

THE LIBERATOR

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THE LIBERATOR.

We hold these truths to be self-evident—that all men are created equal, and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.—Dec. IND. U. S.

EXTRACTS OF LETTERS TO THE EDITOR.

From a gentleman in Connecticut.

The Liberator is edited with great spirit, and, in the main, with a good spirit. I have seen but little, against which I could make a mark of disapprobation. The subject which you have taken up is one of momentous and imminent consequence to our nation and to the world. As to our own country, we can never be at peace within our borders, so long as slavery continues; for many, if not most, of the points at issue between the north and the south, have grown out of the circumstance of slavery, or have been made more serious by the irritable spirit of our southern brethren—a spirit which may be attributed to the relation which subsists between master and slave. And as to the world—we shall do but little for their instruction in liberty, until we have ourselves learnt to pay respect to its first principles.

From another in the same State, a distinguished friend and benefactor of the blacks.

I am very desirous that your sentiments should be known in this community. Your persecutions have been severe; but your courage and confidence in Him who is the refuge of the oppressed, who doth delight to vindicate the righteous, and who pourest contempt upon tyrants, I trust will never be shaken. The cause in which you are engaged is sure to succeed. I rest on this subject without one doubt or fear of the issue, so far as the release of the captives is concerned. I confess, however, that my apprehension of judgment to be revealed towards the oppressor is great. Indeed, if this should not be realized, and if our country be not punished for the crime of supporting slavery, (so far as I can discover,) God must depart from all his former modes of manifesting his abhorrence of oppression, and his determination to punish the cruel and unmerciful. Nothing but speedy repentance, and, as far as is possible, restitution in our case, can avert the vengeance of Jehovah.

I do not, however, despair of a happy result, and that we shall find a power in truth, under God, sufficient to convert this nation on the great question of justice to be done to the people of color.

From a gentleman in the District of Columbia.

Your efforts, my dear sir, in behalf of free principles, are not unappreciated by myself and hundreds of others. You are (and have been) doing yourself great credit, by a display of moral courage, rarely—in this free country too rarely met with. You will not only triumph, in the sense that even the first conception of greatness carries its power and reward along with it, but you will triumph in the estimation of the good, and the wise, and the strong among your fellow citizens. You are not only breaking the chains of the black slave, but also of the white slave—you are teaching the naturally bold, but the practically fearful, to feel their moral energy, and to wish to soar with you above the calculations of a mean and misguided self-love.

The people of the United States, who so fully possess the means of an elevated moral energy, should not allow themselves to become distinguished for a timid and time-serving spirit.

From another gentleman in the same District.

I rejoice that you have got at it. Nail the flag to the mast-head; and if you sink, go down with colors flying!

From a gentleman in Indiana.

Your broad principle is the only true and unerring one. The world—the whole world—is our country; mankind—all the rational family, without distinction of color or place of nativity—are our countrymen. Yes; the language of anerring Pro-

vidence has taught us so. Persevere in the cause you have espoused. All real, unprejudiced, open-souled philanthropists must pray for your success. So far as lies in my power, I will aid and encourage you.

From a gentleman in Vermont.

I believe, sir, that the course you have taken, and the malice and rage which have been arrayed against you in consequence of it, will do more to open the eyes of this nation with regard to the awful evil of slavery, than all that has been down besides.

I have received the Liberator, and perused it with a great deal of avidity. I am glad to know that persecution has not been able to silence your voice. I cannot persuade myself to believe, that your thrilling appeals will fall powerless upon New-England hearts. I shall have totally misjudged with regard to our favored New-England, if, when light has been poured in upon her, she will not have a heart to feel for the poor black man, smarting under the lash of his cruel master.

From a colored gentleman in New-York.

I feel grateful to the Disposer of all events that He, from time to time, calls forth those who, differing from the multitude, feel the colored man's wrongs and the colored man's woes; inspiring them with moral courage to plead his cause, regardless of consequences. As a man of color, I rejoice in your labor—I hail you as a friend.

I am aware, sir, that the avarice and bitter prejudices of the south are arrayed against you and the cause which you espouse. I am aware, too, of that worse than 'time-serving' policy adopted by many, both in and out of the church, at the north, which blinds the minds and blunts the moral sense of some, and deters others from coming out on the side of the oppressed. These view you, and all others similarly engaged, as meddling. Well, if to plead the cause of an oppressed people is called meddling, I plead with God to spare your life, and to furnish you with every requisite qualification—so that you may continue meddling and troublesome too—for truth is always a barbed arrow in the guilty conscience. Do cry aloud, and spare not! O that it may be effectual! If the nation will not waken up to the imperious necessity of banishing from the land, the worst evil exhibited to the eye of God and man among us, I tremble for its fate; for the Lord God omnipotent reigneth.

No doubt that Pharaoh looked upon Moses, when he pleaded for the emancipation of Israel, as meddling; but, notwithstanding the proud monarch and his infuriated people poured contempt upon his entreaties, Israel's God, the never changing friend of the oppressed, demonstrated clearly that however audaciously oppressors may band themselves together, and seek to crush those who dare to oppose, He will break their rod.

Amid all difficulties, you have one source of consolation: the cause in which you have embarked will ultimately triumph—for it is the cause of truth and righteousness. Universal emancipation will be proclaimed and hailed throughout our land and world.

I am pleased with the ground you have taken.—It is high ground, I know; but it is tenable upon every principle of equity. It is the same assumed by Clarkson and his coadjutors, upon which they effected the abolition of the slave trade; and I am pleased to know that it is precisely the ground taken by that numerous host throughout England, who so recently have covered the table of parliament with memorials, prying for the universal abolition of the accursed traffic from the British dominions.—Upon the same principles, the most intelligent among my colored brethren have no confidence in those visionary but popular schemes, which professedly 'have nothing to do with the delicate subject of slavery'; yet this is the very machinery, it is pretended, that will ultimately remove slavery from the land.

Colonization principles, abstractly considered, are unobjectionable; but the means employed for their propagation, we think, are altogether objectionable. We are deprived of our birthright, and pointed by the colonization partisans to another country as a home. They speak of the prejudices which exist against us, as an insuperable hindrance to the improvement of our situation here. We are sickened by the constant reiteration of a 'extraneous mass,' 'African inferiority,' &c. which tend immediately to justify the slaveholder in his crime, and increase already existing prejudices. The Colonization Society never will effect the removal of slavery. The God of Justice will never, in my opinion, let this nation off so easily. It is in vain to hold back. The eyes of all will ultimately be opened to see that nothing but universal emancipation can possibly avert impending wrath.

