



THE LIBERATOR.

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BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, APRIL 23, 1831.

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WM. LLOYD GARRISON, EDITOR.

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THE LIBERATOR.

Is not the plea, that emancipation is impracticable, the most impudent hypocrisy and the most glaring absurdity ever propounded for contemplation?—Can any suppositious expediency, any dread of political disorder, or any private advantage, justify the prolongation of corruption, the enormity of which is unequalled, or repel the holy claim to its extinction? The system is an entirely corrupt, that it admits of no cure but by a TOTAL and IMMEDIATE abolition. For a gradual emancipation is a virtual recognition of the right, and establishes the rectitude of the practice. If it be just for one moment, it is hallowed for ever; and it is inevitable, not a day should it be tolerated.

BORNE.

CHRISTIAN SECRETARY—COLONIZATION SOCIETY.

The following article appears in the editorial department of the last Christian Secretary, printed at Hartford; and justice seems to require that we should extract it for our own paper. It gives us pleasure to hear—for we are not disposed to doubt the editor's statements—that the spiritual wants of the colored inhabitants of Hartford have been in some measure supplied by the erection of a meeting-house, and the organization of a Sabbath School. This fact, however, does not impugn the statements of our correspondent. For example, he says:

'There are three classes of people in Hartford—the rich whites, the poor whites, and the blacks. They have all different apartments in the house of God: the poor occupy the back seats, and the colored are seated in a back box, like scabby sheep in a separate pen.'

Now, we would inquire of the editor, if there be any error in this statement? Are the blacks authorized or permitted to occupy pews on the floor or in the galleries of the meeting-houses? Is there not a separate and inconvenient place, behind the audience, selected for them? But they have a meeting-house of their own! True—but do these distinctions argue a benevolent or christian spirit? Is there a better reason why all the blacks should belong to one denomination, and attend one place of worship, than all the whites? And if they choose to attend elsewhere, are they on an equality as to privileges? That is the question.

Another correspondent has stated—

'They know that there is such a difference between a black christian and a white one, that they cannot drink and eat the emblems of the blood and body of their Redeemer together. The blacks stay behind, until they have done; for the black lips defile the cup, but the white are pure.'

Is this true or false? In administering the sacrament, are the black communicants the last to be served? Is there any respect of persons at the Lord's table? Let the editor answer.

If these things are true, they are certainly derogatory to a christian people; and we believe they are common elsewhere. Sometime ago there was a great excitement among the pew-holders and church-members in Park-street church in this city, because a respectable colored man purchased a pew in the broad aisle for the accommodation of himself and family. He had the pew very handsomely furnished, and was its legitimate proprietor. On the third or fourth Sabbath, however, (if we do not err,) a deacon; one or

two committee men and a constable interfered, and would not permit him to take his seat! He was finally driven away, and the pew passed into other hands.

We purpose shortly to visit all our meeting-houses, and ascertain what places are provided for the accommodation of our colored people. A house dedicated to the worship of Almighty God, should be the last place for the exercise of despotic principles.— But here is the extract:

'With deep regret we have observed some articles in the columns of the "Liberator," of Boston, apparently from this city, in which its inhabitants are implicated; and which we believe the editor of that publication will deem very injudicious, as well as unkind, when knowing the truth in the case. So far from wishing to deprive the colored population of an opportunity to worship God, by the co-operation of the friends of religion with that part of the inhabitants, a good and convenient house was erected a few years since; clergymen of different denominations have often officiated, gratuitously, from Sabbath to Sabbath; and when disappointed in the labors of a Minister, lay brethren have attended at their request, and made exertions to promote the prosperity of their congregation; for many years a Sabbath School has been taught, composed entirely of colored children and adults; in addition to this, if we mistake not, at their request the public school money is given them in proportion to the number of their children, and they thus have a day school of their own.

After such interest had been shown for that class of people, was it to be expected that an attack should be made upon the very persons who have shown such liberality? This is indeed gratifying to the enemies of benevolent exertions; and were the language of that communication expressive of the feelings of a majority of the colored population, the predictions of the enemy would be verified, viz. that they are unworthy of the attentions paid them. With regard to the last communication, we do aver from personal knowledge, that in some cases it is not true. Whoever the writer may be, he shows himself an enemy, and not a friend, to that people for whom he pretends such an interest. One word to the editor. We believe your intentions good; but the means used, and the manner in which some of the best men in community have had their motives impugned, lead us to apprehend that you will not be so useful as you might be, were a different course pursued. Our wishes are for the entire emancipation of blacks, and for as free use of all their powers as we possess; we were once opposed to the Colonization Society—thought it of little use; our mind is changed, and we now think it a great blessing to this country. If all who wish for the emancipation of slaves, were to unite, much more might be effected. But if the minds of men are to be distracted as to the best means, little will be accomplished, and years, perhaps centuries transpire, before the foul blot of slavery shall be wiped from our history.'

The word of advice to ourselves is received with due acknowledgment. We agree with the editor, that 'if all who wish for the emancipation of slaves were to unite, much more might be effected.' But how shall they unite? In reproaching the free people of color and plotting for their removal, or in attacking the system of slavery, and breaking the fetters of the slaves? Shall they unite in apologising for slaveholders and denouncing immediate abolition, or in slaking down the fabric of oppression by the thunder of their artillery? Shall they unite in opening a market for the products of free or slave labor; or unite in agreeing to withhold the rights of citizenship from our free colored countrymen; or to give them universal and equal privileges? Why are the minds of men to be distracted? In coming to a conclusion on this point? Is not the question of justice an equally a simple one? It is: but the eyes of the people are filled with colonization dust, and they grope in darkness.

The editor of the Christian Secretary acknowledges his conversion to the American Colonization Society. He 'now thinks it a great blessing to this country.' In what way the blessing is bestowed, we are not told. For our own part, we are prepared to show, that those who have entered into this CONSPIRACY AGAINST HUMAN RIGHTS are unanimous in abusing their victims; unanimous in their mode of attack; unanimous in proclaiming the absurdity, that our free blacks are natives of Africa; unanimous in propagating the libel, that they cannot

be elevated and improved in this country; unanimous in opposing their instruction; unanimous in exciting the prejudices of the people against them; unanimous in apologising for the crime of slavery; unanimous in conceding the right of the planters to hold their slaves in a limited bondage; unanimous in denying the expediency of emancipation, unless the liberated slaves are sent to Liberia; unanimous in their hollow pretence for colonizing, namely, to evangelize Africa; unanimous in their true motive for the measure—a terror lest the blacks should rise to avenge their accumulated wrongs. It is a conspiracy to send the free people of color to Africa under a benevolent pretence, but really that the slaves may be held more securely in bondage. It is a conspiracy based upon fear, oppression and falsehood, which draws its aliment from the prejudices of the people, which is sustained by duplicity, which is impotent in its design, which really upholds the slave system, which fascinates while it destroys, which endangers the safety and happiness of the country, which no precept of the bible can justify, which is implacable in its spirit, which should be annihilated at a blow.

These are our accusations; and if we do not substantiate them, we are willing to be covered with reproach.

In attacking the principles, and exposing the evil tendency of the Society, we wish no one to understand us as saying, that all its friends are equally guilty, or actuated by the same motives. Nor let him suppose, that we exonerate any of them from reprehension. In various parts of the country, there are, doubtless, many well-meaning and really philanthropic individuals, who support the Society. We do not impeach their motives; but we blame them for their prejudices, which have blinded their eyes to the real object of colonization. We blame them for taking the scheme upon trust; for not perceiving and repudiating the monstrous doctrines avowed by the master spirits in the crusade; for feeling so indifferent to the moral and social advancement of the free blacks in this land of their birth—their only legitimate home. They are under the same delusion that swayed Saul of Tarsus, prior to his conversion—persecuting the blacks even to a strange country, and verily believing that they are doing God's service.

