—to combat, almost singly, the talent, power, and deep-rooted prejudice, that have been arrayed against us, without an efficient support from the people of color? Why is it, that untimely and withering blight was permitted to nip, in the bud, that promising production of your united efforts? Why is it, that our warm and intrepid friend Cornish was not sustained in his laudable efforts to meliorate our condition? Why, I emphatically ask, are all these evils? Are they to be ascribed to a want of gratitude to our benefactors? No people in the world are more grateful to their friends than we, when we know them to be such.

The truth is, these evils, so far as we are concerned, are mainly attributable to the cause I have already assigned: we are, as a body, unacquainted with the salutary influence which an uncorrupted, independent press is calculated to exert upon our future destiny. We hope that the intelligent and influential of our brethren will take this thing into serious consideration, and act accordingly. We know no time more favorable for this, than that of our next general convention.

Before we have done, permit us to express our surprise at the course pursued by some of our religious presses, in regard to the degraded condition and violated rights of the people of color in this country. These papers are edited, we believe, chiefly by ministers of the gospel, many of whom will not, or dare not speak the truth in relation to us, on account of the extreme unpopularity of our cause, or for fear of exciting the ire of their religious slaveholding patrons. They can declaim vehemently against intemperance and infidelity in the land; they can thunder across the Atlantic against the shocking barbarities of the slave trade in Africa; they can shout for joy when they hear of the downfall of tyrants, and the progress of liberal principles in the old world; they can commiserate, with extreme sensitiveness, the condition of the unfortunate of other climes; while they can behold, in their own land, the degraded condition of their colored countrymen—while they can see the slave-trader tear asunder the dearest ties of consanguinity—separating, forever, husbands and wives, parents and children, brothers and sisters, without uttering one word in behalf of these unfortunate but innocent sufferers.

But we do not despair; nor will we give place to, or encourage in others, those feelings which such a state of things is naturally calculated to excite.—We shall rather cherish those sentiments of forgiveness and those emotions of gratitude, which are in-

spired by the thought that we have some friends—faithful and tried friends, who, in pleading our cause, regard neither the smiles nor the frowns of men. We have been pleased to notice, that some of our religious editors are beginning to act the part of the good Samaritan. The Lord bless them, for their labors of love. They have our prayers and our thanks, and we regret these are all we can bestow. But we are sorry to state, there are others, with whom we are connected, by a double bond of Church membership, who, like the unfeeling priest and Levite, after viewing our condition, ‘pass by on the other side,’ where they now stand, with folded hands, crying, ‘the subject of slavery involves considerations too weighty for us to decide upon. We are not sufficiently acquainted with local circumstances, and other peculiarities in this case, to enable us to judge for another. All we can say is, in the language of the apostle, “If thou mayest be free, use it rather.”’ This language, from such a source, is truly surprising. Nay, when I reflect that ministers of the gospel can indulge in such covering tergiversation, in relation to one of the greatest evils that ever cursed the globe, or opposed the march of the Redeemer’s kingdom, I burn with indignation. I feel that my master’s cause is dishonored in the very face of infidelity.

It may be thought, we are rather warm in these strictures: we think otherwise. Extreme frigidity on the one side, should elicit correspondent heat on the other. As these ministers were never called to promulgate such language as they have done, relative to slavery, we shall conclude by reminding them of the language in which their commission runs: ‘Son of man, I have made thee a watchman unto the house of Israel: therefore hear the words at my mouth, and give them warning from me. When I say unto the wicked, (and are not slaveholders and slave traders preeminently so?) thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand.’ ‘Cry aloud and spare not: lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.’ These words are of awful import. They impose an obligation on ministers of the gospel, in reference to slaveholders and their abettors, which it would be well for them duly and faithfully to discharge; or, at least, so thinks

A COLORED BALTIMOREAN Baltimore, Feb. 12, 1831.

THE PAMPHLET—ONCE MORE. To the Editor of the Liberator.