HISTORY OF SLAVERY IN MASSACHUSETTS.

JUDGE TUCKER'S QUERIES RESPECTING SLAVERY, WITH DR BELKNAP'S ANSWERS.

QUERY 3. Whether it was carried off by Emigrants of American adventures; by what means its declension first began? whether from legislative discouragement, or other causes? and, to what causes its abolition is to be ascribed?

I do not find that European adventurers to Africa, had any other concern here, than to procure cargoes of our rum, to assist them in carrying on their business.

A few only of our merchants were engaged in this kind of traffic. It required a large capital, and was considered as peculiarly hazardous, though gainful. It was never supported by popular opinion; and the voice of conscience was against it. A degree of infamy was attached to the characters of those who were employed in it; several of them, in their last hours, bitterly lamented their concern in it; and the friends of seamen, who had perished by the climate of Guinea, or in contests with the natives, became seriously prejudiced against the business.

Reflecting persons were divided in their opinions on the lawfulness of the traffic in slaves. Samuel Sewall, formerly chief justice of the province, publicly protested against it, and wrote a pamphlet, entitled, 'Joseph sold, a Memorial.' Others disliked it from prudential considerations. Many conscientious persons, who would by no means have engaged directly in the trade to Africa, yet, when negroes were brought hither, had no scruple to buy them; because they supposed that an education in 'a land of gospel-light' was preferable to one in 'heathenish darkness.' They contended that the buying them, and holding them in servitude, might be justified by the example of Abraham, and other good men of antiquity; and as his servants were circumcised, theirs were baptized. Laboring people, of the white complexion, complained of the blacks as intruders; and the vulgar reproached them as the 'seed of Cain,' and sent them back to their own country.

Not much, however, was said in a public and formal manner, till we began to feel the weight of oppression from 'our mother country,' as Britain was then called. The inconsistency of pleading for our own rights and liberties, whilst we encouraged the subjugation of others, was very apparent; and from that time, both slavery and the slave trade began to be discontinued. The principal cause was public opinion; and the present generation, at an early stage of life, imbibed that opinion, which has grown with their growth, and strengthened with their strength.

I shall say more of this, in answer to the 5th query, and will then particularly relate the means by which the trade was prohibited.

QUERY 4. The state of slavery in Massachusetts, when slaves were most numerous? their number when most numerous? their proportion to the number of white persons, at that period?

We never had any thing like a census before the year 1768, and then, being an unpopular measure, it was not very accurately taken. There was another in 1776, and a third in 1784; in all of these, the number of whites stands distinguished from the number of blacks thus.

Years.	Whites.	Blacks.	Proportion.
1763	235,310	5,214	45 to 1.
1776	348,845	5,249	66 to 1.
1784	355,133	4,377	80 to 1.

In 1790, a census of the United States was made by order of the federal government; and the schedule sent out on that occasion contained three columns for free whites of several descriptions, which, in the state of Massachusetts and district of Maine, amounted to 469,326; a fourth for 'all other free persons,' and a fifth for 'slaves.' There being none put into the last column, it became necessary to put the blacks, with the Indians, into the fourth column, and the amount was 600,1. Of this number, I suppose the blacks were upwards of 4000; and of the remaining 2000, many were a mixed breed, between Indians and blacks. If we reckon the blacks at 5000, their proportion to the whites, at that time, was as 1 to 95.

I am inclined to think that slaves were more numerous before 1768, than at that time, because, in the two preceding wars, many of them enlisted either into the army or on board vessels of war, with a view to procure their freedom. One of my informants, Prince Hall, a very intelligent black man, aged fifty-seven years, thinks that slaves were most numerous about the year 1745. What their proportion was to the whites, at that time, I have no means to ascertain; but I think it could not have been more than 1 to 40. I do not make use of bills of mortality in estimating their number in proportion to the whites;

because the blacks were always more sickly and died in greater proportion.

The winter here was always unfavorable to the African constitution. For this reason, white laborers were preferable to blacks; and as whites were more numerous, there was not much encouragement to the importation of blacks, nor were they ever so prolific here as the whites. In the maritime towns, blacks were more numerous than in the country; and I suppose Boston generally contained nearly one fourth part of the whole number of them. Excepting such tradesmen as rope-makers, anchor-smiths, and ship-carpenters, who employ a great many hands, scarcely any family had more than two; some not more than one; and many none at all. In the country towns, I have never heard of more than three or four on a farm, except in one instance, where the number was sixteen, and this was a distinguished singularity. The greater number of husbandmen preferred white to black laborers.

Negro children were reckoned an incumbrance in a family; and, when weaned, were given away like puppies. They have been publicly advertised in newspapers 'to be given away.'

The condition of our slaves, however, was far from rigorous. No greater labor was exacted of them than of white people; in general, they were not able to perform so much. They had always the free enjoyment of the sabbath as a day of rest. A house of correction, to which disorderly persons of all colors were sent, formed one object of terror to them; but to be sold to the West Indies, or to Carolina, was the highest punishment that could be threatened or inflicted.

In the maritime towns, the negroes served either in families or at mechanical employments; and, in either case, they fared no worse than other persons of the same class. In the country, they lived as well as their masters, and often sat down at the same table, in the true style of republican equality.

Persons of illiberal and tyrannical dispositions would sometimes abuse them; but, in general, their treatment was humane, especially if their own tempers were mild and peaceable.

They were never enrolled in the militia; but on days of military training, and other seasons of festivity, they were indulged in such diversions as were agreeable to them.

They were inventoried and taxed as rateable property, but were not so attached to an estate as to be sold with it.

Such of them as were prudent and industrious, purchased their freedom. Some were liberated by their masters; but there was a law against their manumission, unless their masters gave bonds that their estates and heirs should maintain them, in case of sickness or decrepitude, so that they might not become a burden to the public.

Another law forbade them to be out in the streets after nine o'clock in the evening, on pain of being sent to the house of correction. They were forbidden to strike a white man, on penalty of being sold out of the province. The marriage of blacks with whites was prohibited. If the man was white, a fine of five pounds was required of him; and fifty pounds was the fine of the person officiating; but the marriage was not annulled. The intercourse of the sexes was often irregular, but not more so than among the same people in other parts of America. Some of the owners of slaves were careful to instruct them in reading, and in the doctrines and duties of religion; and there have been instances among the Africans here, of persons who have profited by these instructions, and have sustained a virtuous and exemplary character.

COMMUNICATIONS.

EMANCIPATION.

To the Editor of the Liberator.