When we speak of unanimity in the language, design and movements of the Society, we mean the general, preponderating and clearly developed traits in the character of this institution. Private and individual opinions are but trifling exceptions in the case.

For the Liberator. PRODUCTS OF SLAVERY.

MR. EDITOR—I have long felt a deep and painful interest in the condition of our unfortunate fellow beings, whose cause you have so warmly espoused, and whose rights you have so strenuously advocated. I have hoped that the 'Liberator' would do much good in our community by attracting public attention to the evils of slavery; affording information to many who were ignorant of the nature and extent of its horrors, and awakening a benevolent sympathy for its wretched victims. Though I have always pitied the slaves, and thought them an unhappy and injured race, and that those who held them in bondage were unjust, tyrannical and wicked for so doing, I had never supposed the extent of misery on the one side, or of injustice and cruelty on the other, so extreme, as I now perceive it to be. I considered it, (as many others still do) an irremediable evil, which might be molliated by the increasing extension of philanthropy, and especially by the progress of christianity; but I had formed no estimate of a probability that the whole system might be annihilated. I now feel convinced that it may, and ought to be entirely abolished; that the oppressed slaves may be emancipated, and their oppressors taught to know and feel the injustice and criminality of retaining them in bondage. I am convinced that no human being has a right to exact the unwilling and uncompensated labor of his fellow mortals; to deprive them of liberty, or obstruct their advancement in knowledge and

virtue. I doubt not this conviction will ultimately prevail in every community, where the obligations of religion and philanthropy are acknowledged; though the process may be slow; having to contend with much ignorance prejudice and error. This conviction, however, is but the first step towards a result so desirable as the total abolition of slavery. Every long established custom acquires a strong hold on the feelings of those who are habituated to its control; we know that its power in many cases is almost unconquerable; and this is especially the case, where a custom, however injurious in its tendencies, is a source of pecuniary emolument, or worldly aggrandizement to those interested in its continuance. It therefore becomes necessary for the attainment of this great and good object—the universal emancipation of our colored brethren—the complete overthrow of this abominable traffic in human flesh—to investigate the whole subject fairly and calmly; to discuss it fully and freely; to ascertain, as far as possible, what are the best means and methods for the accomplishment of this great end. On this point, I find there is great diversity of opinion. Men of equal talents, equal piety, and equal benevolence, take different and almost opposite views of the whole subject: my mind has been much perplexed, by hearing what seemed to me very strong arguments on both sides of the question.

With regard to the main subject, universal emancipation, as I before remarked, I have no doubt. I think it may, and it ought to be accomplished; but with regard to the means of its accomplishment, I do not feel so decided. I wish very earnestly to obtain more light, to understand more clearly how the measures which have been suggested can operate to produce the desired effect.

In the Liberator of February 19th, I noticed an article on 'Free and Slave Labor;' containing several questions, respecting the practicability of measures which have been recommended. I have been hoping these questions would receive plain demonstrative answers from some one well acquainted with the subject; and that my own doubts might thereby be solved. I should not then have troubled you with this communication. If it can be proved that abstinence from the products of slave labor will tend, in any considerable degree, to effect the desired object, many friends who are interested in the cause, would unite with me in adopting the practice, immediately, without hesitation. We have been assured by one party, that such a practice would certainly produce this effect; but have not yet been told how. We have been assured by others, that this measure could do no good, and might even injure those whom we are seeking to benefit. We do not feel satisfied either, with their theory. I will briefly relate some of their arguments. They say, 'that if we refuse to purchase the products of slave labor, and thereby lessen the demand for those articles, the planters will send them to Europe, or elsewhere; they will retaliate on us, by refusing to purchase our articles, and obstructing our foreign trade; this operation will only shift the difficulty, without removing it wholly. Our own manufacturers will suffer, by losing a ready market for their commodities; thus our own means will be diminished; and the southerners will be irritated, without being reformed, by our coercive measures; and the poor slaves will remain in the same unhappy condition, notwithstanding all our efforts to relieve them.' This is a melancholy consideration indeed; I shall be thankful if it can be proved unfounded. If a fair and distinct reply can be given to the queries before stated, and I can be convinced of the utility of the plan which induced them; I shall be rejoiced to aid the good cause, in that way, and also in any other wherein I have ability. Positive assertions, violent declamation and bitter denunciations against the offending party, prove nothing to my mind. I have heard much of this rhetoric on many occasions; and pardon me, if I say, on this particular subject, I have been pained several times by reading articles in the 'Liberator,' which manifested an unchristian spirit. It is undoubtedly the duty of christians to bear their testimony against the vices of the age; and any one whose office or situation entitles him to reprove, admonish or exhort his brethren, should speak

freely, and even boldly, if occasion require it. But those who wish to follow the example of their divine Master, or the teachings of his apostles, will temper indignation with mildness, being grieved at the hardness of men's hearts; they will instruct with meekness such as oppose themselves, even to the dictates of humanity; and feel some compassion for the sinner, while condemning his sin. They will at least refrain from such sarcasms and invectives as will have a tendency to rouse the evil passions, without awakening the consciences of those whom they censure. I will not, however, enlarge here; perhaps I have already said too much.

Hoping you will answer the questions proposed, or refer your correspondents to some publication in which the subject has been fully stated and explained, I close this communication with sincere wishes that the right cause will prevail and prosper.

A. O.

EDITORIAL REMARKS.

We are somewhat surprised that our correspondents should cherish any doubts on this subject. 'All things whatsoever ye would that men should do to you, do ye even so to them.' Slavery is a system of robbery, practised upon millions of our fellow beings—a war upon human rights, a cruel deprivation upon the earnings of industrious labor. They who pursue it are guilty of crimes, which, if committed against white people, would bring them to the pillory, the prison, or the gallows. Now, the laws of a state cannot nullify the principles of equity, nor make wrong right. The abettors of crime are as guilty as the perpetrators. The assertions which have been made are true—that the consumers of the productions of slave labor contribute to a fund for supporting slavery with all its abominations—that they are the Alpha and the Omega of the business—that the slave-dealer, the slave-holder, and the slave-driver, are virtually the agents of the consumer, for by holding out the temptation, he is the original cause, the first mover in the horrid process—that we are called upon to refuse those articles of luxury, which are obtained at an absolute and lavish waste of the blood of our fellow men—and that a merchant, who leads his vessel with the proceeds of slavery, does nearly as much as helping forward the slave trade, as he that loads his vessel in Africa with slaves; they are both twisting the same rope at different ends.

A few interrogations will suffice to illustrate this business.

If a merchant patronise a pirate, who has plundered vessels on the high seas, and pay him liberally for so doing, is he not himself a pirate in principle? Is it true that 'the receiver is as bad as the thief?' Is not the man who bribes his companion to stab a third person to the heart, the greater criminal of the two, though he shed no blood?

There can be no difficulty here. Every body will answer in the affirmative. These are self-evident truths. Now for the application.

Why are the slaves held in bondage? Certainly, not to fulfil any prophecy;—not on the ground of benevolence;—not because their liberation would be dangerous;—no such thing;—but because they are profitable to their owners. Who are the principal consumers of the products of slave labor? The free states. They furnish a good market for the South. They say to her, 'Raise all the cotton that you can, and we will manufacture the raw material. We will consume your rice, your tobacco, your sugar and molasses, and give you higher prices than you can obtain elsewhere.' What is this, but putting an immense bribe into the hands of the slaveholders to kidnap, steal and oppress? Were it not for our patronage, they would be compelled to liberate their slaves; for as soon as slave labor becomes unprofitable, there is an end to the system. The prophecy of Mr. Randolph will then be fulfilled: the slaves will not run away from their masters, but the masters from their slaves. We are, then, the warmest and most efficient supporters of slavery, and feel no compunctious visitings of conscience, in purchasing those things which are stolen, and which have been moistened with the tears and blood of the slave. Remember the questions which were propounded, and the verdict of 'Guilty,' which was given. If 'the receiver is as bad as the thief,' surely he is more criminal who gives a yearly salary to the robber. Is there any flaw in the argument? Are not the cases parallel?

