

# THE LIBERATOR.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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## THE LIBERATOR

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AGENTS.

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JOSEPH CASSEY, *Philadelphia, Pa.*  
WILLIAM WATKINS, *Baltimore, Md.*

## THE LIBERATOR.

What hypocrisy and villany, to profess that we are votaries of liberty, while we encourage or countenance the most ignominious slavery! We cannot form to ourselves an idea of an object more ridiculous, than an American patriot signing declarations of independence with one hand, and with the other, brandishing his whip over his afflicted slave!

BRANNAGAN.

Very clever, and exceedingly entertaining. The changes in society, which are described in the dream as having taken place, may now serve to curl the lip or to create a smile on the countenance of the reader; but the time is assuredly hastening, even in our own country, when they will be sober realities; when the distinctions of color will be as seldom consulted, in the circles of business and friendship, as the height and bulk of the body; when colored men shall be found in our legislative halls, and stand on a perfect equality with the whites. We have a strong faith in the accomplishment of these events: it will come slowly but surely—and the unmanly, unchristian and anti-republican prejudices of the present generation will then be regarded with astonishment, and even incredulity. How happy it would be for us, as a community and people, if we could now witness this reform! If merit and virtue constituted the only distinctions among us! If the road to science, wealth, preferment and fame, were open to all! What a healthy renovation would at once take place in the habits, feelings, hopes, and avocations of our colored population throughout the land! How different would be our estimation of their worth, how strongly would our sympathies flow in their behalf, how desirous should we be to repay them for all the indignities and cruelties which they have received at our hands! Why should we not now sacrifice our pride and vain-glory? why delay justice? why refuse to make immediate reparation for past misconduct?

For the Liberator.

### A DREAM.

Time obliterates the fictions of opinion, and confirms the decisions of nature.—DR. JOHNSON.

I was reading, the other day, some very curious reasonings upon time, which, as well as space, the author annihilates upon any eremity. 'I have proved elsewhere,' says he, 'that the idea of duration offers nothing absolute. Let us suppose, placed in space, intelligences who see, in the same instant, the earth in all the points of its orbit, as we ourselves see a lighted coal, at the same instant, in all the points of the circle which it is made to describe. If it is not evident that, if these intelligences can observe what passes upon earth, they will see us, at the same instant, tilling the ground and gathering the harvest!' After reading these somewhat whimsical speculations, and building thereupon some of my own not less strange, my waking fancies passed, by an imperceptible transition, into the vagaries of a dream. On casting a look out of my window, I saw, with some astonishment, that a young tree which I had planted in the morning, was now full grown, and cast a venerable shade over the surrounding lawn. My surprise was but momentary. On recurring again to my speculations upon time, I perceived that the thing was perfectly natural. For, in fact, I reasoned, the time of planting, of the growth, and the maturity of the tree are one and the same, if the mind of the observer is capable of perceiving them at once, at which desirable state my mind appears now to have arrived. And, thought I, since there is usually in nature a conformity of one thing to another in these matters, why may I not behold other equally remarkable appearances as this of my tree? I felt an irresistible desire to go out and make discoveries. As I was hastening out of the room for this purpose, a card of invitation, upon the

table, caught my eye. The name of the inviter was new to me, but I did not on that account hesitate to proceed to the appointed place.

A momentary surprise again crossed my mind, when, on entering a splendidly lighted room, I perceived that nearly one half the company were of the negro race, and that blacks and whites were mingling with perfect ease in social intercourse. Ah! this too, said I, is one of the effects of that same non-existing but wonder-working time. I was introduced as a stranger, and presently found myself in the train of a lively young lady of sable hue, whom the surrounding group of gentlemen, of both colors, showed to be the reigning belle.

'A wonderful change, indeed,' an elderly gentleman was replying to some remark, 'and, having been absent from my country since I was a boy, I must say, to me perfectly unaccountable. May I ask the favor of some account of the manner in which it has been brought about?'

'Nay,' replied the lady, 'you should ask some one better able to give you information than I am, some of our great statesmen for instance.'

'But it would dwell longer in my memory, and, therefore, be far more instructive, as well as agreeable, could I hear it from the lips of the fair.'

'Fair is not the word of compliment now in vogue,' said the lady, apparently much diverted by the mistake.

No way abashed, however, he recovered his ground admirably.

'Allow me then to say, that whatever is uttered in that most musical voice, cannot fall upon inattentive ears.'

This compliment did not appear displeasing to the lady, whose voice struck me as being the softest and sweetest I had ever heard, a peculiar attraction which is in fact not infrequently possessed by persons of African extraction.

'May I ask the subject of discussion?' said I.

'Oh, how it has come to pass,' said she with an air of mock humility, 'that we, poor degraded slaves, have now an equal station in society with our quondam masters.'

'I give my vote,' said a young white man, 'that the attractions of female loveliness first made the tyrants ashamed of their prejudices.'

'But to speak seriously, upon what is indeed a subject for serious joy and gratitude,' said a black subject for serious joy and gratitude, and a subsequent restoration to the rights and dignity of men, were conducted throughout upon Christian principles, upon principles of justice and humanity; and this, I think, is the true account of the total overthrow of former prejudices. And a speedy overthrow, I think we must call it, considering how strong and deeply rooted those prejudices were.'

'Miss B.,' said the elderly gentleman who had first requested information, 'I thought you had promised us your views of this wonderful revolution.'

'I was not upon the scene,' she replied, 'when the emancipation of the slaves took place; but, as I have been informed, some bright geniuses made the discovery that black men have rights as well as whites, and are no more fond of having their rights trampled upon. Well, the discovery was denied to be a discovery, and was argued against with great zeal and skill.'

'And pray by what sort of arguments?'

'O, the most logical. "It would be very inconvenient to restore these pretended rights, ergo they are not rights." "These persons are black, and have an indifferently shaped heads from ours, ergo they are inferior, ergo nature intended them for slaves." "We want them to till our ground and raise our sugar, ergo we will have them them."'

'Admirable! This last argument, I presume, was borrowed from that kingly logician the foin, in his division of the prey.'

'Most probably. But I have not yet exhausted their arguments. One of the most acute still remains. "It is impossible they should be freed till they are educated, and impossible they should be educated till they are free, therefore they must remain as they are."'

'And how could the advocates of emancipation escape this dilemma?'