SIR—How long shall the sons of Freedom weep over the sufferings of their fellow beings, even in a land which calls itself free? Where is the heart that bleeds for the poor suffering slave? Who does not blush at seeing his own species in chains and servitude? We appeal to our Father in Heaven. He will at last appear for us, and bid us arise and be free. No more shall we be torn from home, kindred and friends; no more will the husband be taken from his wife, or the wife from her husband, or the child from its parents, and sold to different masters to endure the cruel lash.

We are happy to find that another free press has arisen in our favor, called THE LIBERATOR. We cannot express the high sense of gratitude that we feel to every champion or friend of universal emancipation, who comes forward, and openly and boldly declares himself on the side of freedom. We have seen some of the first numbers of your paper, which

have highly interested our feelings. Our hearts cannot refrain from leaping with joy and gratitude to the Disposer of events, that he is sending his angels of mercy to liberate those who are in bondage, and proclaiming again the song of Bethlehem, 'Peace on earth—good will to men.' May our hearts respond with the echoes!

From the operations going on in the world, we are led to conclude that the time is not far distant, when Ethiopia shall be free; when the Jew and Gentile shall be no more slaves, either in America, Turkey or Arabia; but all shall enjoy their rights, according to the will of God, who is no respecter of persons.

We are happy to find, that many of our worthy citizens feel more friendly to the cause of freedom than formerly, notwithstanding the restraints of popular opinion. There have been many faithful soldiers, who have stood at their posts to ward off the shafts of the oppressor. Perhaps they had the idea, that they stood the fatigues of the day alone; but we would inquire whether times have altered? In times of old, one honorable prophet in the sight of God thought he stood alone in the midst of his enemies. But, at this time, the Lord is about to show them, as he did his faithful servant, that there are many thousands who have never bowed the knee to Baal; and many will arise to their assistance.

You may be assured that there are many in this place, (where tyranny has tried to raise its head,) whose souls are entirely devoted to the cause, and who are filled with the deepest abhorrence of slavery.

It was for liberty that our fathers fought and shed their blood: Be assured that their blood cries from the ground for vengeance upon those who have dared to stain our banner of freedom with oppression and cruelty.

It is well known that some of our citizens in this place, who stood high in society, (names could be mentioned, if necessary,) were carrying on the slave trade, while with a smooth face they were praying in our religious societies and meetings, and communing at the Lord's table. Look, ye heavens! and be astonished, O earth! and let the world be clothed in mourning on seeing such a fallen race of beings.

Tongue cannot express the joy we feel in contemplating that the time is not far distant, when our colored brethren will be free, without sending them to Africa. We have no doubt that the Colonization Society is a good thing, if it is conducted in a right manner; (1) and it is so thought by many of our enlightened statesmen. There may be some who wish to emigrate to the African shores; but it is evidently in the mind of our Father in Heaven to direct affairs in such a manner that all shall be free in the land of their nativity. The Lord made all people free: He declares that he is no respecter of persons. Who attempts to rise in opposition to the Almighty, if it is not the slaveholder? What was the end of the tyranny of Pharaoh and his taskmasters? Did not the Friend of freedom, overtake them with a flood? What was the end of Nebuchadnezzar? Was he not driven from the face of men? It is useless to make many comments on this subject; but one thing we would notice—that is, a portion of a speech of the late Hon. Bushrod Washington, wherein he represented the colored people as a nuisance in the streets of America. We are sorry that this gentleman went down to the grave before he reflected upon the end of the taskmasters of Egypt. We fear he did not feel like his uncle George, the hero of liberty—or that noble friend of his country, Patrick Henry—or the good Lafayette, the pride of freedom and the wonder of the world. 'In St Domingo,' said he, 'the best aid greatest of men have been sacrificed'—which would not have been the case had they granted the freedom which justice required. This sacrificed, we may rest assured, will be made throughout the world where tyranny prevails.

It is thought, by judicious observers, that when many of our brethren are sent to Africa, the authors or friends of the Colonization Society, finding the climate healthy, will send an agent to get away their lands, which they through hard labor have brought to good cultivation. In this way have the American whites driven back the Indians. At a meeting of one of their agents with a head chief, both sat upon a log. The Yankee kept crowding for more room, until the chief got to the end of the log. He told him he could not make more room, unless he were crowded entirely off. This, he said, appears to be the disposition of your white folk.

There are three classes of people in Hartford—the rich whites, the poor whites, and the blacks. They all have 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. So much for Connecticut liberty and Christian equality.

Hartford, Feb. 18, 1831.

(1) Ay, if it is conducted in a right manner—that is the rh. —Ed.

The Liberator.
THE COLORED POPULATION OF THE UNITED STATES. NO. 4.

In considering the law of slavery in the southern States, I shall follow the division adopted by Mr Stephen, and shall examine this law

1. As it respects the relation between master and slave:
2. As it respects the relation of the slave to free persons in general:
3. As it affects the slave as an object of civil government and protection.

The first division as to the relation of master and slave, I shall exhibit by giving a number of rules, following generally the words of Mr Stephen or Mr Stroud. These rules, which show the general law, will be followed by remarks explaining the exceptions to and modifications of them in different States, where it is necessary.

RULE 1. Slavery is a constrained servitude during the life of the slave.

RULE 2. It is a service without wages.

RULE 3. The master is the sole arbiter of the kind, degree, and time of labor to which the slave shall be subjected.

In most of the slaveholding States, no restriction whatever is placed upon the master's power to compel the labor of his slave. It needs no argument to show, that an unlimited power of this kind is liable to great abuses; that great oppression may be practised by a hard-hearted or unthinking master, or his agents, to increase the products of his slaves' labor where they are in great demand, or where the number of his laborers is too small for the work which his estate requires.

It may possibly be said, that it is not fair to argue against anything from its abuse. But where the abuse is inherent in the system, as an excessive extension of labor is in the case of slavery, it seems to me to afford a strong argument, if not for abolishing the system, at least, for adopting strong measures to prevent the abuse.

The exceptions to the rule to which I have alluded are few. In Georgia and Mississippi, the employing of slaves to labor on Sunday, except in works of absolute necessity, is prohibited, and the offence is punishable by a fine of ten shillings in Georgia and two dollars in Mississippi. A law of Georgia also makes it an offence punishable by fine or imprisonment or both, for the owner to require greater labor of a slave than he is able to perform.