As to the 'arguments' which 'A. O.' adduces against abstaining from the products of slavery, they are not worth a straw. Suppose the slavists should 'send their goods to Europe, and retaliate on us, by refusing to purchase our articles'—what then? Better, far better, that our intercourse cease, than that we should uphold the bloody system of slavery by our patronage. Shall we purchase stolen goods to win the good-will of a thief? Are our consciences to be sacrificed to our interests? What kind of morality is this? But our example would be lost, and our abstinence like taking a drop from the ocean—the people would continue to eat, and the poor slaves obtain no relief! Suppose we grant it—we are to live in sin because others choose thus to live? Are we never to reform ourselves because

we cannot reform others? A' good example is never lost; and if it be, it should nevertheless be given as unshrinkingly as if it were destined to reclaim the universe.

We are not conscious that our own articles in the Liberator have 'manifested an unchristian spirit.' Slaveholders, as men, are entitled to equal consideration with others; but, as tyrants and men-stealers, they deserve no courtesy. Positive assertions and strong denunciations are warranted by the examples of Christ, and the apostles, and the prophets. We are not among the number who cry—

'Pray, spare the person, but expose the vice.'

But we exclaim—

'How! not expose the sharper, but the dice!'

Not only did our revolutionary fathers hurl 'bitter denunciations upon their oppressors,' but they slew them by thousands;—the same thing has been done in Hayti, South America, and France—and is now doing in Poland. Do you approve of these proceedings 'A. O.?' Or are you not one of the world's patriots?

In concluding our remarks at this time, we may quote the following pertinent article from the *Genius of Universal Emancipation*:

A late description, by a respectable eye-witness, of the cruelties practised at the present time on the Sugar plantations in the West Indian Islands, concludes with the following impressive words:

'If you dare to do it, after what you have just read, take another spoonful of sugar to your cup of tea, and it is a hundred to one if there is not a tear of anguish and horror blended along with it. Indeed, I would venture to assert, at any stake, (if it were possible to ascertain,) that there is not a hog-head of Sugar ever leaves the island, without having many of them in it.'

Will our readers 'choose Sugar in their tea?' Will they indulge their palates with a blood-bought sweetness—a luxury of which it may be truly said, when we consider all the wickedness and misery which its culture has produced,—that the awful price is immortal souls! We reply in the language used by a writer in the 'Negro's Forget Me Not':

No, dear Lady, none for me!
'Trough squanismish some may think it,
West Indian Sugar spoils my tea,
I cannot, dare not, drink it.

The simple produce of the cane
Excites no strong objections,
But with it comes a ghastly train
Of dreadful recollections.

True, the plant was freely given,
Kindly given to man to rear it;
Freely fall the dew of heaven,
Freely shine the rays that cheer it.

But what suffering and what guilt
Attend its cultivation—
What groans arise, what blood is spilt,
What bitter lamentation!

And can I taste a single grain,
Produced by such oppression;
The fruit of so much grief and pain,
The Negro's sad possession?

To the Editor of the Liberator.

SIR—It is with pleasure I have perused your valuable paper. Every column presents to the view of the interested reader, the rising genius of our colored brethren, which must be highly gratifying to every unprejudiced mind. Where is the person that can peruse the Liberator, and read with attention the fine language of the Colored Baltimorean, the noble sentiments of Paul Caffie, and the feeling poetry of Ada, and the productions of many others that fill its pages, and still hold the unfoanded opinion that the intellect of the colored man is inferior to the white's? I hope ere long to see the day, when every one will blush at the recollection of his having cherished an opinion so uncharitable. May you succeed in the noble cause of which you have become the champion;—may the tree of philanthropy which you have planted, flourish until its branches extend to the uttermost parts of the globe.—The cause in which you have embarked is just—its aim is glorious, but its path is rough.—At one point you will encounter the heartless slave-dealer;—at another, the bold-faced colonizationist, to impede your progress;—but you, the friend of humanity, will defy such impediments; you will laugh at their fruitless attempts to arrest the friends of liberty on their way to the tribunal of justice. I hope my colored brethren will continue to lend the aid of their pens in rendering this valuable paper interesting; and, with a heart that feels duly concerned in the cause of the oppressed, I wish the editor success in his arduous and worthy vocation. S.
Philadelphia, March 22nd, 1831.

¶ We learn from Baltimore, that the late publication of the resolutions passed by the free colored citizens of that place, against African colonization, produced very considerable excitement among the white advocates of that scheme! We hope that the spirited remonstrance will not be lost upon them. So let the truth every where be felt.

To relieve the oppressed is the most glorious act a man is capable of; it is in some measure doing the business of God and Providence.

SLAVERY RECORD.

Extracts from *Sutcliffe's Travels in North America*.

10th month, 17th, 1804. Philadelphia. I spent an hour or two in Dr R.'s family. The conversation I had with him was interesting, he having been intimately acquainted with many of the leading characters in the revolution, particularly with General Washington and the President, Thomas Jefferson. As Dr R. had constantly been a warm advocate for the abolition of negro slavery, he sometimes endeavored to introduce the subject in conversation with the General, but always found him extremely backward in saying anything on these occasions, as if conscious of the cruelty of the practice, although he was involved in it. Though a man of great character and talents in many respects, yet the detention of his negro slaves in bondage during his life, will always be a shade to his virtues. Yet it is but justice to notice that, by will, he provided for the liberation of his slaves, who in course became freemen after his death.—p. 62.

4th month, 6th, 1805. I left Philadelphia on my way to New-York, and, after a pleasant sail of three hours, arrived safe at Burlington. Among the passengers in the packet was a British sailor, on his way to England, being summoned as an evidence between the owners and underwriters of a slave ship. He told me that he was the only survivor out of 350 persons; 350 of whom were slaves. We read, that a sparrow does not fall to the ground without the notice of our heavenly Father. How great then must be the responsibility of the owners of one of these slave ships, who in the wantonness of power, or the gratification of a base and sordid disposition, thus exposes the lives of his fellow creatures to every species of suffering, and very frequently, as in the above case, to a premature death!

I recollect once being in conversation with a person concerned in the traffic, and who was disposed to defend it; at length, being hard pressed, he gave up the point, in a good deal of warmth, with the remarkable declaration—'Why, Sir, you can't suppose that the Almighty looks so narrowly into our actions as you do!' Thus we see the great adversary deceives his victims into a belief, that their actions are not seen by the Omniscient Eye.—p. 77.

8th month, 6th. I left Baltimore. In the evening we reached Georgetown, where we passed a Carolina slave-merchant, with a company of slaves, men, women and children; who all stopped at the door of the inn where we dined. Some of them appeared much dejected, and, on my questioning them, they told me they were taken from their relatives and friends by force. One of the females being known to a black man in the stage, he asked her how she came there, knowing her to be a free black. She replied, 'at for some time her husband had been taken from her, and carried into the Carolinas, and that she had determined to follow him in his bondage. This appeared to be a remarkable proof of conjugal affection, and showed a high degree of sensibility; but in this following her husband, there is great reason to fear, from the general conduct of these slave-merchants, that she herself would be sold as a slave by this man, who, under pretence of taking her to her husband, would probably betray her.—p. 92.

8th month, 14th. I came to Richmond, through a country cultivated by black slaves, where, as a matter of course, poverty and wretchedness seem to abound. The different appearance of those States in which slaves are employed, when compared with Pennsylvania and the other States where slavery is not permitted, is truly astonishing.—p. 94.