'By denying the premises, and better still by proving them false, both by educating before they are freed, and by freeing and then educating, both of which plans answered perfectly well. Our discoverers proceeded to promulgate the new doctrine, that blacks have rights, in the usual way; they talked, they wrote, they preached, they published; they reasoned; they entreated, appealed to sympathy, conscience, religion. Gradually, by their efforts and the inherent force of truth, the new doctrines made their way.'

'Aided a little, I suspect,' said Mr. W., 'by the

fear that the blacks would begin to reason themselves, and into the logical arguments of powder and ball.'

'O, you wrong them; that motive operated only on a few and those the basest minds,' said the lady.

'How fortunate is it,' said Mr. A., 'that this revolution was brought about more by the instrumentality of the whites than our own! Even if it had been possible for our fathers to accomplish it without bloodshed, (which it was not,) I would rather it should be as it is.'

'Why so?' said I.

'Because, in no other way could the seeds of jealousy and ill-will have been so completely destroyed. But now, the good they have done us, and the kind and noble feelings they have shown towards us, have neutralized the effect of former wrongs.'

'And how beautiful a bond of union,' said Miss B., 'with enthusiasm, is formed between us by our common admiration of those great and generous men who exerted themselves most in this cause, the ornaments of their race, the benefactors of ours! How can we but love all their color for their sakes? And how can the whites feel otherwise than kindly towards a race, in whose behalf were called forth the noblest efforts of the noblest minds which our country has produced?'

'Is there never,' said the elderly gentleman, aside to me, 'is there never any appearance among the blacks of a recollection of their former condition,—any feeling of inferiority?'

Miss B., overhearing him, smiled, certainly with no appearance of conscious inferiority. 'You forget,' said she, 'that none of the present generation have been in the condition to which you allude. Indeed, I think I have quite as often seen slight symptoms of shame on the part of the whites for their former misdoings.'

'But in fact,' said a black gentleman, 'there is scarcely anything of the kind on either side. We are too well familiarized with the present state of things. We are too completely united into one people, and there is no longer any separate interests and feelings between blacks and whites, as between tall and short, or dark eyes and blue, or between men and women.'

'Custom is a wonderful magician indeed,' said the elderly gentleman. 'Still when I recall the days of my boyhood, I am amazed. For though all the blacks had then been emancipated, I well remember I used to be said, that it was impossible they should ever mingle upon equal terms with the whites. It was mingled upon the decrees of fate, that they must be considered fixed as a distinct and degraded race. So universal was this feeling, that I do not see how custom could have done anything but keep things as they were.'

'And so in truth it might, had it been allowed to,' said Mr. A. 'But the work having been begun, as I said before, upon right principles, those principles did not allow those who held them to stop till it was complete. The Philo-Africans, or rather philanthropists, would not rest satisfied with a scanty measure of justice, but continued to urge our full and free admission to all political and social privileges. Great enthusiasm was excited in the cause, and enthusiasm was successfully opposed to prejudice. Many persons made it a point wherever they could find a tolerably well educated black, to introduce him into society. And now was the time for them to do something for themselves; and, in fact, the talents, learning and energy of individuals, not only made their own way to fame or respectability, but shed some lustre on our whole dark race. Our first black President was a man of such distinguished talents, that none chose to risk their own reputation for discernment by not acknowledging it, and African inferiority was heard of no more. In short, after the amalgamation was once begun, it is vain to attempt to enumerate all the circumstances that contributed to forward it.'

'You should not omit, however,' said another of the company, 'that, in this money loving world, cash sometimes balanced color in the accounts current of society, and proved a passport to gentility. Moreover, a few individuals married into respectable white families.'

'Among minor causes of this most happy revolution,' said Mr. W., 'I think should be mentioned, as having had some influence in diminishing the absurd prejudices relating to complexion, the happy termination of the Cherokee troubles, when the faith and honor of our nation were in such terrible jeopardy.'

'And when they hardly escaped without a stain,' said Mr. Y.

'True,' replied a person who had just joined our group, 'even to be in danger is almost a stain in such a case; but let us be thankful that justice and honor prevailed at last.'

To this last speaker, an intelligent looking black gentleman of most dignified aspect, I had presently the honor of being introduced as to the President of the United States.

'The work of amalgamation and reconciliation was a slow one, however,' said Miss B. 'Even when I was a child, I remember one little Charles-ton miss refused for some time to stand up in the same class with me.'

'I remember,' said Mr. A. 'hearing a very respectable old gentleman, and a clergyman, tell of his having once been invited to a dinner party while on a visit to one of the northern cities in his younger days, and afterwards receiving from his inviter a note of apology and explanation, stating how very much distressed he felt to inform him that his mother, an old lady full of old fashioned prejudices, had absolutely refused to sit at table with a negro, and that therefore it would not be in his power to receive him.'

'Is that possible?' said Miss B.

'Fact,' said Mr. A.; 'it took place, I think, before emancipation. I dare say the good lady would have been quite as willing to receive a black bear at her table.'

'And there are still living,' said Mr. H. 'a few old ladies who retain very similar feelings.'

Our conversation was here interrupted by the sound of music. Two ladies, seemingly intimate friends, sang a duet together very charmingly; but she of jet complexion so entirely outshone her fair cotemporary, that if the latter had not been singularly free from vanity, she would not have subjected herself to the comparison. In all the music that followed, the blacks were unquestionably superior, and I remarked that national music at least had gained by the union of the two races. This led to a discussion whether the national character also had not been improved by the peculiar qualities of each supplying the deficiency of the other. We are generally agreed, that in manners at least the whites had gained a certain ease and dignity, which were still, however, more conspicuous in the blacks. Some of the company also were of opinion, that the pugnacious disposition of the former was softened by intercourse with a milder race, and that the benefit was repaid to the latter by the growth of a more active and enterprising spirit among them.

The company soon after dispersed, and I found myself on my way home. Bright moonlight then changing very conveniently into brighter sunshine, I was exploring the city the next morning, without having passed any intermediate night. With enough that was familiar to make me feel at home in my native city, some things looked strange, but nothing perplexed me more than the new names to old places which continually met my eye.—LUNDY PLACE, 'BENEZETT STREET,' 'GRANVILLE STREET,' and many others which have escaped my recollection. At almost every turn, I came in sight of a monument in honor of some worthy, who had been a distinguished promoter of the union; but the names which I had never before heard remain shrouded in that obscurity, in which the names of a dream are so often left. We are sure we should recognize them; if we could but hear them again.—One monument was to JAMES STEPHEN, considered as indirectly a benefactor of this country, since, as the inscription stated, he was 'one of the few who took the part of an oppressed race, while nations were the oppressors,—one who, for a length of years reaching through half a century, devoted himself to their cause.'