On these laws Mr Stroud remarks: 'The ostensible design of these laws, is to afford protection to the slave. But unfortunately for the oppressed, a single fact proves that the promised good is almost, if not altogether, illusory. It is an inflexible and universal rule of slave law, that the testimony of a colored person, whether bond or free, cannot be received against a white person. It is scarcely necessary to add another word to substantiate the allegation, that these laws of Georgia ought to be considered entirely and unqualifiedly nugatory. By way of illustration, however, suppose a slave, by the command of his master, and through terror of his displeasure and punishment, is discovered, employed on the Sabbath, in the ordinary labors of the field. It may be assumed that the master is apprised of the prohibition of the law. He knows equally well too, that the testimony of a white man only can be produced against him. He will, of course, obey the dictate of common prudence,—a sufficient share of which, for this purpose, every man possesses,—and issue his commands to the slave in the absence of a white man. How, then, can he be convicted of this offence? or in what manner can the law be enforced? It must be a dead letter. It can serve no valuable end. For any benefit it yields the slave, it might as well not have been passed.'

The following is the law of South Carolina on this subject:

Whereas many owners of slaves, and others who have the care, management and overseeing of slaves, do confine them so closely to hard labor, that they have not sufficient time for natural rest: Be it therefore enacted, That if any owner of slaves, or other person who shall have the care, management, or overseeing of any slaves, shall work or put any such slave or slaves to labor more than fifteen hours in twenty-four hours, from the twenty-fifth day of March to the twenty-fifth day of September; or more than fourteen hours in twenty-four hours, from the twenty-fifth day of September to the twenty-fifth day of March, every such person shall forfeit any sum not exceeding twenty pounds, nor under five pounds, current money, for every time he, she or they shall offend herein, at the discretion of the justice before whom the complaint shall be made.'

This law proves that slaves in South Carolina had, before its passage, been made to labor excessively. But the statute, even if it could be enforced, can scarcely be considered as a restriction on the unlimited power of the master; for to compel any man to labor in the field regularly fourteen or fifteen hours a day must be regarded as extreme cruelty and oppression, especially in a warm climate. That this is the case, it is only necessary to consider what is the usual term of daily labor in other places where slavery is not tolerated. The hours of work in

England among agricultural laborers, according to Mr Stephen who had his report from 'two gentlemen of landed property and much intelligence, the one in Cambridgehire, the other in Leicestershire, both experienced farmers on their own estates,' are on an average nine hours a day through the year, viz:

Christmas to Christmas,	7 1/2
Christmas to Lady-day,	7 1/2
Lady-day to Midsummer,	9
Midsummer to Michaelmas,	12
	36

which, divided by four, gives the average of nine.

I have not the means of stating the average of the hours of labor among agricultural laborers in this part of the country, though I should think it did not vary much from that of England: it certainly falls very far short of the fourteen or fifteen hours a day which is licensed in South Carolina.

If we compare these hours of labor with the amount which is exacted of persons confined in penitentiaries, in which we may of course expect that as much work will be required as is consistent with the health of the prisoners, we shall see but little humanity in the statute of South Carolina. Now we find that in the States of Pennsylvania, New Jersey, Maryland, Virginia, and Georgia, it is enacted that the hours of labor of such prisoners, shall not exceed eight hours in November, December, and January, nine in February and October, and ten the rest of the year.

The law of Louisiana only regulates the length of time which is to be allowed the slaves for breakfast and dinner, but not the length of their labors.

P. H.

SLAVERY RECORD.

CLIMAX OF DESPOTISM!

'Rivet firmer and faster the fetters you've thrown Round the form and the soul of the African race; Time's flying with swiftness—the day's stealing on; The spirit of vengeance is coming apace!'

The monster Oppression is ever striving to forge new shackles for the limbs of his victims, and to reduce them as near the brute creation as possible. In no other country is his aspect so terrible as in our own. As his adversaries multiply, his roarings become more furious. At the present hour, in the blindness of his rage, he is ready to give battle to the Union, trusting, like the behemoth, he can draw up a river into his mouth, even though it be a river of blood.

The Richmond (Virginia) Enquirer gives the following outlines of a bill which was put on its third reading in the House of Delegates, and, after debate, rejected by a majority of one vote—58 to 59!! In the debate, and against the bill, the Rev. Alexander Campbell, the great controvertist of Owen, distinguished himself.

'It subjects all free negroes who shall be convicted of remaining in the commonwealth, contrary to law, to the liability of being sold by the sheriff.—It gives the superior courts, as well as the county courts, jurisdiction of all prosecutions against free negroes offending in this manner. It makes it the duty of the commissioners of the revenue to present the grand juries with a list of all free negroes, who shall remain more than 12 months contrary to law. All emancipated slaves, who shall remain more than 12 months, contrary to law, shall revert to the executors as assets. All meetings of free negroes at any school house, or meeting house, for teaching them reading or writing, is declared an unlawful assembly, and it is the duty of any justice of the peace to issue his warrant to enter the house where such unlawful assemblage is held, for the purpose of apprehending or dispersing such free negroes. A fine to be imposed on every white person who instructs at such meetings. It forbids any free negro to keep any dog, unless he be a house-keeper or head of a family; and in no case shall he be allowed to keep more than one dog.'

We believed not one of the religious papers in Virginia published a sentence condemning this wicked effort to prevent the instruction of the colored population of Virginia. On the contrary, the Richmond Telegraph, edited by the Rev. Mr. Converse, advocated the prohibition, so far as it related to instruction in reading and writing. Here is an editorial commentary upon the heathenish suggestions of a correspondent. O monstrous depravity of heart, and cruelty of design! We cannot give vent to our indignation this week, but will pour out a torrent in our next number. The Boston Recorder, last week, republished the paragraph without note or comment—and, of course, approvingly!!! Are we in a Christian land?

'The Religious Instruction of the Colored People.—We would invite attention to the article which we commenced publishing last Saturday, and which is concluded in another part of this paper, on the duty and importance of giving religious instruction to the colored people. To make such instruction effectual to their reformation, the writer shews that the most direct and practical mode, is that of reading the Scriptures to them, and teaching them orally, and even dangerous to the peace of the community, to teach them to read and write, while in their present condition—and that even if they were thus taught—it would be of little or no benefit to them. Few of them would read the Scriptures, unless they regu-

larly received oral instruction, and were carefully taught the great truths of our religion. Like others, they would neglect to make their knowledge improve; and they would be tempted, and might be so for the worst of purposes. The writer shews that this is by no means indispensable, nor even the shortest way to teach them the great things which concern their salvation. The best method of doing this, as he has ably and fully illustrated, is by oral instruction. We hope the length of these essays will deter no one from reading them, and that more, a great deal more attention will be given to this important subject.'

A year ago, in Virginia, a bill similar to the above passed the House of Delegates by a vote of 81 to 80!! In the Senate it was rejected by a vote of 11 to 7; and thus the reputation of the state and nation was saved from infamy.