Slaves in Louisiana.—A law has been passed by the legislature of Louisiana, to take effect from the 1st of April, to regulate the introduction of slaves into that state. It provides 1st, that no slave shall be allowed to be sold in that state, unless the vendor produces a certificate from the criminal chancery, and had not been convicted of any criminal offence, in the state from whence he was transported; penalty for not complying with these regulations \$1000 2d, Citizens who bring slaves from abroad for their own use, subject to the same restrictions. 3d, Persons emigrating to the state with slaves, shall not sell them until the expiration of two years. Slaves taken into the city of New Orleans for sale or hire, shall not be exposed for that purpose in the public and most frequented places! This law is important to slave dealers, as Louisiana is now the only profitable market for any considerable number of slaves, the sugar culture requiring more force than that of cotton, or any other branch of husbandry.—*Western Carolinian*.

Maryland Legislature.—A recent attempt has been made, in the Legislature of Maryland, to prevent the citizens from emancipating their slaves, except on condition of their leaving the State. Mr. BRAUNTON and Mr. HICKS reported bills to that effect. They were, however, rejected. The ferocious beast of oppression roars, though he were in the agonies of death!—*Genius of U. Eman.*

'A negro girl had the small-pox in Nashville, and she was put up in a third story of an old steam-mill near town, and was recovering. The building has been destroyed by fire, and the negro girl with it.—It is supposed to be the work of design!—*Ibid.*

On Thursday night last, a negro woman, the property of Dr Lawson of the U. S. Army, came to her death by a pistol ball, discharged from the hands of Lt. Wm. H. Baker of the U. S. Army. He has been recognized by the Magistrates in the sum of one thousand dollars, for his appearance at the next term of the Superior Court.—*Pennsacola Chronicle*, Nov. 30, 1830.

Nathan Parker, a free negro, was lately sentenced at Hagers-town, Md. to eight years and eight months confinement in the Penitentiary, for an assault and battery upon a white man, and—abetting a slave to run away from his master!

HIGH-HANDED TYRANNY.

The Wilmington Recorder gives the following notice, which may be of some consequence to those trading at North Carolina coastwise.

'An act passed at the last session of our General Assembly, respecting free persons of color, which will go into operation on the first of May next. By this act, vessels bringing one or more of this description of persons, are subjected to forty days quarantine; and in case of infringement of the law, the vessel is subject to a heavy fine.

An ordinance of our town, which we published several times, prohibits the employment of our colored laborers, by vessels having on board free colored persons.'

We hope our colored citizens and masters of vessels will not be intimidated by this measure. The act is in the highest degree UNCONSTITUTIONAL; and if the authorities of North Carolina dare to inflict the punishment threatened, redress can and must be obtained at the Supreme Court. Really we should not be surprised to learn, ere long, that a white man from New-England would be imprisoned on entering a slave state! Let us rejoice that we have a Constitution, which secures to the citizens of one State all the rights of citizens of the several States.

It has been recently decided by the Court of Appeals of South Carolina, that a free person of color is not a competent witness even in a suit between persons of his own cast; nor can book entries made by a colored clerk, be supported by proof of his hand writing? Adultery is not an indictable offence at common law in South Carolina, nor is there any statute making it criminal.

JUVENILE DEPARTMENT.

For the Liberator.

THE FAMILY CIRCLE.—NO. VII.
To prove that an opinion is erroneous, or that a custom is pernicious and inhuman, it is by no means necessary to prove or to insinuate, that all who have been thus misled have been destitute of piety or goodness. Every man, whether good or bad, is liable to be influenced by the customs of the age and country in which he receives his education.

DR NOAH WORCESTER.

'After all, George,' said Lucy, 'I do not see what father can mean, by saying some of those people are not wicked, who yet do so wicked a thing as to keep slaves.'

'Why,' said George, 'you do not call little James Spencer wicked, when he takes away his brother's playthings!'

'No,' said Lucy, 'not that little child of two years old; he does not know any better. He does not know that there is any harm in it.'

'Then,' said George, 'if there are any slaveholders who do not know there is any harm in keeping slaves, why are they wicked any more than he is?'

'But they must know,' said Lucy; 'for they are grown up men and women, and not little children.'

'And so are the slaves, who tell lies and steal, grown up men and women, and yet you did not agree it was not wicked in them when they did not know any better.'

'I know we did,' said Lucy; 'but when I think about all the abominable wickedness of the slaveholders, I have no patience, and I do not want to find any excuse for them; and I do not see why you want to, for I know you feel just as angry at each wickedness as I do.'

'To be sure I do,' said George; 'but if there are any persons who keep slaves without understanding how wicked it is, I do not see why we should be angry with them. You know father told us to think if we had never heard of good men doing what was very wrong, without knowing there was any harm in it; and I have remembered about the heathen, who put people to death in sacrifice to their false gods, and yet they were not wicked for doing it, because they thought that it was right. And I have thought of a very good man whom we read about in the bible—'

'I cannot think,' said Lucy, 'who you mean.'

'I mean St Paul; you know he persecuted the Christians before he became one himself; and he not only did not think it was wrong, but says he really thought within himself that he ought to do so.'

'Yes,' said Lucy, 'I remember him now.'

'So you see,' said George, 'that good people may do some things that are really wrong in themselves, without knowing that they are so, in which case they are not to blame.'

'It seems so,' said Lucy, 'to be sure, and so I will try to think some of the slaveholders may not know any better.'

'And I am sure,' said George, 'it is a great deal pleasanter to find some of the slaveholders may not be so wicked as we thought at first they all must be.'

They did not talk any more on this subject at this time, but Lucy continued to think of it all day, and in the evening she began again:

'Father, are the slaveholders christians? I mean, do they have the bible?'

'Certainly,' said her father; 'why do you ask so strange a question?'

'Because I was thinking if they had the bible, they might learn from that how wrong it was to keep people for slaves. George and I thought about some people who did wrong things without knowing they were wrong, but then they were not christians.'

'Christians, who were really good men,' said her father, 'have done so too. They have persecuted and put to death other christians, merely because they did not think as they did, but believed some things to be true which the others thought were not true.'

'How shocking, how wicked!' said Lucy.
'But,' said her father, 'it was sometimes done by good people, who, like St Paul, really thought they ought to do so.'

'How strange!' said Lucy.
'A very good man,' said her father, 'so good and mild that he is commonly called the amiable Melancthon, when he heard of somebody who had been burned to death, for believing certain doctrines, said he approved it, and that it was quite right to do so.'

'But how is it,' said Lucy, 'that everybody does not see as plainly as we do that such things are wrong, and that keeping slaves is wrong?'

'I believe,' said her father, 'the principal reason is, that what people are accustomed to see every-body round them do, or to hear them speak of as right, they are very apt to suppose there cannot be any harm in it.'

'I intend,' said Lucy, 'always to take care not to feel certain that things are right merely because other people think so.'

'That will be very proper,' said her father; 'and I think we should also take care not to blame people more than they deserve, by taking it for granted that they are fully sensible of the criminality of what they do.'

'Yes, that is right, that is just,' said Lucy. 'I wish, father, somebody would try to make the slaveholders see that they ought not to keep the poor negroes in slavery. Then the good ones would set them free directly.'

'Many people have tried, my dear,' said her father, 'but they have not yet succeeded.'

'After all,' said George, 'it does seem very unaccountable that people should not see what is so very plain, as that one person has no right to make a slave of another.'

'I am sure,' said Lucy, 'they cannot think they are doing as they would be done by.'

'It is strange, indeed, if they do,' said her father. 'And as they have the bible; and as it is, as George says, so very plain a case; and as many people have tried to convince them of the criminality of slaveholding, probably some of them know perfectly well that it is wrong.'

'The truth is,' said her mother, 'that it is impossible for us to judge exactly how many of them are to blame, or how much.'

'I suppose,' said her father, 'there are some who think that perhaps it may be wrong, but are not sure.'