SIR—It is with much regret that I again feel called upon to disturb you about the unfortunate pamphlet of Walker. A correspondent in your paper of the 5th inst. signed ‘J. I. W.’ after quoting an item from my former communication, asks—perhaps for information—whether or not Moses was held responsible for all the cruelties inflicted upon the children of Israel? Most certainly not; for Moses was employed as an ambassador, and was held responsible only for the faithful performance of his embassy. Why these things were permitted, is an impenetrable mystery; and there is no analogy between the times.

I am next referred to the command of Pharaoh, to give the Israelites no straw, and to require of them bricks. Among all the horrid requisitions of slavery, I have sought in vain a parallel for this. Sir, the writer seems to have forgotten, that we live under the Gospel dispensation; and in these later days, we are to return the olive-branch when pricked with the sword. The next referred to is a *very strange incredulity* (as termed elsewhere.) I have ever been taught to observe and show a decent respect for the opinions of men, but never the sacrifice of my own. I therefore remain unchanged.

Again he cites me to St Matthew’s Gospel, 13th chapter, and 25th verse. This passage of scripture seems better calculated for any other purpose than to justify the false position that your correspondent has taken. J. I. W. says, that he has seen a man who was ‘born blind, and that God could teach him to expound from Genesis to Revelation.’ I wonder if he ever saw a ‘black swan.’

Leo has some acquaintance with Gordon. The Leo has pinned his faith to his neighbor’s sleep seems to be quite in character with your correspondent’s conception of men and things. He wishes to know which I am for—Gordon or Walker. Heaven forbid that I should be for either! Philadelphia, Feb. 9, 1831. Leo.

LIBERTY IN MASSACHUSETTS! The following section is taken from the Act of June 22, 1786.

Sec. 7. And be it further enacted, That person by this Act authorized to marry, shall join marriage any white person with any Negro, Indian or Mulatto, on penalty of the sum of Fifty Pounds, two third parts thereof to the use of the court wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid; and such marriages shall be absolutely null and void.

icans should be brought here; and that if any Americans were discovered engaged in this trade, as it was called, they should be punished with death.

'I wonder,' said George, 'that they did not find out, at the same time, that it was wicked to keep those persons slaves who were already here; why did not they set them free?'

'Some of the states did,' said their father, 'but the others chose to keep them slaves.'

'But if it was wicked to make them slaves,' said George, 'don't you think, father, that it is wicked to keep them slaves?'

'Some persons,' said his father, 'think it is wrong, but others think there are reasons which make it right, or necessary to keep them slaves. I had rather not give you my opinion, at present, for I wish you to think, and judge for yourselves. I am now only going to give you some account of how the slaves live, and the manner in which they are treated. Every state is considered as belonging to a master or owner. Some masters keep several hundreds. The slaves do the chief part of the labor of the country, the white people being so silly as to think that it is disgraceful to do hard work. It is the slaves who work on the plantations, or farms, where the cotton, sugar, and rice, which are among the principal productions of the southern states, are raised. The slaves are also the house servants, and do all the labor, both in doors and out-doors. A slave cannot choose where he will live, or who he will live with, or what work he will do. All these things are directed by his master. The master can keep him where he pleases, as he can his cow or horse. He makes his slaves work as many hours as he pleases. He does not pay them wages for their work, but only gives them just as much, or just as little food and clothing as he pleases.'

'I do not see,' said Lucy, 'any right the master has to make them work for him.'

'I hope,' said Helen, 'he always gives them enough to eat.'

'I hope,' said her father, 'that there are not many of them who suffer for want of food. Those who have kind masters generally have enough to eat, though their food is coarse; but some people are so cruel as not to give their slaves enough. I heard an account of some poor slaves crawling on their hands and knees to scrape the salt out of some old herring casks belonging to the slaves on the next plantation. They stole this salt to eat with their rice; for, as I understood, they had nothing else to eat with it.'

'Poor people,' said Lucy, 'not to have even salt enough. But I am sorry they stole it.'