Presently I joined a knot of politicians, who were discussing the news of the day.

'What is thought of the proposal for changing the seat of government?' said one. 'Will it be carried?'

'Impossible to say,' was the reply; 'many of the black members, indeed the southerners generally, seem to think WILBERFORCE a more eligible situation than Washington, but the northerners oppose it.'

'What other business is going on this session?'

'Very little. CLARKSONIA will probably be taken into the Union. With what wonderful rapidity that territory has grown up!'

A faint sound of a bell in a distant part of the city now fell upon my ear, which announced, as I was informed, the approaching celebration of the anniversary of the general emancipation. Then followed the firing of cannon, the noise of which awoke me. I started, and found that my black servant had in a passion thrown to the door with great violence. I looked out of my open window, and his passion was explained and excused. I saw a drove of negroes driven by, and the sound I had taken for a bell was the clanking of their chains.

T. T.

FREE AND SLAVE LABOR.  
To the Editor of the Liberator.

Sir—In your paper of the 19th of February, a correspondent gave a number of questions on the subject of free and slave labor. I had hoped that these inquiries would have been answered in your paper before this time, and I still hope that you or some of your correspondents who are better qualified than myself, will reply to them. Every suggestion as to the modes in which the abolition of slavery may be promoted deserves serious attention.

Your correspondent, among other questions which it is not my intention to consider at this time, asks—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?

In attempting to answer this question, I shall take it for granted that slavery is an evil, and that the emancipation of the slaves is a desirable object.—Both these positions I know are denied by individuals at the South, but I am writing only for persons who believe them; and to prove these assumptions would take more time than I can at present devote to the purpose.

Does, then, purchasing any article produced by the labor of freemen in preference to the same article produced by slaves, have any tendency to effect the emancipation of the slaves? I cannot doubt that it has. No one, I believe, will question that if all the inhabitants of the northern States were to purchase articles produced by slave labor, the effect which it would have in producing emancipation would be irresistible. The demand for the produce of free laborers, being very much increased, and that for the produce of slaves very much diminished, slaveholders in every part of the country would have the strongest inducement to liberate their negroes, in order to bring them into the preferred class of laborers. Indeed I have no doubt, that if all the inhabitants of the northern States were to agree to prefer the products of free labor in the manner supposed, and would act in strict conformity with the agreement, the result would be a general emancipation of the southern slaves.

On a smaller scale, the result would be similar. Suppose that only a few hundred persons in Philadelphia or Boston resolve to buy rice, the produce of free labor, whenever it can be obtained: Is not the tendency of this measure to lead some planters to cultivate that article by free negroes, in order to supply this demand?

But it may be said, what can one person do? His buying the products of free, in preference to those of slave labor, can produce no perceptible effect. But this reasoning is not sound. The whole community is made up of individuals. If every individual should always take it for granted, that his own exertions in any cause could not produce any good effects, it is very clear that all works of benevolence, which required a general co-operation, would go on but slowly.

Besides, there is every prospect that so far from any person, who entered upon this cause, being alone, he would soon find himself united with many others. That this result may be confidently expected, will not be doubted by any one who recollects what numbers in Great Britain agreed to abstain from West India productions, when it was supposed that it would tend to put an end to the slave trade. At this very time, too, there are numerous associations in Great Britain of persons who abstain from slave produce with the hope that it will diminish slavery. Societies of the same kind have already been formed in Philadelphia and New-York. I doubt not that there already numbers in this vicinity, who are prepared to adopt a similar course. I have, without making any inquiry, heard of several persons who now abstain altogether from articles produced by slave labor. If the whole community could be brought to think upon this subject, I am sure that large numbers would soon be found ready to prefer the produce of free labor wherever it could be procured.

I am inclined to believe that the establishment of a store in this city, which should vend only free groceries, would meet with a liberal patronage. I hope that some conscientious person will be found to attempt it.

If individuals giving a preference to free over slave produce have but little effect directly on slavery, by diminishing the market for its productions, the efforts made in this mode will not be unavailing.—They will, by directing public attention to the subject, tend to dispense the prevailing prejudices against the African race in this part of the country, and to put an end to slavery at the south, by showing to the planters the conscientious opinions of many persons here on the subject.

I am sensible that I have not done justice to my subject, which I consider one of great importance. I have confined myself to the question, whether the produce of free should be preferred to that of slave labor wherever it can be procured. I have not examined the other question, of equal importance, as to the duty of entire abstinence from all articles produced by slave labor. But I hope, as I remarked in the beginning, to see this question, as well as the

others connected with it which were proposed by your correspondent, answered in some of your papers.

To those who are doubting, whether it is worth while to make any effort on this subject, I recommend the following remarks of the benevolent Clarkson, taken from his History of the Abolition of the Slave Trade:

“It cannot be otherwise than useful to us, to be impressively reminded of the simple axiom, ‘that the greatest works must have a beginning;’ because ought never to desert us in our minds cannot but encourage us to undertake the removal of evil, however vast they may appear in size, or however difficult to overcome. It cannot again be otherwise than useful to be assured (and this History will assure us of it) than in any work of righteousness, however small the beginnings may be, or however small the progress may be that we make in it, we and discouragements we may meet with, no virtuous effort is ever ultimately lost.”

A VOICE FROM BALTIMORE!

Below are the resolutions passed at a meeting of the free colored citizens of Baltimore, held on the 21st ultimo. This is the third expression of their sentiments which the people of color have given within a few weeks, in three great cities, in direct opposition to the object of the American Colonization Society. As long ago as 1818, the colored inhabitants of Philadelphia unanimously protested, in a manly and cogent manner, against the Society as unjust, fruitless and preposterous in its measures; and it is probable that the exigency of the times will induce them, in a few days, to repeat their objections in a public and powerful manner.