'Then I think,' said Lucy, 'that anybody who has got slaves, and knows that he has no right to keep them, ought to repent and tell them they may be free, and try to do them as much good as he can, to make up for having kept them in slavery. And those who are doubtful ought to think, and think, and read the bible, and then they would soon find out. It is not right for a person to go on doing what he thinks may be wrong, even if he is not sure, is it, father?'

'No, my love, certainly not,' said her father; 'and I think you have decided these things quite right.'

'But when I think,' said Lucy, 'of the poor slaves being whipped, and half starved, and made to work till they are almost tired to death, it does seem impossible but that the people who do these things must know they are acting wickedly.'

'You must distinguish, my dear,' said her father, 'between treating slaves cruelly, and simply keeping slaves. There can scarcely be any excuse, I think, for treating them with cruelty, for everybody must know and feel that it is wrong.'

'I have heard,' said George, 'that they are treated with shocking cruelty, and just as if they were brutes.'

'I cannot hear,' said his mother, 'to hear people speak in that way, for it seems as if they thought it was not wrong to treat brutes so.'

'It is dreadful to think,' said his father, 'of the inhumanity with which the poor slaves are sometimes treated; but let us hope that this is not very common. Some persons, we know, who have slaves, are kind to them, and try to promote their comfort and happiness.'

'Ah! but that is not enough,' said Lucy. 'If they knew what was right, they would think to themselves, "If I treat these people ever so kindly, still I have no right to make them work for me unless they choose"—and so they would let them go free.'

U. I. E.

The Northampton Courier, in endeavoring to correct one blunder, falls into another. It says the new Marriage Bill was rejected by the Senate. It did not go to the Senate; it was rejected by the House.

C. D. T. and several other communications are again unavoidably postponed. T. T. next week.

BOSTON, SATURDAY, APRIL 23, 1831.

¶ We present our patrons, to-day, a new head for the Liberator. It is illustrative of a slave auction—the scene is appropriately located at the seat of the National Government. Sales of slaves are very common at a horse market. On the right side of the vignette, stands the auctioneer with his hammer lifted up for a bid; and on the left and in front of him are some southern speculators, with the family to be sold—a man and his wife, (whose attitudes express their grief,) and their two children, who are clinging to their mother. On the left side are seen in the distance, the Capitol of the United States with the American flag (on which is conspicuous the word LIBERTY) floating on the breeze; a purchaser examining a negro, as to whether would an ox; and a whipping-post, to which a slave is chained, who is receiving a severe flagellation. Down in the dust, our Indian Treaties are seen. In view of these things, who will not exultingly exclaim, 'Hail Columbia! happy Land!' Is it not delightful to know, that the Fourth of July is at hand, when we may laud ourselves and our country above all nations, and indignantly point the finger of scorn at foreign oppression? O consistency! thou art a precious jewel!

¶ The following Report, long as it is, is worth putting on record. Our readers will learn, by and by, how far the Society is 'actuated by the purest principles of religion, the most exalted patriotism, and an enlarged philanthropy.' We have never had strong faith in the republicanism of the Chairman of the Committee. His sentiments at the Colonization meeting in this city were not characteristic of a liberal mind, but disreputable to himself and his cause. It seems by the Report, that 'the dangers and difficulties, emanating from the great and increasing numbers of free persons of color, form the true motive for African colonization. Almost every document from the Parent Society, or its auxiliaries, proves that the system originated in cowardice, and not in a philanthropic spirit. 'We unto them that are wise in their own eyes, and prudent in their own sight!' Do these schemers expect that God will bless their efforts? Do they think to baffle His vengeance, by forcing the free blacks out of the country? Vain and presumptuous calculations! As true as the Lord is just, they shall not prosper.

The Report contains the usual scandalous assertion, that the free blacks can never be elevated at home. Are the people of this country willing to be stigmatized in this manner? to be held up to the scorn of the world, as incorrigible tyrants and shameless persecutors? to have the proclamation go forth, from high authority, that they are morally unable to do justice and love mercy? No—we are sure they are not willing. They will throw aside their prejudices as inconsistent with their religious and republican professions, and admit their colored countrymen to equal rights and privileges.

COLONIZATION SOCIETY.

Report of the committee to whom was referred the Memorial of the American Colonization Society in the Senate of Massachusetts.

The committee, to whom was referred the petition of the American Colonization Society, requesting the co-operation of the Legislature, ask leave to report,—That the objects, for which that Association was established, are of vast importance to the country; and that to that unfortunate race, which has such powerful claims upon our humanity and justice. Actuated by the purest principles of religion, the most exalted patriotism, and an enlarged philanthropy, a successful attempt has, at last, been made, to meliorate the condition of the degraded and long suffering African; and, in some degree, to atone for the great wrongs, which have been inflicted upon them even in this land of Liberty. Many powerful causes have combined to produce results, so cheering to the humbled objects of beneficence; and various means were adopted for obviating these accumulating evils, but without any perceptible benefit, and some more efficient and decisive measures, which should certainly diminish and ultimately remove them, became indispensable. Emigration appeared the most obvious and desirable, but an eligible location, the manner of obtaining it, and the expense of carrying into full effect such an extensive scheme, seemed to require the application of the power and resources of the national government;—to that end an appeal was unavailingly made, by the legislature of Virginia, and what the States and Nation had failed to perform, was zealously undertaken by the American Colonization Society. The plan was deemed, by many, chimerical and impracticable; still it was commenced, and has been prosecuted under the most favorable auspices.

A large tract of country was obtained, on the Western Coast of Africa, as a place of refuge, for such of the free persons of color, as might be disposed to avail themselves of its advantages. Libero soon became their promised land,—the Canaan of their hopes.

It is only twelve years since that interesting country was first occupied, and its population now exceeds two hundred. A constitution, a code of laws, schools, and religious institutions have been established,—civil and military officers appointed,—agriculture, the mechanic arts, external commerce, and interior trade are successfully cultivated; and this infant nation now gives glorious promise of its future extent, prosperity, and advancement in political and moral grandeur.

It is the numerous auxiliaries with the cheerful countenance, and partial aid, of the General Government, have been sufficient to warrant the belief, that its most sanguine anticipations may be realized. The experiment has been triumphantly made, and it only requires the application of more ample means, to accomplish all, that was ever contemplated, by the most ardent and philanthropic.

It appears that the whole number of free colored people, in the United States, at the last census, was 238,520, and that the annual increase may be estimated at about 6000; which can be sent to Liberia, at an expense of not more than twenty dollars per head. An annual appropriation, therefore, of 120,000 dollars, would be sufficient, to defray all the charges, of transporting a number, equal to the annual increase.

To accomplish this, has been considered of the first importance, and to this object, the whole energies of the Society have been hitherto directed, as will be perceived by the proportion, between the free colored and white population, comparatively smaller, at each duplication of the latter, and ultimately remove many of the dangers, which now exist, and prevent these deleterious consequences, which are to be apprehended, from a rapid increase of numbers.

But why should we not endeavor to increase the fund to 240,000 dollars, which would insure the removal of the whole population in about twenty-eight years? Is it to be presumed, that such a fund cannot be raised by public and private munificence, when the importance of the object is duly considered? It will not only be the removal of a class of people from among us, which have an injurious influence upon the morals and peace of society, but enabling them to become a free, independent, civilized, and Christian nation, in the land of their forefathers. Elevated in character, and in the full enjoyment of the rights of man, they will not only assume a station in the great human family, which it is impossible for them to attain in this country; but their example and influence will gradually extend over the numerous tribes, which through all time have remained in a state of barbarism and degradation, and cruelly subjected to slavery by surrounding and distant nations.