'I am sorry too,' said her father, 'but these poor slaves are so ignorant, that perhaps they hardly knew it was wrong. The slaves on this plantation were treated with uncommon cruelty, and besides wanting salt, they actually had not a sufficient quantity of food. The comfort of slaves depends almost entirely on the character of their masters. Some try to make their slaves comfortable and happy, and in this case they love their master and his children, and would often be very sorry to go away and leave them.'

'I should think the good masters would set their slaves free,' said Lucy.

'When the masters are not humane men,' said her father, 'the case of the slaves is hard indeed. They have often not sufficient food or clothing, and are made to work beyond their strength, and even when they are sick, and are cruelly punished for slight faults. They have sometimes been whipped so severely, that they have been made quite lame and sick, and have in some cases even died in consequence of such cruelty.'

'Some of these accounts,' said their mother, 'are too shocking to be repeated.'

'They are indeed, my dear,' said their father, 'and I did not intend to go into any particulars on this painful subject.'

'I should think,' said Helen, 'they would run away from such bad masters.'

'Sometimes they do,' said her father, 'and then people are sent after them, and if they are found, they are brought back, and punished worse than ever.'

'If they can never get away from their masters, or go where they please,' said Lucy, 'I think they are a sort of prisoners.'

'And their masters the gaolers,' said George.

'What can people mean,' said Lucy, 'by calling this the freest and happiest country in the world?'

'When people say so,' replied her father, 'they are not thinking of the poor slaves, for there are more black people who are slaves in this country than in any other country in the world.'

'Father,' said Lucy, 'are the slaves often bought and sold now?'

'Yes,' said her father, 'and perhaps the master feels as little regret at parting with his slave, as with a cow or horse, or barrel of sugar which he sells, thinking only of the money he is to get for him. But to the poor man who is sold, it is a matter of serious consequence; for he may thus be separated from his wife, or parents, or children, or, indeed, from every body whom he loves, or who loves him. Sometimes, however, a humane master will only sell them in families together.'

'That does not seem so cruel,' said Lucy.

'But the new master who has bought them, may separate the family whenever he likes, the very next day if he chooses. Sometimes they are sold at auction, and are exposed publicly, where any one may look at them and examine them, as they do cattle at Brighton market.'

'How badly it must make them feel,' said Lucy, 'and how frightened they must be all the time, for fear some bad man will buy them!'

'Yes,' said her mother, 'people who have seen them sold at auction, say that they look very sad, and appear anxious as to who may be their future masters.'

'They are also,' said their father, 'sent to a great distance, from one part of the country to another, to be sold. Great numbers are sometimes sent together, and then they are called a gang, or drove of negroes, and they are followed by a driver, on horse-back, with a great whip in his hand.'

'Why, that,' said Helen, 'seems just like the way the men drive along a parcel of pigs, or a flock of sheep, as we used to see last summer, when we were out in the country.'

'Exactly,' said George, 'only the poor slaves often have chains on them, which the pigs and sheep do not.'

'Father,' said Helen, 'tell us about the black children.'

'I wish, my dear little girl, I had any thing pleasant to tell you about them, but there is little in the history of the slaves that is not sad. As soon as the children are born, instead of belonging to their parents, they are considered as belonging to their mother's master, who can do what he pleases with them, as he can with his other slaves.'

'How wicked,' said Lucy, 'to take the little babies, and make slaves of them! What right can he have to take another person's baby, and make a slave of it?'

'I hope,' said Helen, 'they are not taken away from their mothers.'

'Not often taken entirely away,' said her mother, 'but the mother often has to leave her child to go to her work, and even if she hears it cry, she cannot go to it without leave.'

'Poor babies,' said Helen.

'And poor mothers too,' said her mother. 'The children may be beaten and treated very cruelly, and the mother, even if she sees it, cannot do any thing to help them.'

'Are people ever so cruel as to beat little babies?'

'I hope not often,' said her mother, 'but I heard a person, who had been at the south, tell of a little child, a year and a half old, whom his mistress would sometimes beat when it cried, and, if she was out of temper, she would beat it for nothing at all, and say it belonged to her, and she might do as she pleased with it.'