The American Colonization Society, then, stands in the same attitude to our colored population, as Georgia does to the Cherokees. It willfully disregards their earnest, unequivocal and reiterated desires; pretending at the same time to be actuated by the most disinterested and benevolent motives; promising to remove them to Africa only with their own consent; yet determining by every artifice to render their situation so intolerable here, as to compel them to emigrate. With such a knowledge of the feelings of the colored people—feelings which ought to be tenderly regarded—will really benevolent men continue to sustain this Society? We solemnly believe that they cannot do it, and be innocent.

Query—Does not justice require those editors—especially of religious periodicals—who readily publish everything favorable to African colonization, to give the sentiments of the people of color on this subject?

ANTI-COLONIZATION MEETING!

BALTIMORE, MARCH 21st, 1831.  
At a respectable meeting of persons of color, convened, pursuant to public notice, for the purpose of expressing their sentiments in regard to the pretensions of the American Colonization Society, William Douglass was called to the chair, and William Watkins appointed Secretary. The object of the call having been explicitly stated, the meeting immediately proceeded to the consideration of the following resolutions, which were unanimously adopted:

On motion, Resolved, That the object of the American Colonization Society, as published to the world, be read to this meeting.

Resolved, That it is the belief of this meeting, that the American Colonization Society is founded more in a selfish policy, than in the true principles of benevolence;—and, therefore, so far as it regards the life-giving spring of its operations, is not entitled to our confidence, but should be viewed by us with all that caution and distrust which our happiness demands.

Resolved, That we are not insensible to the means usually employed by that Society, and its auxiliaries, to effectuate our removal;—that we sincerely deprecate their gratuitous and illiberal attacks upon, and their too frequently exaggerated statements of our moral standing in the community;—that such means are unworthy of a magnanimous people, and of a virtuous and noble cause.

Resolved, That we consider the land in which we were born, and in which we have been bred, our only ‘true and appropriate home,’—and that when we desire to remove, we will apprise the public of the same, in due season.

Resolved, That we are deeply sensible that many of our warm and sincere friends have espoused the Colonization system, from the purest of motives,—and that we sincerely regret their efforts to ameliorate our condition are not more in accordance with our wishes.

Resolved, That the proceedings of this meeting be published in the daily papers of this city, signed by the Chairman and Secretary.

WILLIAM DOUGLASS, Chairman.  
WILLIAM WATKINS, Sec'y.

“The following extract of a letter, from a highly respectable colored gentleman of Baltimore, (received last week,) may appropriately follow the above proceedings. Is it not well written?”

“I had thought of saying something in your paper in regard to African Colonization; but having said much on this subject elsewhere, and finding that all

I could now say, to any purpose, has already been anticipated in your columns, I shall wait the issue of a meeting we purpose calling shortly on this subject. The members of the African Colonization Society know they are acting in direct opposition to our wishes; they know, or they ought to know, that we are not blind to the principles which keep them in perpetual motion;—they know that we have never authorized them to represent, much less misrepresent, our sentiments and interests as connected with their selfish policy—their unwarrantable operations. They know, and the people ought to know, and the people shall know, that we are not ‘begging’ them to send us to Liberia. If we are begging them to do anything, it is to let us alone; it is to lay aside those unholy weapons they are continually wielding against us, and against those who would elevate us to the dignity of men, in the land of our birth, our veritable home. But this they will not do; for they are now about to publish, if I mistake not, 5000 pamphlets to enlighten, more efficiently, the public mind in regard to their labors of love. Their proselyting spirit seems unconquerable. In addition to all they have done, they must publish 5000 pamphlets! Well, I think we should publish 5000 in reply; we can throw a little light upon the subject too. This will be necessary; for I venture to predict that after they shall have done, there will be so great an eclipse of the truth, that a little light, from the proper source, will be indispensable.

“P. S. I must not forget to inform you, that during the visit of the Rev. Dr. Edwards, a Temperance Society was formed among the people of color, consisting of about 200 members! What will the members of the African Colonization Society say to this? Surely, if they are consistent, they must condemn this good work; for all must know that temperance prolongs life, and contributes to the multiplication of the human species; but the complaint is, we increase too fast already!”

A palpable hit. O, these terrible ‘thrusts of ingratitude!’

NO MISTAKE.

The editor of the Southern Religious Telegraph says, we have converted our inferences drawn from his remarks on the danger of instructing the colored population at the south, into doctrines which he abhors as much as we do, and that he is ‘not responsible for those doctrines.’ Our inferences were legitimate; and he is responsible for their results, if we understand the meaning of language. Is he not desirous to perpetuate the ignorance of the black population? Has he not substantially declared, that teaching them to read the bible will be of little or no utility? When he says that ‘it is morally impossible to deliver them from improvident and servile habits and feelings, in a community of white people,’ does he not deny the moral efficacy of the gospel in elevating the human character—in subduing prejudice—in expanding the heart—in levelling the distinctions of pride and vain-glory? Do you really believe, Mr. Converse, that the American people must always be the enemies of the blacks? Do not your doctrines make their republicanism and piety spurious? When you further aver, that ‘plain oral instruction is the most direct way to give the blacks the knowledge of the gospel,’ do you mean to say that that alone is sufficient? That ignorance is the soil best adapted to the growth of piety? That secular knowledge is no help to holiness? That those clergymen, who would not trust the bible among the blacks, are infallible guides to heaven?

THE BIBLE.

It is stated that thirty thousand copies of the Scriptures were issued from the New-York General Tract Depository, in October; most of which went to the valley of the Mississippi, as donations.

We receive this intelligence with lively sensations of joy. The cause of emancipation will receive an immense benefit from this liberal distribution of the ‘Word of Life.’ THE BIBLE—THE BIBLE! how shall we subdue the obdurate heart, and awaken the seared conscience, and successfully impeach the criminal conduct of slave owners;—how shall we operate upon public opinion, and call into vigorous exercise the moral energies of the nation, and establish justice throughout our borders, and break down the middle walls of partition which separate man from his fellow man;—how shall we preach deliverance to the captive, and the opening of the prison door to them that are bound, and transform the benighted and suffering slave into an enlightened and happy freeman, and the haughty master into a familiar friend—how shall we accomplish this, and more, without THE BIBLE? Human legislation—what is it? It is incoherent and contrarious; it justifies in one state or country what it punishes in another; it holds no jurisdiction over the hearts of men; it is capable of disastrous perversion; it is governed by worldly policy; it alters with the fluctuations of society. Take away THE BIBLE; and our warfare with oppression, and infidelity, and intemperance, and impurity, and crime, is at an end; our weapons are wrested away—our foundation is removed—we have no authority to speak, and no courage to act.