IMPUDENCE.

The following paragraph from the New Orleans Mercantile Advertiser has a larger amount of brazen impudence than we supposed could be squeezed into so small a compass. It is really amusing to hear the 'canting scoundrel' who wrote it, talk of 'robbing our fellow creatures of their all'—meaning thereby the planters, who have stolen from their slaves liberty, happiness, knowledge, wealth, and every thing blessed and holy in life! Over the losses of such fellow critters we cannot shed a tear; especially when those losses consist in the elopement of their victims.

'It was thought kidnapping was not practised here. To the sorrow of many of our citizens, the contrary is the fact; and not a season of sickness passes, but that twenty or thirty slaves are carried off by steam boats, up the country, and by vessels to the north. We do not charge this upon masters of boats or vessels, for we cannot believe they would act in this manner, but our opinion leads us to suppose that even they, are made the dupes of a set of canting scoundrels, who under the cloak of humanity rob their fellow creatures of their all. This is done too in the face of severe city ordinances, regulating the vessel and general intercourse of slaves on board of vessels.'

REVOLUTIONARY SYMPTOMS.

Our no-danger-from-the-continuance-of-slavery party are requested to read the following paragraph, and, peradventure, they may awake to the true situation of our country:

'We notice in the Southern papers several hints at a dark plot which spread some terror through certain parts of Louisiana; but Southern papers are particularly sensitive on this point, and often omit to notice the occurrences, even when they happen in their immediate vicinity. On this subject we read the following paragraph in the report of the Major General, commanding the army of the United States, to the Secretary of War:—

'In consequence of the application of the Governor of Louisiana, the troops stationed at Baton Rouge, and at the posts within Louisiana, had been directed to co-operate with the authorities of the state in suppressing any insurrectionary movements that might be discovered.—A battalion of the 4th Regiment of Infantry assembled at New Orleans, and made a demonstration along the banks of the Mississippi, which produced a salutary effect.'

From the Genius of Universal Emancipation.
ANOTHER ATTEMPT AT KIDNAPPING!

If the following circumstance will not convince the American people that the Slave trade, as carried on in the United States, is possessed of the same atrocious features that are attributed to the Foreign traffic in human blood, they must, indeed, be blinded by prejudice, or exceedingly averse to reflecting upon the subject.

Sometimes in the latter part of the last month, an attempt was made to kidnap a free man of color, named Benedict Herbert, by a few of the slave traders, (in connexion with a villainous black man,) in Washington. They proceeded to his dwelling, a little out of the city, in the evening, with a considerable number of men, and, after a search, they charged of their. Instead of taking him before a magistrate, however, as they told him they were about to do, they conveyed him on a sedan chair to one of the slave jails, where he was handcuffed with a short chain passing between the wrists, and lodged in the garret of a three story house. He was to be taken southward, with a number of others, the next morning. But, resolving to release himself from this predicament, or perish in the attempt, he tied several blankets and quilts together, with his teeth and hands, (the latter being but a few inches apart,) and fastening the same to a piece of a bedstead, placed across the window in the inside, thus descended, at LEAST THIRTY FEET, and made his escape. When he got about half way down, (as he supposed,) one of the blankets broke, or a knot slipped, and he fell on the pavement, which injured him so much that he is yet very lame.

I have not been able to procure the evidence of white persons, so as to prove the facts here related, as the law would require in a court of justice. The names of the principal kidnappers are therefore suppressed. But I am fully satisfied of the truth of the statement; which I have from the lips of the man himself, upon whom the outrage was committed, and which is fully corroborated by other circumstantial testimony.—He states that the name of the black scoundrel, who assisted in the nefarious transaction, is BEN BELL.

How many poor wretches are abducted in this way. God only knows!—But if Congress do not soon turn its attention to the subject, the members of that body will richly deserve all the opprobrium that a virtuous and truly republican people can heap

upon them. The poor man who now suffers from this attempt to deprive him of his liberty, should receive a pension, for his more than Spartan courage. He says he will faithfully serve a man seven years, who will prosecute the villains to conviction.

From the Genius of Universal Emancipation.

HEAVEN HELP YE. Heaven help ye, Iorn ones! bending 'Neath your weary life of pain; Tears of ceaseless anguish blending With the bitter cup ye drain; Yet think not your prayers ascending, Shall for ever rise in vain! Hearts there are, of human feeling, That have felt your cry of wo; Bear awhile! and soon revealing Brighter prospects with its glow, Light across your night-clouds stealing, Hours of freedom yet may show.

MARGARET.

ERRATUM.

The witty and decent editor of the Camden (S. C.) Journal denies that he advocates 'the rebellious doctrine of nullification.' We did not intend to misrepresent his opinions. Up to the time of making our allegation, we had not seen his cleanly paper, but wrote from misinformation. It is immaterial, however, what the man advocates: the dimensions of his influence cannot possibly exceed those of his sheet. To be the vulgar and cringing apologist for the vices and crimes of southern slaveholders, and the contemner of New-England principles, seems his highest ambition.

As to our 'scandalous and inequitable budget of sedition,' he may 'hand it to the proper authorities as the ground of a prosecution should we ever come into the State, which we are so actively engaged in endeavoring to make another St Domingo,' and tell them that, as soon as we can make our arrangements, we intend removing the office of the Liberator to South Carolina, or one of the slave states, where we can meet the enemy on his own ground. This is too great a distance to fire our cannon: the south gets merely its echoes, when she ought to receive its contents.

We give the following as a specimen of the advertisements of the Journal—though we are unable to copy it in its huge and ugly typography:

EIGHTY NEGROES FOR SALE.

Will be sold at public auction, at the late residence of Baker Wiggins, deceased, near Marr's Bluff, Marion District, on Monday, 7th February next, at 10 o'clock, from 35 to 80

NEGROES,

HORSES, MULES, &c. Conditions cash, or such debts as it may suit my convenience to receive in lieu of cash. RICKS B. WIGGINS, Assignee of Baker Wiggins, deceased.

LEGISLATIVE.

In the Senate and House of Representatives of this State, sundry resolutions have been passed in favor of the American Colonization Society. This same philanthropic and intelligent body, a few days since, refused to pass a vote instructing our Senators and Representatives in Congress to use their exertions for the overthrow of slavery in the District of Columbia! Now, to show their hatred of tyranny, and their respect for the inalienable right of every man, they are called upon to repeal the following scandalous section of the act of June 22, 1786:

SEC. 7. And be it further enacted, That no person by this Act authorised to marry, shall join in marriage any white person with, any Negro, Indian or Mulatto, on penalty of the sum of Fifty Pounds, two third parts thereof to the use of the county wherein such shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid; and all such marriages shall be absolutely null and void.