Our veneration for liberty, the dictates of humanity, patriotism, our duty as Christians, and the laws of eternal justice require, that a generous effort should be made to accomplish objects of such incalculable import;—and believing that all constitutional means should be employed by the government of the United States for their complete attainment, the following resolutions are respectfully submitted. By order of the Committee.

H. A. S. DEARBORN.

1. Resolved, That the Legislature of Massachusetts views with great interest the efforts made by the American Colonization Society, in establishing an Asylum on the Coast of Africa for the free people of color of the United States; and that in the opinion of the Legislature, it is a subject eminently deserving the attention and aid of Congress, so far as shall be consistent with the powers of Congress, and the rights of the individuals who are the objects of those efforts.

2. Resolved, That our Senators and Representatives in Congress be, and they are hereby requested, in the name of the State of Massachusetts, to solicit the assistance of the General Government to aid the laudable designs of that Society, in such manner as Congress in its wisdom may deem expedient, and is consistent with the provisions of the constitution of the United States.

3. Resolved, That His Excellency the Governor be and he is hereby requested to furnish a copy of the foregoing Resolutions, to our Senators and Representatives in Congress.

IN SENATE, Feb. 22, 1831. Read twice and passed. Sent down for concurrence.

SAMUEL LATHROP, President.

IN HOUSE OF REPRESENTATIVES, March 10, 1831. Read twice and passed in concurrence.

W. B. CALHOUN, Speaker.

Approved March 10, 1831.

LEVI LINCOLN.

Robert Hall, the most distinguished Baptist divine of the age, departed this life in Bristol, Eng., about the 7th of March. Public admiration was divided between him and Chalmers;—the eloquence of the latter was more impetuous, and his composition more diffuse, than those of the former, but Hall was more uniformly chaste and natural. He was an advocate for open communion, though he esteemed immersion the primitive mode of administering the ordinance of baptism.

The latest news from the Continent, via New-Bedford, states, that France had joined the Belgians against the king of Holland, and the French General had been at Brussels to take command of the United Armies. An order had reached Flushing to put in immediate readiness the whole of the Dutch army. It was rumored and believed that Austria had declared War against France.

The whole of the Russian army, which was at Grachow, near the Tugge, it was said, had retreated suddenly towards the frontiers, leaving many things behind.

In the House of Commons, England, the reform bill had passed its second reading by a vote of 302 to 801! Sixty boroughs were to be disfranchised entirely, and forty-six reduced to one member each.

The opinions of our respected correspondent U. I. E., grieve and surprise us. We have admitted his communication into our columns with considerable reluctance. Who, in this country, can be so ignorant as not to know that man cannot justly be the property of man? Slavery is a crime so enormous and palpable, that he who is not an idiot must discover it in a moment. Its ignorance of duty, and sincerity in error, to excuse a man in an age and country like ours? It is news to us that 'the heathen, who put people to death in sacrifice to their false gods, are not wicked for doing it!' We 'read our bible far otherwise.' Was not St Paul guilty for persecuting the Christians 'before he became one himself?' If Christians 'have associated and put to death other Christians,' are they guiltless of the blood of their victims? If Melancthon justified the burning of a heretic, is it not an indelible stigma upon his memory? If we begin to excuse slaveholders from guilt, where shall we stop? What ignorance makes oppression innocent, or whose intelligence makes it criminal? A way with this dangerous doctrine. Of slaveholders we may say, in the language of the Apostle, they are 'filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, covenant-breakers, without natural affection, implacable, unmerciful: to whom, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them.'

HENRY CLAY.

The biography of this distinguished statesman, written by George D. Prentice, Esq. is allowed to be a very creditable affair, both to the writer and his subject, except by a few violent politicians. The following paragraph from the work is honorable to Mr Clay:

'His sincerity in opposing negro servitude was manifest from every act of his life—from his professional, no less than from his political exertions.—Whenever a slave brought an action at law for his liberty, Mr Clay volunteered as his advocate; and it is said, that in the whole course of his practice, he never failed to obtain a decision in the slave's favor.'

We should like to know whether Mr Clay is a slaveholder and, if so, to what extent? Some have assured us that he is not; others that he owns a few slaves. There are sentiments in some of his colonization addresses, which are in the highest degree reprehensible, and which we shall have occasion to examine.

We learn, by the way of Jamaica, that the troops in Garrison at Aux Cayes had rebelled against President Boyer, who, it was reported, would take the field at the head of his guards. Probably the story is a fabrication. The editor of the Jamaica Courant says:

'Port-au-Prince, which was once the most flourishing City in the Western hemisphere, is now almost desolate, and the poverty and misery, which exist in its present ruinous condition, are a strong proof of the effects of free labor in the Colonies.'

So, it seems, according to the statement of this slavist, the effects of free labor are most ruinous! Can Jamaica boast of the utility of slave labor? With a population of 15,000 whites and 331,000 slaves, she presents a most pitiable aspect of distress—and were it not for the superior industry of her 40,000 free people of color, her desolation would be complete.

ANTI-SLAVERY MEETINGS IN GREAT BRITAIN.

The Anti-Slavery Reporter, for January, contains the proceedings of upwards of forty anti-slavery meetings, held in different parts of the kingdom. A petition for the immediate abolition of slavery in the British Colonies was signed by 22,000 persons in Edinburgh!! In less than five weeks, 1125 petitions, calling for a speedy abolition, were presented to the House of Commons. We are compelled to omit some extracts until next week.

The funeral of Bishop Allen, (a colored clergyman,) at Philadelphia, attracted an immense concourse of colored people. Strangers were surprised to see how many of the women had provided full suits of black.

Notwithstanding the inclemency of the weather, the funeral of the Rev. Thomas Paul, on Sabbath last, in this city, was very numerously attended. His age was 55, instead of 51, as mentioned in our last paper.

Seventeen slaveholders in Kentucky have signified their wish to become members of the proposed Emancipation Society in that State.

Robert S. Finley, the Agent of the Colonization Society, has been well received in Lexington, Ky. Slaveholders, we dare say, will welcome him with open arms.

Sunday Lectures at Lower Jullien Hall.—Tomorrow (Sunday) morning, Declaration of the objects and measures of the Farmers, Mechanics, and other Working-Men, of the city and county of New-York; addressed to the Farmers, Mechanics, and other Working-Men, of the United States; Evening. By special request.—repetition of the lecture on the 30th of 301! What are we to understand by the soul of a nation. Can it exist, or does it exist, independent of the body?

LITERARY.

For the Liberator.

MAY DAY.

Up, ye slumbers, one and all! Welcome in the smiling May! Hear ye not her thrilling call! Will ye waste in bed the day? 'Tis a morn for old and young, Prodgal of joy and song.

See! the watch-fires of the night, - One by one, are vanishing: What a glorious-tide of light! Issues from morn's golden spring! Flooding every land and chime, Up the sun goes, slow, sublime.

Birds of every shape and hue Aitily are glancing by, And with notes expressive, true, Fill the air with melody: Who would lose their joyous strain? Who inert abed remain?

Maiden, with the flashing eye, Quench its brilliance not in sleep; Let thy blushes, mounting high, Shame Aurora's color deep; Gather flowers to braid thy hair— For a queenly state prepare!

Child, absorbed in sportive dream, Be not slumber's pretty dupe; Up, and drive the mimic team, Fly the kite or whirl the hoop; Eat the music of thy mirth In a merry shout have birth.

Youth, in sweetest visions lying, Building worlds with busy thought, Now exulting, smiling, sighing, O'er the labors thou hast wrought; Fairest scenes by fancy drawn, Cannot match so fair a morn.

Manhood, lift thy stately head— Stand erect, creation's lord! Leave the couch by dalliance spread; O'er thy empire walk abroad; Earth and sky were made for thee, Dress'd in royal pageantry.

All who pine in secret love, All whose hopes are high or low, Ugly folks who would improve, Handsome who would prettier grow— Rich and poor, gay, wise and witty, Leave at earliest dawn the city.