We desire to thank God for THE BIBLE. In his Statute Book, in which are recorded all the laws and ordinances, and commandments, necessary to govern mankind.—It is immutable: the vicissitudes of time, the waves of revolution, the explosion of empires, cannot abrogate or change one of its laws. It is impartial: it exalteth the humble and abaseth the proud, it has no respect of persons, it levelleth the vain distinctions of the world. It is of universal application: wherever man is found, or society exists, among all castes, in every form of government, its precepts are obligatory and rational. How terrible are its denunciations against the oppressor: How it detects and exposes the thief, the drunkard, the voluptuary, the impostor! How it puts falsehood to the blush, and unmaaks hypocrisy, and levels pride! What crime does it not punish, what vice not label, what injustice not abominate! How reasonable are its requirements—love to God and love to man! Its spirit is so benevolent, that it would dry up rivers of human blood, and turn the sword into a ploughshare, and break every fetter, and renovate the face of the world, and make earth heaven.

Thanks be to God for the gift of THE BIBLE! Let it circulate as freely as the air we breathe—let it circumnavigate the globe—so shall the nations of the earth be joined in marriage, and the bodies and souls of men be enfranchised, and the wonders of old deemed low to be magnified ‘in every land, by every tongue!’

SLAVERY RECORD.

For the Liberator.  
EXTRACTS FROM A JOURNAL.

I have found, with much satisfaction, many who sympathise with their colored brethren. It is too often the case, that man views his fellow man sick, emaciated, disheartened—untouched; yet there are those who do feel for their misery; who, like the sensitive when touched, shrink at the severe suffering of others. Human nature is a mixture of good and evil, pleasure and pain. We ought to be inclined to make all allowances for it, ne view it on its darkest side; and while we may feel with Thomson, that beautiful and interesting poet of Nature, who thus touchingly describes the misery of some, and the thoughtless, unfeeling gaiety of others—

‘Ah! little think the gay licentious proud,  
Whom pleasure, power, and affluence surround;  
They, who their thoughtless hours in giddy mirth  
And wanton, often cruel, riot waste;  
Ah! little think they, while they dance along,  
How many feel, this very moment, death,  
And all the sad variety of pain.  
How many sink in the devouring flood,  
Or more devouring flame. How many bleed,  
By shameful variance betwixt man and man.  
How many pine in want, and dungeon glooms;  
Shut from the common air, and common use  
Of their grief, or eat the bitter bread  
Of misery. Sore pierced by wintry winds,  
How many shrink into the sordid hut  
Of cheerless poverty.’

We should still recollect, that there are many who do think of all these severe pangs; many who are not ‘gay, licentious and proud;’ many who have pleasures, can think of those (with a decrease of their own) who have none; many who possess power, through the grace of God do not abuse it; many who have property, disperse it, through the same grace, to those who are in poverty; many who feel for all the ‘sad variety of pain that flesh is heir to,’ who would willingly do all in their power to give freedom to all slaves.

White Chimnies, March 9th. We left Fredericksburg before 7 o’clock this morning; rode 11 miles before breakfast; found the land much better cultivated, and much better for cultivation, than from Alexandria to Fredericksburg. We saw some black women mending and building fences, and one ploughing; they make no distinction; the men and women work indiscriminately alike. It appears, with all the talk of their want of ingenuity, &c. they are capable of working well. The houses of owners of plantations are built some distance from the road; the log sheds (for they can hardly be called houses) for the poor negroes, are, many of them, in sight. I observed to a gentleman with us, our barns at the north for cattle were better. Passed to try through several small places. You do not meet, as with us, houses of public worship. They never teach their slaves to read; thus human beings, possessing souls like their owners, living in a christian country, are denied the blessing and pleasure of reading, or even hearing the Holy Scriptures. I cannot but hope there are some benevolent owners, who do devote some of their time to this important subject. They certainly ought to be taught the character of the blessed Jesus; the goodness of God in giving him to live and die for them; his sufferings for our sins; his detestation of guilt; his constant presence, that he sees and knows all they do; his promises of forgiveness to the penitent believer.—If they were properly taught all this, and to pray for the grace of their Heavenly Father for direction, what an incentive would it be to them to be virtuous!

Richmond, March 12th. This is a beautiful place, but the poor slaves take up our attention here, more than any other subject. Alas for them! In most of the stores, the merchants have beds, facing

The blacks. The gentlemen, both here and at Fredricksburg, patrol the streets. It is said if it were not for slavery, Virginia would be the first State in America. Pious, O! ye, who profess to be Christians, America. Pious, O! ye, who profess to be Christians, America. Pious, O! ye, who profess to be Christians, America.

MEANS TO PAY THE CLERGY!

The following (says the Trumpet) is an extract of a letter from a gentleman of high standing in South Carolina. It needs no comment.

While I was at Prince Edward Court House in Virginia, I learnt there was a Presbyterian Society at that place, which owned a gang of Negroes, perhaps 30 or 40—these are hired out from year to year, and the proceeds of their labor pays the Preacher. What do you Yankees think of this?

One of the New-York constables received a severe and probably mortal wound on Thursday, in attempting to arrest a fugitive and runaway slave. The culprit was apprehended.

JUVENILE DEPARTMENT.

For the Liberator.

THE FAMILY CIRCLE.—NO. VI.

Children are excellent Cassists.

Father, said Lucy, 'what was the reason that you would not tell us whether you thought it wicked for people to keep slaves?'

'My dear,' said her father, 'I thought it was more useful for you to think for yourselves, than to decide about it merely from knowing what my opinion is.'

'We have thought about it,' said Lucy, 'and George and I have talked about it a great deal, and we think it is very wicked indeed, and I almost know you must think so too. For we are quite sure that we should not like to be slaves ourselves, and that we should think it very wicked for anybody to make us slaves.'

'And we cannot see,' said George, 'how the masters can have any more right to make the slaves work for them, and mind them, than the slaves, or anybody else, would have to make the masters mind.'

'George and I think,' said Lucy, 'that the fairest way to tell whether a thing is right or wrong, is to think how it would seem done to ourselves.'

'That is a very good way,' said her mother, 'and I dare say, you can tell me where a rule like that is to be found?'

'O yes,' said Lucy, 'in the bible. "Whatsoever ye would that men should do unto you, do ye even so unto them."'