'Oh what a naughty woman!' said Helen.

'She was indeed,' said her mother, 'and every body that heard of it, spoke of it as very cruel; so we must hope such things are not often done; as soon as the children are old enough, they are set to work; before this time they are entirely neglected, left rolling about in the dirt. Sometimes one little one may be set to take care of a baby, as poor children often are here.'

'Why do they not send them to Infant Schools?'

'My dear little girl,' said her father, 'there is hardly any such thing as a school for slaves, and now we come to the worst part of their story; but we must leave this to another time, for it is time for you to go to bed. But I must tell you first, that a great many of the slaves never have any thing like a bed or mattress to sleep on. On some of the plantations, the field negroes, as they are called, however tired they may be at night, have only the hard floor to lie on, and never think of undressing, perhaps because they are tired, or, perhaps, needing their clothes for covering during the night. A little girl like you, Helen, instead of a little mattress as you have, has only a piece of a blanket to wrap round her, and, rolled up in this, she lies down in any corner she can find. Now give me a kiss, my love, and, as you say your prayers, think of the poor slaves.'

'We wish our young readers to understand, that every thing that is related of the slaves in this, and every other number of the Family Circle, is exactly true. U. I. E.'

From the *Genius of Universal Emancipation*.

THINK OF THE SLAVE.

Think of the slave in your hours of glee,
Ye who are treading life's flow'ry way;
Nought but its rankling thorns has he,
Nought but the gloom of his wintry day.

Think of the slave in your hours of woe—
What are your sorrows to those he bears?
Quenching the light of his bosom's glow,
With a life-long stain of gushing tears.

Think of the slave in your hours of prayer,
When worldly thoughts in your hearts are dim;
Offer your thanks for the bliss ye share,
But pray for a brighter lot for him.

AGNES.



BOSTON.

SATURDAY, FEBRUARY 19, 1831.

To accommodate our numerous correspondents, we are again necessitated to exclude our own communications to the public. Our friends of the *Farmington Chronicle* and *Lochville Journal* must not be impatient for a reply to their objections.

THE PHILANTHROPIST HOWARD.

Messrs LINCOLN & EDWARDS have just published, in a neat and beautifully printed volume, the life of this eminently distinguished Philanthropist. It is abridged from Brown's London Quarto Edition, a costly and voluminous work,—by a gentleman of Boston; so that almost every body may now buy it. The publishers have very properly dedicated it 'To the various Societies in the United States and in Europe, engaged in alleviating human woe, and diffusing the principles of Christian philanthropy.' The merits of this volume are—its comprehensive intelligence—its exhibition of Howard as a *Christian*—its neatness of typography—and its convenient form. It is one of the best gifts which parents can put into the hands of their children, and full of encouragement to all who are striving to relieve a suffering world. We hope the present edition will be taken up immediately.

ANOTHER ADVOCATE. Proposals have been sent in Albany, N. Y. by Mr JOHN G. STEWART, a man of color, for publishing a paper under the title of *The African Sentinel and Journal of Liberty*. It will appear monthly, in a quarto form, consisting of eight pages, at \$1, 50 per annum. To this, and every similar enterprise, we wish the most triumphant success. We shall publish Mr Stewart's Proposals next week.

A CHILDISH SCHEME: A Juvenile Colonization Society is in operation in Cincinnati. It has 200 members, who contribute one cent a week.

They had better give the money to those persecuted colored people who were compelled, last year, to flee from Ohio into Canada.

OUR LEGISLATURE has accepted the report of a Committee, that it is inexpedient to request our Senators and Representatives in Congress to use their exertions for the abolition of slavery in the District of Columbia. This shows how much we are, in Massachusetts, opposed to the horrible system. Comment is unnecessary.

THE EDITOR of the *Richmond Religious Herald* states that, during the last year, he does not believe that 20 persons in that city of 17000 souls, are known to have become pious. This, perhaps, may be put down to the account of slavery.