Exercise will use his brushes With a painter's marvellous skill, Covering palest cheeks with blushes, Giving eyes new power to kill: O, then, slumber not, I pray— Go, and bring in jocund May!

TO A BABE.

Dear babe! that sleepest cradled by my side, Whose gentle breathings, heard in this deep calm, Fill up the interposed vacancies, And momentary pauses of the thought! My babe so beautiful! it thrills my heart! With tender gladness thus to look at thee, And think that thou shalt learn far other lore, And in far other scenes! For I was reared: In the great city, bent mid cloisters dim, And saw nought lovely but the sky and stars. But thou, my babe! shalt wander like a breeze, By lakes and sandy shores, beneath the crags Of ancient mountains, and beneath the clouds Which image in their bulk both lakes and shores And mountain crags; so thou shalt hear and mark The lovely shapes and sounds intelligible Of that eternal language, which the God Utters, who from eternity doth teach Himself in all, and all things in Himself.

COWLEY.

HOPE.

Thou captive's freedom, and thou sick man's health! Thou lover's victory, thou beggar's wealth! Thou manna, which from heav'n we eat, To every taste a several meat; Hope! thou first fruit of happiness! Thou gentle dawning of a bright success! Who out of fortune's reach doth stand, And art a blessing still at hand! Brother of faith! 'Twixt whom and thee, The joys of heaven and earth divided be; The future's thine,—the present 's his. Thou pleasant, honest flatterer, for none Flatter unhappy men but thou alone! COWLEY.

CONSCIENCE.

We cheat the world With florid outside, till we meet surprise: Then, conscience, working inward like a mole, Crumbles the surface, and reveals the dirt From which our actions spring. FENTON.

MISCELLANEOUS.

[COMMUNICATION.]

The Editor of the Liberator will please publish the Extract of my Petition, and Report made by a Committee of the General Court in 1831—and oblige WILLIAM VANS.

The Petition of William Vans, a native citizen of Massachusetts, respectfully sheweth—That John and Richard Codman, co-partners and merchants in Paris in the kingdom of France, became indebted to your petitioner by final judgments rendered in France, condemning them to deliver him 45,513 francs rentis per year, that amounted in the year 1830 to \$34,140 dollars and 12 cents. William Vans having petitioned the Legislatures the year 1810, and continued from year to year until 1827, when a committee, to whom it was referred, reported the facts stated in the petition of William Vans were all substantiated, and asked of the House what further order should be taken thereon—when the vote stood 91 in favor, and 107 against any legislative interference. On hearing this decision, your petitioner commenced a suit at law in 1829, at Cambridge, in the county of Middlesex, against Stephen Codman as Executor to the Will of John Codman, deceased—when the Court decided by a majority, that your petitioner was barred by law. Therefore, your petitioner comes again to the Legislature, praying your honorable body to open the doors of justice, and grant him a trial by jury, in conformity to the Constitution. That says,—Every citizen has a right to a trial by jury—(that is sacred.) This trial I ask your honorable body to grant; and as in duty bound, will every pray.

WILLIAM VANS.

Boston, January 8, 1831. This petition was referred to a select committee, composed of Messrs Perkins of Becket, Everett of Boston, Dawey, Steadman and Knowles, who reported Extract as follows:

Your Committee ask leave to report a statement of facts—That Vans produced before them two obligations, payable to order, signed Richard Codman, dated at Paris in the kingdom of France, in the year 1800—one for 8415 francs rentis per year, equal to 168,300 francs principle—the other for 100,000 francs which sums, at 5 per cent. interest, amount to near 130,000 dollars. Second, Vans also produced a document in French, which your Committee do not understand; but from the certificates of those acquainted with that language, is said to be a judgment rendered in France in the year 1804, condemning Richard Codman and John Codman as copartners to deliver said Vans 45,513 francs rentis per year; and no evidence has been produced before your Committee that this judgment had been paid, except 500 dollars the said Vans acknowledges he gave a receipt for, and agreed not to trouble the said Codman any further. Your Committee further find, that John Codman died, by a writing signed John and Richard Codman, virtually acknowledging himself to be copartner with Richard Codman, and said Vans also says he received and lived in France at the time of taking said obligations, and continued there until the year 1809, when he came to America, and found his claim barred by law, as informed by his attorney: When the said Vans did commence a suit against Stephen Codman, as executor and administrator on said estates, at Cambridge, in Middlesex county, at the December term, 1829, when the said Stephen Codman, in his said capacity of executor, did plead in bar to payment the limitation laws, and the said Vans suffered himself to become non-suis. Wherefore your Committee ask the decision of the House, whether they shall be discharged, or directed to make further report.

B. C. PERKINS, Chairman.

By the Report of the Committee, Vans placed before them two obligations, payable to order, that amounted in 1830 to near 130,000 dollars. These obligations were given to Vans in the year 1800, by Richard Codman. After the return of Vans from America to France, the Committee also says Vans produced a judgment rendered in France in 1804, that condemned John and Richard Codman to deliver him 45,513 francs rentis per year, that amounted in 1830 to about \$34,140 dollars and 12 cents, stated in the writ. These obligations and judgments, not named in the release in 1810, were not discharged by it—as it was estates, effects and credits named in the release, delivered by Vans and his wife to Richard Codman in December, 1798, before he went to America, the 500 dollars discharged: as every man must know property released ought to be named in it. To know the truth, Vans asks of the General Court a trial by jury. Let them say if the release for 500 dollars discharged the property named in the writ, amounting to 534,140 dollars and 12 cents. This request for a trial has been made by Vans for more than twenty years, and always refused by the executor and heirs of John and Richard Codman, who pretend they do not owe Vans a cent, yet fear a trial by jury, lest justice may be done to the injured party.

WILLIAM VANS.

The St Thomas Times contains a shocking account of a piracy and murder, said to have been committed near the island of St Domingo: a vessel having been fallen in with near the latter island, with a great number of murdered persons on board. The vessel is supposed to be the one which has for some time been employed in bearing an equestrian corps among the West India islands; and the murdered persons are believed to be the unfortunate beings who composed that corps. The large sum of money which these people are said to have accumulated, induces a belief in the horrible rumor: some of the pirates must have kept it sharp look out on them—tracked the vessel on her route, and plundered and murdered all on board.

A sign in Spring-street, New-York, reads—'Washing and Ironing and Going out to Days Work, done in the Back Room.'

DEFERRED ARTICLES.

Arrest of Missionaries.—The Missionaries who were arrested by the oppressive laws of Georgia, for the crime of quietly instructing the Cherokees, have been acquitted and released, on the ground that they were agents of the United States government. The Boston Recorder states, 'that they were taken by a military force, without a civil process.' They were treated with respect and kindness by the guard.

Gibbs, the pirate, who was lately condemned at New-York, has made some horrid disclosures. He pretends to have been accessory to more than four hundred murders, and the perpetrator of other revolting crimes. His statements are disbelieved by the New-York editors. We hope for the sake of humanity, they are not true.

Elopement of a nun.—One of the principal Nuns, Sister Gertrude, made her escape from the Nunnery in Georgetown, D. C. a few weeks since. She found refuge in the family of General Van Ness, Mayor of Washington. The event is said to have produced a good deal of excitement, especially among the Romanists. Sister Gertrude was chief instructor of the Academy in the Institution.

The Furet de Londres says—An Amateur of statistics has calculated that the late French Revolution has given rise to 8,000 poetical inspirations, in the shape of sonnets, cantos, and poems, forming a total of 84,000 couplets, or 800,000 verses, and subdivided into 7,228,000 words!

Poland.—In some of the villages, says a private letter, there is scarcely a male inhabitant, who is not armed with a scythe, a pitchfork or a pike, in order to harass the Russians in their detachments. The men armed with scythes form a separate corps, and already amount to 6,500.