We rejoice to perceive a growing disposition, on the part of our editorial brethren, to introduce the long-neglected subject of slavery into their columns. The editor of the Boston Christian Register deserves high commendation for the frequency and pertinency of his allusions to it. The last New- Bedford Weekly Register concludes an article on the revolutions of Europe thus:

'We hope the Sun of Liberty will soon arise and shine upon the whole world,—as well upon the enslaved portions of the United States of America, as of the old world. We wish for the prevalence of free liberty; but we wish not for the prevalence of such sentiments as acknowledged the right of a nation to hold in bondage a portion of their fellow-men merely because of a difference in the color of their skin.'

A letter from one of the members of the Ladies' Free Cotton Society, dated 1st mo. 11th, 1831, informs that many articles are now manufactured in Philadelphia, from free cotton, and sold at cheap rates than heretofore. This furnishes satisfactory evidence, will send a demand, sufficient to effect a ready sale, will soon enable the advocates of this cause to come into market upon at least as good terms as others possibly can. Perseverance will certainly ensure success.—Genius of U. Emancipation.

JUVENILE DEPARTMENT.

We have no article on slavery specially adapted to our Juvenile Department this week, and we therefore insert the following poetical effusion on another important subject, from the Harbinger of Peace. It contains an excellent moral, and places the criminality of war in a striking point of light.

THE CHILD'S INQUIRY.

'How big was Alexander, Pa, That people call him great? Was he like old Goliath tall— His spear a hundred weight?

Was he so large that he could stand Like some small steeple high; And, while his feet were on the ground, His hands could touch the sky?'

'O no, my child: about as large As I, or uncle James. 'T was not his stature made him great; But greatness of his name.'

'His name so great? I know 'tis long, But easy quite to spell— And more than half a year ago I knew it very well.'

'I mean, my child, his actions were So great he got a name, That every body speaks with praise, And tells about his fame.'

'Well, what great actions did he do? 'I want to know it all.' 'Why, he 't was that conquered Tyre, And levelled down her wall,

And thousands of her people slew— And then to Persia went— And fire and sword on every side Through many a region sent.

A hundred conquered cities shone With midnight burnings red— And strewed o'er many a battle ground, A thousand soldiers bled.'

'Did killing people make him great? Then why was Abdel Young, Who killed his neighbor training day, Put into jail and hung?

I never heard them call him great— 'Why, no,—'twas not in war— And him that kills a single man His neighbors all abhor.'

'Well, then if I should kill a man, I'd kill a hundred more— I should be great, and not get hung Like Abel Young before.'

'Not so, my child, 'twill never do— The gospel bids be kind.' 'Then they that kill, and they that praise, The gospel do not mind.'

'You know, my child, the bible says, That you must always do To other people as you wish To have them do to you.'

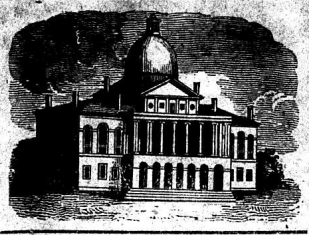
'But, Pa, did Alexander wish That some strong man would come And burn his house, and kill him too; And do as he had done?'

And every body call him great For killing people so!— Well, now, what right had he to kill I should be glad to know.

If one should burn the buildings here, And kill the folks within— Would any body call him great, For such a wicked thing?'

MINOR, (Me.)

C**.



BOSTON, SATURDAY, FEBRUARY 26, 1831.

DEPRIVITY OF PARTY SPIRIT.

Among all the exhibitions of party depravity which we have witnessed, the following, from the Statesman of this city, takes the precedence. The piece is stocked with folly, malignity, falsehood, abuse, and misrepresentation. What relation or parallel exists between the Indian Question and the Hartford Convention, we are unable to perceive; yet this stuff is served up to the patrons of the Statesman as the quintessence of republicanism, and the triumph of sound logic! To stigmatise the defenders of Indian Rights as a political party, is deliberate slander, which any man of decency should be ashamed to propagate. We are out of the arena of politics, and we mean to keep out of it; but the piece in question deserves the indignant reprehension of all parties, as scandalous and insulting.

INDIANS—THE SOUTH.

The prime movers of the Indian plot to kindle a civil war here are the same personages, who were the prime movers of the HARTFORD CONVENTION plot during the late war, the execution of which covered the Republican party with glory, and the federal party with shame and confusion. That these disgraced and defeated politicians should be attempting to make a stir is all natural, for it is hard for those who have been accustomed to do evil, to learn to do well. Our Southern Republican brethren, 'our natural allies' as the orator of Roanoke says, may be agitated by the plots of the Hartford Convention agitators to interfere in their internal affairs, and to slander and misrepresent their views and actions, and no contumacious with the Democratic Republicans of the North, the only persons here, whom they care, or ought to care about. Let our Southern and Western brethren avoid being betrayed by the results and injuries of the federal aristocracy of the North into imprudence, and stand by their political friends in New-England, and we will soon prostrate the influence of the Hartford Convention and Indian agitators, even here in their strong hold, and raise once more the shout of Republican triumph in Massachusetts, Connecticut, Vermont and Rhode Island, as it has been raised in Maine and New-Hampshire.

How different is the spirit manifested in the following pathetic article, from the pen of the editor of the Lyta Mirror!

THE INDIANS.

A cry comes on my ear. Its sound is low, but deep. It proceeds from the recesses of the wilderness, and reverberates from the shores of the Atlantic to the Rocky Mountains of the west. It is the murmur of a once powerful—now an oppressed and injured race. It sounds in the ears of the free people of these United States, and it ascends to Heaven. It calls on every Patriot who loves his country—on every Christian who loves his God—to awake to a deep sense of injury and wrong.

The cry of the Indian is on every wind—the voice of the wronged and the oppressed—the complaining of those who were once the princes of this beautiful land. Yes—the language of Poetry, in this instance also, is the language of Truth. They, who once, with the freedom of the wild deer and the eagle, occupied endless forests—wandered on the banks of unmeasured rivers—climbed mountains, crossed the snow-white insignia of liberty—and slumbered in peaceful glens, where their ear had never been startled by the hostile tread of the white man—They—the God-created Indian and his peaceful family, dwelling in a land which that God gave to their fathers—They cry out on the cruelty and oppression of men, who have lifted the starry banner of Freedom above their native hills—their heart-loved streams—only to trample them beneath the clambering footsteps of their inconsiderate ambition.