OUR READERS are particularly referred to the communication of *A Colored Baltimorean*, on the preceding page. We are intimately acquainted with the author, and know him to be a man of fine talents and estimable worth. His communications are always perfect for the press, even to a common. Few white men can drive an abler pen.

CONGRESS. In the House of Representatives, Feb. 7, Mr Bouldin, of Virginia, presented a petition of a number of his constituents, praying aid from Congress for the Colonization Society, to which he intimated his own disagreement, but moved that it be printed, which was ordered.

WE think our editorial brethren cannot do a better service to their patrons, or more highly interest their juvenile readers, than by copying the valuable numbers of the *'Family Circle'*, from the Liberator.

ON THURSDAY EVENING at a Convention of the National Republican members of the Legislature, Levi Lincoln and Thomas L. Winthrop were unanimously nominated as Governor and Lieut. Governor, for the ensuing year. Henry Clay was unanimously nominated a candidate for the Presidency.

DEATH OF BOLIVAR.—Gen. Bolivar died at a country seat near Santa Martha on the 17th Dec. Minutes guns were fired at Carthagena for three days, and every demonstration of respect shown to his memory. His body was embalmed and laid in state for three days at the Custom house, the front of which appeared in magnificent mourning, with a monument therein.

FORT DELAWARE was entirely consumed by fire on the night of the 8th inst. Loss estimated at \$150,000.

SHIPWRECKED SLAVES.

A question of some novelty, and of no little interest, occurs in the case of the slaves recently carried into Nassau, (N. Y.) The facts of the case are these: The *Comet*, bound from Alexandria, (S. C.) to Louisiana, having on board 164 slaves, suffered shipwreck on the night of the 2d ult. on Abaco. The crew and slaves were all saved, and carried into Nassau, (N. Y.) where they were about to be shipped by the owner, or his agents, for the original point of destination, when permission for this object, was refused by the officers of the customs, at Nassau, and they have subsequently been seized by the Court of Vice Admiralty, for other disposition.

The case is now under consideration by this court. How it will be determined, admits of considerable speculation. The slave, agreeably to the laws of the United States, is of a mixed character. In his relation to his owner, he is considered as property—to the laws, he is reckoned as a human being. If the English laws, at Nassau, consider him in the former point of view, they are subject to division among the wreckers, as in all other cases of property, but citizens of this place are not, we believe, permitted to hold this kind of property from its supposed incompatibility with what is termed the freedom of the English Institutions; although this practice in the West India Islands, commonly, is under the express sanction of that government.

Considered as human beings, they are free—enlarged and free; and the wreckers, and the original owners, alike, are refused all claim upon them in any point of view. In the mean time, many of the slaves have been winked to escape; and without question, this has been suffered at by those in authority.—*Charleston City Gaz.*

The Baltimore American states that of 992 adults admitted into the Alms House in that city during the last year, nine hundred and forty-four were ascertained to be habitually intemperate. What a fact is here for the opposers of Temperance Societies and the Temperance reformation! The truth is, that rum and its kindred liquors are the foundation of almost all the pauperism and crime, which afflict our country. Remove the cause, and the effect will cease.—*N. Y. Jour. Com.*

Commodore Sinclair died at Norfolk on the 7th inst. and was buried on the 8th, with the honors of war.

There are 1466 individuals in North Carolina, who are both deaf and dumb! Of 804 persons, who are one hundred years and upwards, 258 are colored persons!

The total population of Virginia, West of the Blue Ridge, is 378,147. Slaves 63,244.

More than two hundred of the colored people in Richmond, Va. have joined a Temperance Society.

Biography of Henry Clay.—This work written by George D. Prentice, Esq. was published during the past week by Messrs. Houghton and Phelps of Hartford. It forms a volume of three hundred and four pages.

The receipts of the first nine weeks on the railway from Liverpool to Manchester, for passengers alone, exceeded 18,000!

A letter from Manchester, dated Dec. 28, states that about 100,000 persons are out of employ there.