'I hope,' said her mother, 'that all of you apply this rule to your own conduct. It is not merely a rule to judge other people's conduct by, but to act by ourselves. Remember always, that it is wrong to do anything, to any person, which you would not like done to you.'

'I always try to,' said George. 'But I am sure it is breaking that rule, to make people slaves, for I do not believe that there was ever anybody who would like to be a slave.'

'I never heard of anybody who would,' said his father.

'And for people who think so much about their own liberty, as people in this country do,' said George, 'it does seem abominable to deprive others of their liberty.'

'The most like liberty, the slaves ever enjoy,' said his father, 'is when, as is sometimes done, they are allowed to live at their own disposal, and to hire themselves out, wherever they can find employment, provided they carry a certain sum of money to their masters, from time to time.'

'How do they get their money?' said Lucy.

'They are paid for the work they do,' said her father, 'and part of what they earn goes to support themselves, and part they must pay to their masters. Some men have to pay six, some eight, some ten dollars a month, and some, perhaps, more.'

'Why should the masters have any,' said Lucy.

'What right have they to it?'

'It is possible,' said George, 'that anybody would really take away any part of what a poor man had earned by his own hard labor?'

'Why it seems just like stealing,' said Lucy.

'It sometimes comes very hard,' said her father, 'upon a poor woman, with two or three children to support, to have to pay away a considerable part of her wages.'

'It must, indeed,' said her mother, 'for it is only by very hard work that a woman can earn enough to support herself and children, even when she has all her earnings.'

'If a slave did not carry the required sum to his master, he would be punished,' said his father, 'and I have heard it said, and, indeed, it seems very probable, that they are sometimes induced to steal, in order to get enough.'

'How shocking,' said Lucy.

'There are some white persons,' said her father, 'who are supported entirely by what their slaves earn and pay to them.'

'A person here,' said George, 'would be ashamed to have a number of poor men join together to support him, out of their earnings, even if they did it

willingly; but to compel them to do so, is downright robbery, as far as I can see.'

'I would rather work as hard as I could, than live so,' said Lucy.

'I would rather starve,' said George.

'And the masters,' said Lucy, 'cannot have any more right to make the slaves work for them, than to take away what they get by working for other people. It comes to the same thing: It is all a kind of stealing.'

'To be sure it is,' said George.

'Stop a minute, children,' said their father, 'and try to consider the subject fairly. Perhaps you do not fully understand it. Suppose a man had bought another man for a slave, and given a good deal of money for him, would he have a right to do as he pleased with what he had bought?'

George paused a moment, and then said, 'How could that make any difference? Suppose anybody should steal you and sell you, I guess you would not think that gave anybody else a right to buy you, and make a slave of you, and take away a part of every thing you earned from you.'

'No I should not,' said his father. 'But, suppose I was black.'

'I do not think you would like to be a slave any better, if you were black, than you would now.'

'I do not think I should,' said his father.

'So, if anybody really thinks that makes any difference, it is very silly,' said George.

'It is certain,' said his father, 'that nobody would have a right to seize upon me, and make me his slave, nor, of course, to do so to any other person. But, is it equally wrong to keep them slaves after they have been so a good while, and to keep their children for slaves?'

'Why not?' said George; 'it is keeping on in the same wrong thing that was done at first. I do not see but what it is as bad to keep on doing wrong, as to begin.'

'Oh,' said Lucy, 'stealing people away from their homes, does seem worse than anything.'

'Well,' said George, 'it is very wrong to keep people in slavery, and I do not see any use in trying to calculate which is the worst of two things, which are both so bad. If they keep them slaves, ever so long, it cannot give any more right to keep them, than they had at first. And, certainly, stealing the fathers and mothers, cannot give people a right to make the children slaves.'

'Some persons,' said his father, 'give, as a reason for still keeping the negroes in slavery, that, being very ignorant, and, having been always used to be controlled in everything, they would not know how to behave if they were set free. They are afraid they would do mischief.'

'They cannot be afraid of the little babies,' said Lucy; 'so, it is no reason for making any more of them slaves.'

'I know,' said George, 'if I were a slave, I should not think people's being afraid of me, gave them any right to keep me a slave.'

'People also say,' said his father, 'that if the slaves were set free, they would not be so well off as they are now, because they are ignorant, and require to be directed as much as children do.'

'Then,' said George, 'it only shows that they ought to set about teaching them directly, and ought to try to help them along, after they are free. It cannot give the masters any right to keep them slaves. And it must be the masters' fault that they are so ignorant.'

'But, father,' said Lucy, 'would there really be any danger in setting the slaves free?'

'I do not, myself, think there would be,' replied her father; 'certainly not so much as there is from keeping them as they are, because, now they cannot help feeling angry with the people who are so unjust to them. Slaves have sometimes killed their masters to get their freedom.'

'Then, father,' said Lucy, 'you do not think these are good reasons for keeping slaves? And you do think it is unjust and wicked, and that they ought to be free?'

'I do, indeed,' said her father; 'and I think so for exactly the reasons that you and George have given, and I am glad you have judged so well.'

'There George,' said Lucy, 'father thinks just as we do, that the slaveholders are the wickedest people in the world.'

'By no means,' said her father. 'On the contrary, I have no doubt that some of them are very good. If I were to keep people for slaves, it would be very wicked in me, certainly, because I perfectly understand how wrong it is; but, I believe for some of the poor slaveholders, we must make the same excuse that we did for the poor slaves. They do not understand how wrong it is. You certainly see the difference, Lucy, between a person who does a wrong thing, knowing it to be wrong, and one who does the same thing without knowing it is wrong?'

'Yes, sir,' said Lucy, 'but then I do not see how anybody can help knowing that it is very wrong to keep people slaves.'

'Try and recollect, my dear, if you have never heard of good people doing what was very wrong indeed, because they did not understand that it was

The infant C. T. E. whose letter was published in the Liberator of the 26th ult. feels himself aggrieved by the interpolation of the word *indignant*, in the last stanza but one, and enters his protest against this infringement of the right of an infant to express his own thoughts in his own language. He knew the line was two syllables too short, but left it so purposely, that there might be a longer pause, and stronger emphasis on *shall*; meaning, that the loudness of his voice and justness of his cause would bring all the land to his aid.

My voice it shall be heard, &c.

We made the alteration in order to give the line full measure, and on the supposition that the horrors of slavery

Would stir a fever in the blood of age, And make the infant's sinews strong as steel.