This is language which should resound through the halls of our National Legislature—which should be made to ring with awakened energy, like the voice of ten thousand thunders, in the ears of the rulers of our nation—in ears that, listening to the pestiferous patterings of political chicanery, are deaf to cries, that, wearied with years of vain complaint, are going up to the throne of Jehovah for redress.

LEGISLATION.

It is an interesting speculation to estimate how much good might be accomplished, how many popular evils remedied, how many useful hindrances upon national licentiousness imposed, if our legislators and rulers, instead of wasting their time in political broils and severe personalities, were as zealous for the public good, as they are for their own private emolument and boisterous notoriety. Our judgment and conscience have little to do with our politics. We are prone to elect men for our representatives, who have more tongue than heart, more profession than principle, more liberality than integrity. Is it wonderful, then, that legislation has so little efficacy?

VERY SARCASTIC.

A few weeks since, we gave a specimen of the Humanity of the Middletown (Ct.) Gazette, in relation to the poor slaves. We now give a sample of its wit, touching ourselves and the free people of color.

'Mr Garrison, editor of the Boston Liberator, is striving to procure the repeal of the Law prohibiting intermarriage between white and black persons. The Legislature of Massachusetts will probably think it expedient to let the statute alone; but if Mr G. has a penchant, which the law prevents him from gratifying, we doubt not that a special dispensation might be obtained in his behalf.'

DONATIONS.

It is stated that Mrs Martha Stansbury, of Trenton, N. J. relict of the Rev. A. O. Stansbury, has bequeathed one thousand dollars to the Colonization Society. What a pity that benevolence should be duped in this manner! How much better to have left this sum for the instruction of colored children in New Jersey! Alas! how few think of elevating our colored population at home! 'The cry is—Away with them, by fair means or foul! Though nuisances here—ignorant and depraved—they will make excellent missionaries to Africa!'

But here is a better object. Samuel T. Armstrong, Esq. of this city, has recently presented the American Education Society with \$1000. No money could be more usefully applied. Upon this Society we look with the deepest interest, and pray for its success.

THE YOUNG LADIES' JOURNAL OF LITERATURE AND SCIENCE. We congratulate Mrs Spencer on her arrival at Baltimore, safe from the perils of the great deep. Having to our sorrow performed the same voyage, we fully accord with what she has written in her diary: 'The next salt water trip I take, will be by land.'

The January and February numbers of her periodical have been received. The selections are tastefully and judiciously made; the original articles are generally successful; and where there is a failure, it is excusable, on account of the adverse circumstances of a sea voyage, and the necessary haste in getting out her work. We hope her correspondents will be multiplied. Whittier's effusion, 'Adoration,' is appropriate, but we must chide him for an excessive use of a particular figure in his descriptive pieces: 'Are leading upward like the wing of prayer.'

We have no room for an extract to-day. Mrs Spencer has our wishes for the prosperity of her Journal.

Late accounts from Smyrna state, that the Porte has given orders, by a circular, to release all Christians who have become slaves in consequence of the Greek Revolution. Would it not be well for the Christians of this country to follow the example of this Turkish Dictator, in liberating their own bondmen? Is it not humiliating to be taught our duty by the followers of the false Prophet?

POSTAGE. We are glad to perceive that Col. Richard M. Johnson has introduced a bill into the House of Representatives, reducing the postage on newspapers. The whole tax should be repealed; for it is as needless as it is burdensome. It is a shackle which never ought to have been put upon the press. To the credit of the despised but truly enlightened government of Hayti, all newspapers in the republic go postage free.

The Boston Telegraph, of Wednesday, contains a cogent article on the subject of slavery, from the pen of its independent and able editor. It shall appear in our next. With such a supporter, we are willing to meet as many time-servers and popularity-hunters, as can be found from Maine to the Rocky Mountains.

NOTICE.

An adjourned meeting of persons of color in this city and vicinity will be held on TUESDAY EVENING NEXT, March 1, at 7 o'clock, at their School House in Belknap-street, for the purpose of expressing their sentiments on the subject of African Colonization. JOHN T. HILTON, JAMES G. BARBADOS, HOSEA EASTON, THOMAS DALTON, THOMAS COLE, Committee. JAMES G. BARBADOS, Sec'y. Boston, February 26th, 1831.

CONGRESS. In the House of Representatives Feb. 17th, the engrossed bill making further provision for the surviving officers and soldiers, militia, state troops and volunteers of the revolutionary service, was read a third time, and passed, by a vote of 132 to 52, and sent to the Senate for concurrence. The bill makes the relief which it provides, go back and take effect from the first of January, 1830.

The English papers are crowded with accounts of alarms, riots, burnings, trials and executions. The agitators in Ireland were increasing. O'Connell is said to be proceeding to the utmost extremities, without oversteering the line of demarcation between law and rebellion.

The French Chamber of Deputies have passed the project of a law respecting the negro slave trade by a majority of 100 to 6.

LATEST FROM EUROPE.

English papers to the 17th, and French papers to the 20th Jan. have been received at N. York. The accounts from Poland state that the patriots of the people is most enthusiastic. 150,000 armed men, and 200,000 irregulars, were ready to meet the invaders—freedom or death was in every mouth. The liberty of the press had been established. An engagement between the Russians and Poles was reported to have taken place, in which the latter took 1600 prisoners and 6 pieces of cannon.

The Russian Autocrat has issued a Manifesto against Poland, full of arrogant pretensions and sanguinary menaces. Its effect upon the Poles has been to quicken their revolutionary ardor. 400,000 francs have been subscribed in Paris to assist the Poles. Of this sum, Lafayette gave 20,000. Switzerland has effected a bloodless revolution: the Diet has declared each canton at liberty to adopt its own system, and declared the country neutral.

A French army of observation, consisting of 40,000 men, is to be stationed on the frontiers of Italy. An expedition is preparing at Terceira against Portugal. More than 3,000 men are already assembled. The death of Don Miguel is rumored. Persia is deluged up to a horrid civil war. The eldest son of the Schah has revolted.

LITERARY.

CHANGE.

BY MRS ANN MARIA WELLS.

The flowers, the many flowers That all along the smiling valley grew, While the sun lay for hours, Kissing from off their drooping lids the dew; They to the summer air No longer prodigal, their sweet breath yield; Vainly, to bind her hair, The village maiden seeks them in the field.

The breeze, the gentle breeze That wandered like a frolic child at play, Loitering mid blossomed trees, Trailing their stolen sweets along its way, No more adventuresome: Its whispered love is to the violet given; The boisterous North has come, And scared the sportive trifer back to heaven.