The tailoresses of New York city have had a meeting, with a view of forming a society for bettering their condition. That would have been done, perhaps, more readily, if they had invited the tailors and a justice of the peace.—*U. S. Gazette.*

A London paper says, the interment of Mr Huskisson's remains in the new cemetery at Liverpool has made it quite popular!

In Portland, a little fellow shut the barn door carefully for fear the cow would hurt her eyes by looking at the eclipse.

A fanatic at New York preached, that during the eclipse the whole city South of Canal-street would sink. Some persons actually went to the upper part of the city.—*Patriot.*

MARRIAGES.

In this city, Mr John Pierces, optician, to Miss Harriet Chard.

In East Cambridge, Mr Wm. D. Reed to Miss Sarah Fuller.

In Richmond, Vt. Mr William Smently Rodolphus Secampus Field Hawkins to Miss Polly Jackson.

DEATHS.

In this city, Adam Bates, aged 68—Thaddeus Hastings, 40—Sally Pigott, 32—Keziah Clark, 22—Ennice Pierce, 49—Mary Nash, 4—Lucy Thompson, 40—Mrs Elizabeth Thomas, 90—Capt. Nehemiah I. Ingraham, 59—Dr Thomas Welch, 78.

On Saturday last, Mr Cesar Fletcher, a respectable colored man, aged 39—well known to the mercantile part of community, as a faithful and intelligent assistant in the U. S. Appraisers' Department, passed in the circle of his acquaintance.

In Westchester, Lucy M. wife of Mr George Hartwell, died 27.

In Cambridge, Thos. Foster, M. D. aged 46.

In West Cambridge, Miss Mary Howard, daughter of John Bridge, of this city, aged 23.

In Roxbury, Mr Seth T. Whiting, aged 75.

In Dedham, Mr Cyrus Thompson, aged 63.

In Waltham, Mrs Elizabeth H. wife of Rev. B. Whitman.

MEMOIRS OF HOWARD.

COMPILED from his Diary, his Confidential Letters, and other authentic Documents. By James Baldwin Brown. Abridged by a gentleman of Boston, from the London Quarto Edition. Just published and for sale by LINCOLN & EDWARDS, No. 59, Washington-street. February 19.

LITERARY.

For the Liberator.
ANNOUUCE TO SPRING.

O linger not, thou bright and sunny Spring!
Fair nature's child! companion of glad hours!

For now the northern storm howls drearily;
The winds are stirring, turbulent and loud;

Come, mild Deliverer!—with thy magic spells
Release th' imprisoned fawn and sheeted steed;

Let thy sweet form be seen—thy thrilling voice
Peal gently on the ear from bough and brake;

From the New-York Constellation.
A VOICE FROM THE WINE PRESS.

'T was for this they reared the vine,
Fostered every leaf and shoot—
Loved to see its tendrils twine.

And for this they rudely tore
Every cluster from the stem—
'T was to crush us till we pour

And the longer we are pent
From the air and cheering light,
Greater, when they give us vent,

Many a stately form shall reel,
When our power is felt within—
Many a foolish tongue reveal

We the purse will oft unclasp,
All its golden treasure take;
And the husband in one grasp,

To the lady's smiling lip
We will go and sparkle up,
Till we teach her how to sip

We will bid the gown-man put
To his lip a glass or two,
Then, we'll stab him in the foot,

When we've drowned their peace and health,
Strength and hopes within the bow
More we'll ask than life or wealth,

Lines said to be written by Burns on the old church
door at Dunfermlie, on a day of thanksgiving for some
vicary by the British arms:

'Ye hypocrites, are these your pranks—
To murder folks, and then give thanks?
Forbear I say, proceed no further,

MISCELLANEOUS.

From the Berkshire Journal, printed at Lenox,
Mass. January 21.

Died, in this town, aged about ninety years, SAM
BORD, a native of Guinea. Very few arrive at so
great an age—very few possess so much
labor—very few endure so great hardships, and very
few are subject to such flagrant injustice.

During the voyage he was well treated, but on his
arrival in this country, the fitful captain appropriated
to his own use the treasures designed for the ex-
penses of his education and return, and sold him in-
to slavery.