BOSTON,

SATURDAY, APRIL 2, 1831.

LYNN.

We visited this flourishing town (village is now an inappropriate term) a few days since, after an absence of sixteen years. It having been recently stated in the Mirror, that when Friend Lundy passed through that place, in 1827, he collected an audience of twenty individuals to hear an address on slavery, we felt desirous to know whether as many could again be gathered for a similar purpose; and, if so, we were ready to take a trip. We went—the little band of twenty had become a thousand—the meetings were large and respectable. A blessing on the good people!

A few familiar faces we espied, on whom time had made some slight encroachments; but the aspect of the town was essentially altered.

Lynn deserves a better panegyric than we can bestow. It is a proud specimen of what free, untiring, patient labor can accomplish. Look at its buildings, spread over a very large extent of ground! there is nothing showy or huge about them—they are, like the people, on a republican equality—nevertheless, their elaborate neatness and excellent condition constantly elicit one's admiration. Look at its population! how indefatigably industrious! how essentially important their contended but really honorable businesses! Where is a more valuable community of men, whether you consult their profession, their character, their intelligence, or their patriotism? *The whole country stands on a better footing for their labors.* These are not the men to be sneered at by a purse-proud aristocracy—O no! Long life and success to them all!

The town has now upwards of six thousand inhabitants. Its rapid growth has not been owing to uncommon natural advantages, or to extraordinary wealth. Perhaps no other place in the Union, with so small a capital, employs so many operatives. The amount of work annually produced must be enormous, which gives a substantial if not a large profit. There are three papers printed in the place (and the fact is creditable to the liberality and intelligence of its inhabitants)—two of them, the Mirror and Record, are neatly printed and well conducted. The Democrat we have not seen; but we are bound to believe that our worthy friend Mudge makes a useful and entertaining sheet, except that portion of it which is filled with Jackson politics.

CORINTHIAN EDITORS,

OR A SPECIMEN OF BROTHER BLOOD, AND PROOF OF THE 'MARCH OF MIND.'

The editor of the Pennsylvania Inquirer bids well to rival the celebrated bean Brammel. A more delicate, sensitive, effeminate personage never soiled his vision by looking at a black man. In alluding to the Marriage Bill, recently before our Legislature, (which has thrown him into hysterics), he uses the following respectful language: 'We should like to see an exposition of the consistency to their partners of the amiable and liberal gentlemen who voted for this bill,—also, a history of their progenitors, and so forth. The passage of such a bill in this country, and with the enlightened views which characterize the times, is to us a mystery, not in the slightest degree developed by the subject of delusion.'

'That a clergyman should not be esteemed capable of judging whether he was marrying two people of distinct colors, or the same, is indeed ridiculous. We should not be surprised if Mr Bigelow has been paying his devotions to some "elegant creole," and has adopted this method of exonerating himself from a portion of the obloquy in consequence.'

As to the slang bestowed upon Mr Bigelow, it is worthy of a Billingsgate backguard, and makes the editor, in that particular, a far more contemptible object than the meanest slave in the republic. Mr B. acted like a man of sense and principle; and his proposal to amend the Marriage Law will make his memory honorably buried, when his witless assailants shall have been fished in oblivion.

The editor of the Philadelphia Gazette must also show his wit and republican feelings on this subject, in the following style:

'A preposterous law was lately manufactured and passed by the sage Legislature of Massachusetts, giving liberty to all white individuals of both sexes, that

may be so disposed, to intermarry with the sable progeny of the Yankee democracy. Whether there requires legislative protection, we are unable to say. But we consider the law bestial and inhuman in all its bearings. We do not believe that the most hair-brained philanthropist—and philanthropy will sometimes be misguided) can sanction such enactments. *Ridicule* is perhaps the only good means wherewith to render such a proceeding unpopular.'

Our friend Willis Gaylord Clark had better attend to his poetical concerns—marry who he can—and let the good people of Massachusetts manage their own matrimonial concerns. 'A beastly law, forsooth! If it be, they you are a brute, and come in for a share of its privileges.'

The editor of the Boston Palladium exhibits his taste and sagacity in a very similar manner—thus:

'We believe man is man, whatever quarter of the globe he may inhabit, and whatever may be his physical formation; but, nevertheless, no one of European origin would wish to assume to himself or transmit to his posterity the flat nose, thick lips, dark skin, woolly hair, thick skull, tender shins, and other physical peculiarities of the African race. Law should combine with public opinion to prevent alliances, the consequences of which are so foreign to our habits and prejudices.'

If 'no one of European origin would wish' to do such a horrible thing as Mr Kingsman names, then why legislate in relation to this matter? 'Law should combine with public opinion'—to take away a right which is inalienable—to make a dark skin criminal.—to stop the flow of affection—and to make a certain class of society odious on account of their color!

Finally—Mr Buckingham, of the Courier, tells his readers, 'if we had been a member of the legislature, we should certainly have voted against the proposition to repeal.' Pardon us, friend B., there is a littleness of mind in this avowal, which we did not believe you possessed. You shall not get our vote, until you change your views; or the law be repealed.—depend on that! The law is a disgrace to the Commonwealth. What right have you, or I, or the Legislature, to make a man's color odious, or to restrict the choice of the people in selecting their own wives? None at all—Nature will have her own way. More next week.

I perceive that my correspondent 'U. I. E.' is slightly disposed to extenuate the conduct of southern men. But I must repeat what I have before avowed in print. I hold no fellowship with slave owners—I will not make a truce with them even for an hour. I blush for them as countrymen—I know not how they are christians; and the higher they raise their professions of patriotism or piety, the stronger is my detestation of their hypocrisy. They are dishonest and cruel; and God, and the angels, and devils, and the universe know that they are without excuse.

For the Liberator.

SONNET.

O PERSECUTION! fearful as thou art,— With scowling brow, and aspect stern and rude, Thy hands in blood of innocence imbrued, Wrung, drop by drop, from many a tortured heart,— Why should we dread thy gibbet, axe or stake? Thou dost our faith, our hope, our courage try— Thou mak'st us valiant where we thought to fly: Who shuns thee, never shall the crown of victory take.

Thy fires but purify our gold from dross; One uncensured, our value now appears, Which shall at interest increase with years; So do we gain by thee, nor suffer loss!