Peyronnet and Polignac have had serious differences since their imprisonment in the fortress at Ham, and on one occasion, as appears from private correspondence, the infuriated lawyer threw a candlestick, at the head of the Prince, which fortunately missed him. The Prince has petitioned the government of France, that he may be separated from his companion.

Madame Niebuhr.—The widow of the celebrated Niebuhr fell ill immediately after her husband's death, and died on the 11th of January last, the victim of her grief.

George the Third reigned 59 years, 33 of which were passed in war, and 26 in peace. 'The Debt, at his accession, was £120,000,000; at his demise £320,000,000! George the Third found the annual charge of taxation £6,000,000, and left it £60,000,000, including the expense of collection. It is computed that during this 'reign of war' there were assessed not fewer than 2,000,000 of our fellow creatures.

It is said that shoemakers form the most numerous class of operatives in Canton, and are estimated at 25,000. Of Lacandians there are upwards of 7000. Of weavers 15,000.—Carpenters and cabinet-makers 16,000.

The four principal contributors to the Edinburgh Review are now all senators—Lords Brougham and Vaux, in the Upper house; and Sir James Mackintosh and Messrs Jeffrey (late editor) and Thomas Macaulay in the Lower.

It is said that Lord Brougham received upwards of fifteen hundred letters of congratulation within ten days after his elevation to the Seals.

A vessel has arrived at Nice, bringing accounts that the tri-color flag had been hoisted in one of the provinces of Morocco!! Truly a Moorish Chamber of Deputies would be a strange sight; unless they can contrive to *trou-jours* the Emperor, we should not like to be in the opposition.

Ohio.—Perhaps the amazing extent of the commerce on our western waters cannot be better illustrated than by a statement extracted from the Cincinnati Advertiser, which gives an account of the arrival of a single steam boat from New Orleans, with 550 tons of merchandise, and 700 passengers. We live, indeed, in an age of wonders.

Mr Caleb A. Ore, Philadelphia, is about to obtain a patent for making boots and shoes with but one seam, that of boots in the heel, and of shoes over the instep.

A Methodist clergyman was taken up in New-England upon suspicion of having in his saddlebags part of the money belonging to the bank in New-York. Search was accordingly made, and the nicely folded and closely tied packages were found to contain religious tracts.

Dr Smith, of Oneida County, N. Y. lately neglected his friends on some fresh lobsters which he had purchased four years and two months before, which had been put up and hermetically sealed in New-York city sixteen months before he bought them. The company pronounced them as fine lobsters as they ever tasted.

A letter from an American gentleman in Paris, published in the Commercial Advertiser says, 'We are 500,000, or, possibly, \$10,000,000.'

The Viceroys of Egypt, at the intercession of the French Government, has set at liberty 106 Greek Slaves, a part of whom had been instructed in the public schools at Cairo, and taught to read and write Arabic. They were to be sent back to Greece.

Barbadoes papers to the 14th ult. state that a Congress of Delegates from the several British W. India Colonies, is to assemble at that island, for the purpose of concerting measures in regard to their grievances, and appointing a general Committee to proceed to England with a formal representation thereof.

Women.—Women do not transgress the bounds of decorum so often as men; but when they do, woe to them, they have to contend with passions somewhat stronger; besides, a female by transgression forfeits her place in society forever; if once she falls, it is the fall of Lucifer.

MORAL.

For the Liberator.

ON THE DEATH OF MRS E.—P. Ah! yes, she is dead!—the last struggle is o'er. Her friends and her kindred shall see her no more. In the last sleep of death forever she's laid, And the great debt of nature by her paid.

She is dead! and her friends are no longer to hear The sound of that voice, which to them was a dear;

But low in the vale where the wild flowers bloom, May they drop the sad tear on her lonely tomb.

She was calm 'mid her pain—she knew she must die; Not a murmur was heard by those who stood by; But a sweet placid smile stole o'er her fair face, As she breath'd out her life in death's cold embrace.

Then cease to repine—let all sighs be suppress'd; Eliza is happy, Eliza is blest;

Her spirit too pure to dwell longer here, Has now left us to dwell in yonder bright sphere.

Boston, April 6, 1831. M. B. MORAL.

DISTINGUISHING GRACE.

Several years ago, there was a charity sermon to be preached one Sabbath evening, in a Dissenting chapel at a sea-port town of the west of England. When the preacher ascended the pulpit, he first addressed his hearers: 'My brethren, before you proceeding to the duties of this evening, allow me to relate a short anecdote. Many years have elapsed since I was first within the walls of this house. Upon that evening the pastor of the congregation, of which many now present must have formed a part, addressed his hearers for the same benevolent purpose as that for which I am now about to speak to you.—Amongst the hearers came three distinguished young men, with the intention, not only of scoffing at the minister of God, but with his pockets filled with stones for the purpose of assaulting him. After the minister had spoken a few sentences, one of the three said, 'Let us have a him now; but the second replied, 'No, stop it! we hear what he makes of this point.' The minister went on for some time, when the second said, 'We've heard enough now—throw it!' He the third interposed, saying, 'He's not so foolish as I expected, let us hear him out.' The preacher concluded his discourse without being interrupted, and then went home amidst the blessings of his hearers, and with the approbation of God in his heart. Now mark me, my brethren—of these three young men, one of them was executed a few months ago at Newgate for forgery—the second this moment lies under sentence of death in the jail of this city for murder—the other, continued the minister with great emotion, 'the third, through the infinite goodness of God, is even now about to address you—listen to him!'

REAL CHRISTIANITY.

The following instance is quoted from a late Report of the English Westminster Auxiliary Bible Society.

One of the earliest free subscribers to the St Clement Dane's Association, lately died. He was a aged black man, supposed to be ninety years old, and by trade a shoe-black. He was first known to us by his name being set down, at our annual meeting, for a free subscription of one shilling a week; this was considered too much to receive from a person in his circumstances; and a member of the committee visited him to converse on the subject. It was found he could not read, and was paying one shilling a week for a person to read to him: the bible with a very few religious works formed his library. This poor man conceived in the charity of his heart that all who were asked to give or lend were bound to do so; and he reduced this truly benevolent man to habitual practice; and for he would bring to his miserable home his more miserable fellow-countrymen, and give them a board free of expense. Before he became convinced of the value of his aid he used to pursue his calling on the sabbath; but when his views were changed on divine things, the sabbath was preserved inviolate, at the risk of losing his employment.

JOHN B. PERO, NO. 2 & 3, In rear of Dock Square, near the City Tavern, BOSTON,

KEEPS CONSTANTLY ON HAND, FOR SALE, COLOGNE and Lavender Waters, of first quality, wholesale and retail.

Also, just received, a fresh supply of the following prime articles, viz.

Otto of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Coronet Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot Pomatum, Naples, English, Window, Palm, Transparent, Castile, and Fancy Soaps; Sives, Head, Clothes and Tooth Brushes; Swan's Gilt, Powder Puff, Emersh's and Pomroy's Straps, Fine Tooth, Pocket and Dress Combs, Court Plaster, Roll French Hair Powder, Playing Cards, Old English Razors, H. Burke's do, Wade and Butcher's Superior do, Shaving Boxes, Gentlemen's Shaving Soap, first quality, from Windsor, England; Rose do, Wash Balls, Tooth Pickers, Penknives, Scissors, Cast Skin Pocket Books and Wallets, Pencils and Cases, Teeth Powder, Pocket Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Roll, Japan Blacking, Wagon's do, Hayden's do, Silver plated Pencil Cases, Cans, Stokers, Stubs, and Wood Glaters, Rouge, German Horns, Britannia and Woodworth's Grooming Boxes, Light Boxes, Tweezers, Dominos, Seratches and Curls, Hair Pins, &c. An extensive assortment of articles requisite for gentlemen travelling.