Sam was able to support himself, till he arrived at
extreme old age. He never had any children, and
his wife had been dead many years.

He had something of the same feeling with a
late Governor of South Carolina, who wished that
he could wield the thunder and lightning of heav-
en, that he might drive from her moorings the
anchored Isle.

True eloquence does not consist in speech. It
cannot be brought from far. Labor and learning
may toil for it, but they will toil in vain.

It is generally supposed that our species originated
from a single pair—that the diversity which is ob-
servable among them is owing to the various physical
and moral causes to which they have been subse-
quently exposed.

Medical Science.—The following apologue, says
d'Alambert, made by a physician, a man of wit and
philosophy, represents very well the state of this sci-
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d'Alambert, made by a physician, a man of wit and
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ence.

A Foreigner's Surprise.—A Washington corre-
spondent of the N. York Journal of Commerce
relates the following anecdote:—

The following instance of refined sentiment, writ-
ten by Anthony Pasquin, Esq. in consequence of the
Author's being reproached for not weeping over the
dead body of a female friend, has been translated
into German by Klepstock; into Italian by Count
Savelli of Corsica; and into French by Count Jo-
seph Augustus de Macarty.

Of all cheap things that in the end prove dear,
Lazars and School Masters are the most abomi-
nable.

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nable.

MORAL.

To the Editor of the Liberator.
The following beautiful and impressive lines were
copied from the New-York Evening Post. Perhaps
you would like to insert them in your paper.

'The cup that my Father has given me, shall I not
drink it?'
Mrs. HEMANS.

Do ye not know—do ye not feel—
How much of earthly taint,
Lingers around the human heart,

Do ye not know—do ye not feel—
How much of earthly taint,
Lingers around the human heart,

Do ye not know—do ye not feel—
How much of earthly taint,
Lingers around the human heart,

Do ye not know—do ye not feel—
How much of earthly taint,
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How much of earthly taint,
Lingers around the human heart,

ON PRAYER FOR SUCCESS IN WAR.

Ever since wars commenced on earth, it has been
the custom of those engaged in them, to pray for
higher power, for success. This custom has been
peculiar to no age, no religion, nor country.

Whether savage or civilized—legitimate or unlegi-
timate—by nations, tribes, hordes, or bands—Christians,
Jew, Turk or Infidel—in just, or unjust war—offen-
sive, or defensive—whenever man undertakes to
murder his brother man by thousands, he has the
impunity to ask God's blessing on his odious war,

The Grecian heroes, who overthrew Troy, were
represented to be very pious men, in their way. They
were in the habit of offering up human sacrifices to
appease their offended deities, and scarcely shot an
arrow, or poised a spear, without a prayer.

The old man, of the Osege tribe, being questioned as
to his notions of God and prayer, answered; 'I have
formerly been taught to consider the moon, the earth,
and the sky to be the principal gods.' Question.
'Do you think often of your gods?' Answer.

'When a brave dies, and when we want to go to
war, we put mud on our faces, and look to the sun
and moon for success.' Question. 'Did you for-
merly pray to your gods, and what did you pray for?'

'The Oseges put mud on their faces, and
ask the ground, the sun and the moon to help them
to go to war, and for success. This is all they pray
for.' Question. 'All you know anything about it
sin?' Answer. 'All I desired was, to kill, and if
the enemy kills my son, or my nearest friend, it is
all well, there is nothing wrong.'

Gangs of highway robbers have also had their
chaplains and confessors: and Friar John was a conspic-
uous character in the band of Robin Hood.

The old Scottish ballads show us how familiar the
heroes of 'the Border' were with robbery and
bloodshed which became their daily occupation,
and on which they every day, privately, asked the
blessing of God, as appears by the following extract.

'He that ordain'd us to be born,
Send us mair meet for the morn,
Come by right, or come by wrang,

'He that ordain'd us to be born,
Send us mair meet for the morn,
Come by right, or come by wrang,

'He that ordain'd us to be born,
Send us mair meet for the morn,
Come by right, or come by wrang,

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