'Twere base to sacrifice the truth, to save Our names from foul reproach—our bodies from the grave.

A petition signed by 121 inhabitants, has been presented to the Assembly of Upper Canada, requesting a stop to the introduction of colored people into the Western District, and that the blacks already settled should be put under perpetual bonds of good security for their good behaviour; as well as all foreign renegades of whatever color they may be.

This is, no doubt, the work of those American whites who have settled in Canada with all their vile prejudices accompanying them.

The whole of the silver furniture of the steamboat North America, consisting of 186 tea spoons, 98 table spoons, sugar tongs, soup ladles, &c. lying at New-York, has been stolen.

Benjamin L. Thaxter of Massachusetts, lately committed suicide by hanging himself at Nashville. It was there as the agent of Mr Joseph Hunt, of Abington, with an assortment of shoes.

The annual State Election takes place on Monday next. Governor Lincoln will probably be elected by an overwhelming majority. There will be hot work in some counties, in the choice of Senators!

A word to the American Spectator next week. Mr Orr will find another thrust of ingratitude on the preceding page.

The communications of 'A Colored Lady of Medford,' 'S. Adrian,' 'Ada,' 'Paul Cuffee,' 'C. D. T.,' &c. are on file for insertion. 'An Eye Witness' next week. 'J.' is in type, but unavoidably postponed.

Accounts from China state, about a million of human beings have perished by the destructive energies of a hurricane, earthquake and flood.

Intelligence of the death of Dr Humphreys at Monrovia, Africa, is received.

LITERARY.

On my departure from Bennington, Vt. in the spring of 1829, the following simple effusion was put into my hands by a young country lad, who was an apprentice in the office of the Journal of the Times.

A TRIBUTE OF AFFECTION.

Fare thee well—thou knowest I love thee, Though misfortune on thee frown,

Though the tempests round thee raging, Threaten to annihilate, And a life of pain and sorrow

Though the flowers which thou hast loved,— Flowers which once were blooming fair,— Now are leafless, drooping, withered,

Though there is no earthly object, Which can thy affections claim,— Though the friends which round thee hover,

We must part—perhaps forever! Wheresoe'er thou shalt be driven,

COMMUNINGS WITH THOUGHT.

Could we but keep our spirits to that height, We might be happy; but this clay will sink

Return, my thoughts, come home! Ye wild and wing'd! what do ye o'er the deep?

Through the bright battle-clime, Where laurel boughs made dim the Grecian streams,

Through the North's ancient halls, Where banners thrill'd of yore, where harp-strings rung,

Through forests old and dim, Where o'er the leaves dread magic seems to brood,

Oh! no, return ye not! Still farther, lo! fierer, let your sorarings be!

Go, seek the martyr's grave, 'Midst the old mountains, and the deserts vast;

Go, visit cell and shrine! Where woman hath endured—through wrong,

Go, shoot the gulf of death! Track the pure spirits where no chain can bind,

Higher, and yet more high! Shake off the cumbering chain which earth would lay

Through eternity!

MISCELLANEOUS.

ALEXANDER HAMILTON.

A great dinner has been given to the Hon. Daniel Webster by several distinguished citizens of New-York, at which about three hundred gentlemen were present.

I should feel that I did injustice to myself, to you, and to the occasion, if I did not speak in commendation of the name of Alexander Hamilton,

When experiments had failed—when the States had been unsuccessfully called on to adopt measures for the maintenance of public credit,

Having agreed upon it, another great work was to be done—to recommend to us its adoption.

At that moment, gentlemen, what was the condition of this city? With no uniformity of commercial regulation; with no public or private credit;

From the Christian Secretary. Extract of a Letter from Mrs Sarah Skinner, to a relative in Hartford, dated

Dear Cousin—I have taken my pen in hand, to inform you that I have just received a letter from my son in Africa.

On the 7th day of January, he says, 'It was my birth day, and I was led to reflect on the goodness of God to me; we had all had the fever

Thus in the short space of five days, I ceased to be a Father and a Husband; coffins enclosed all from within that anticipated domestic comfort;

On the 13th, my wife was seized with a fever of a son, which on the same day was buried by the dear remains of Ann Eliza; and on the same day, I took the parting kiss of the breathless corpse of my dear companion, Eliza; she was buried on the 14th.

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am conscientious that in every step I have taken I have sought the directions of God, and have walked in what I thought the path of duty.

Mrs Skinner was 23 years old, and her oldest child, 13 months. By a postscript to the letter from Mrs S. it appears that Mr Skinner was quite out of health, and unable to finish his letter.

After our paper had gone to press, we received the melancholy news that Mr Skinner was dead.

THE LAW OF LIBEL.

We talk of the law of libel—but where is it? In what page and volume of our statutes can it be found? We have no such law: would to Heaven we had a Draconian law would be preferable to the Charter of Accidents;

Men, not laws, determine what is libel, and assign the penalty. Juries perform the first office; judges the second; and the consequence is, no man can tell beforehand what a jury may do.

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NEGATIVE GOODNESS.

Some people seem to plume themselves upon the notion that they never did any harm, though every body can testify that they never did any good.

Perhaps it was in revenge for this testimony, that the people called Jenkins crazy. History is—she is too much on the side of Jenkins in this matter.

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MORAL.

From the Genius of Temperance. ARDENT SPIRITS DESTROY MATERNAL AFFECTION.

A woman in — was left a widow with a child a little girl three or four years old, of whom her mother was very fond.

In the town of — lives a family by the name of —. From generation to generation this family have been drunkards.

In the town of — lives a family by the name of —. From generation to generation this family have been drunkards.

In the town of — lives a family by the name of —. From generation to generation this family have been drunkards.

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BOSTON... AT NO... M. LEO... No... AT NO... PHILIP... J. HENRY... WILLIAM... THE... God and... in which... a much... the gen... of profes... the crim... every m... the fact... At the p... ordinary... many of... several st... in a co... solemnity... and cross of... In our... pure religi... and sudden... garded, b... why show... All reform... are gene... dom the... series of... harvest... the grow... dusts of... may not... upon the... leavened... one m... obedient... of the t... to, who... or a gre... now be... born in... At an... that in... during... respons... not res... strugg... and te... certain... elicit... duty v... privily... be exp... the off... Rev... religio... cial gr... is no... than s... They... disobe... seem e... If the... friend... that I... and j... elicit... cause... Re... With the e...