The brook, the limped brook That prattled of its coolness, as it went Forth from its rocky nook, Leaping with joy to be no longer pent— Its pleasant song is hushed; The sun no more looks down upon its play; Freely, where once it gushed, The mountain torrent drives its noisy way.

The hours, the youthful hours, When in the cool shade we were wont to lie, Idling with fresh culled flowers, In dreams that ne'er could know reality; Fond hours, but half enjoyed, Like the sweet summer breeze they passed away, And dear hopes were destroyed, Like buds that die before the noon of day.

Young life, young turbulent life, If, like the stream, it take a wayward course, 'T is lost mid folly's strife— O'erwhelmed at length, by passion's curbless force; Nor deem youth's buoyant hours For idle hopes and useless musings given: Who dreams away his powers, The reckless slumberer shall not wake to heaven!

From the Lynn Mirror.

INFANT SCHOOL. A little girl, a member of the Woodend Infant School, in this town, one day brought her money wrapped in a paper, on which were written the following lines:—

Kind Teachers, I have come to pay For learning me to read and pray, Thereby complying with the rule Adopted for the Infant School. Much I have learnt, and yet much more I hope to treasure up in store, And learn to be a right good scholar, Before I bring another dollar.

MISCELLANEOUS.

THE ECLIPSE.

We have not said much against the Eclipse on Saturday, because we hate to be querulous; but our eastern brethren are, as usual, up in arms about the matter—they talk of a convention. Truth to say, expectation was scarcely realized. On such occasions, people now-a-days show a shockingly morbid appetite—they look for portentous signs, for ghastly gleamings of fiery comets, the rushing up, with dire intimations, of the 'northern lights,' and expect to perceive 'Clouds of dark blood to blot the sun's broad light, And angry meteors shroud the world in night.'

We are afraid that these cravings will not be satisfied. Somewhat, talking sentimentally in Europe, says, and says most truly, that, of all objects, the face of a beautiful female is the only one that may be gazed upon without satiety.—We were trying the experiment on Saturday, 'with nose spectacle bestrid,' when a pretty young lady did us the honor to ask to use our 'smoked glass.' She gazed at the sun, and we gazed at her; she satisfied curiosity, and returned the glass—Bless her two black eyes, they had a counterpart, in color, upon the end of her pretty nose, whereupon the fulfilment of a portion of our hope had implanted a stain of its properties, and before we could remove its stain, Heaven can witness, that we had caused to a female, she tripped off with a lightness of foot and heart that we could rather envy than imitate.

That evil propensity of human nature to discover a single blemish among a thousand beauties, was fully illustrated in the present case.—A few young persons, of her own sex, found out the smirch, and stared. Unconscious of its existence, she laid it all to the account of envy, and, of course, considered it a compliment; she stepped yet more buoyant; some of the other sex leered into her face, and, as they passed, muttered, 'how black.' Her self complacency, like a partial moderator, declared that the eyes had it, when it belonged to the nose. On she went, gathering up compliments where censure had been strewed, and she continued in happy ignorance until, perhaps, her own mirror told her the truth. And happy will she be, if at the same time, it be to her mind the notion that 'the medium of observation affects the observer not less than the observed;' and may it not, while it is thus moralizing, also whisper, 'that our vanity too often leads us to believe that the world is laughing with us, when in truth it is laughing at us.'

If these truths are impressed upon her mind, the

Eclipse will not have happened, in vain to her: and in such a hope, our 'smoked glass' has been deposited in the archives of usefulness, having accomplished that at which the press and the pulpit labor in vain.—United States Gazette.

BURNING ALIVE.

A late Montreal paper contains the following account of a distressing calamity which occurred during the last month, at a place not far from the village of St. Eustache, in Canada. The account is furnished by a gentleman, who visited the scene of suffering, shortly after the conflagration which it describes took place.

The fire, which took place at the village of St. Rose, on Monday night, was productive of a scene which seemed to approach the climax of human misery. On my visiting on Wednesday the abode of wretchedness, where the scourge of devastation had marked its victims with a fury so horrible, I witnessed in a small dwelling the corpse of the unfortunate habitant, the remains of whom actually bore the resemblance of a human being who had been roasted alive! The scene was appalling. In a nook at the opposite extremity of the contracted building, lay the unfortunate wife, apparently in the agonies of death: she appeared at this time writhing in torment, but perfectly sensible of the extent of her calamity; the color of her visage was in no wise to be distinguished from that of an African black! Between the corpse of the father and expiring mother sat a fine looking young woman about eighteen, having both her hands nearly burnt off, and deprived of her intellect since the accident; she was characteristically placed in a position so as to prevent a sight of her parents, but from the wistful glances of the unhappy girl, it was evident her mind was not so far alienated as entirely to lose sight of her horrible situation. An old woman was employed forcing a little spoon meat into the mouth of the miserable girl, who appeared quite unconscious of the attention she was receiving. The tout ensemble of the spectacle required nerves of iron to witness with feelings short of dismay. In another house, at a short distance, lay a man, a fourth sufferer: this man appeared but partially injured about the body, but his face, although not burnt so black as those of the habitant and his wife, yet presented a sight most revolting to humanity. His recovery, however, is, I understand, confidently anticipated. Amongst the yet smoking ruins of the barn and stable, I observed the remains of the carcasses of four fine oxen, one horse, sixteen sheep, and one pig; the attempt to save which enveloped four persons in the flames. This horrible catastrophe was occasioned by taking a lighted candle into the barn, which by some negligence, fell from the lantern. No fewer than seven orphans are left to the bounty of a sympathising public by this dreadful accident, whose appeal to every generous breast, it is confidently hoped, will not be made in vain.

BIG DICK.

Richard Seavers, whose death in this city we lately mentioned, was a man of mighty mould. A short time previous to his death, he measured six feet five inches in height, and attracted much attention when seen in the street. He was born in Scotland, and when about sixteen years old went to England, where he entered the British Navy. When the war of 1812 broke out, he would not fight against his country, gave himself up as an American citizen, and was made a prisoner of war. A surgeon on board an American privateer, who experienced the tender mercies of the British Government in Dartmouth prison during the war of 1812, makes honorable mention of King Dick, as he was called.

There are about four hundred and fifty negroes in prison No. 4, and the assembling of him for all sorts of many curious anecdotes, and much matter for speculation. These blacks have a ruler among them, whom they call King Dick. He is by far the largest, and I suspect the strongest man in the prison. He is six feet five inches in height, and proportionally large. This black Hercules commands respect, and his subjects tremble in his presence. He goes the rounds every day, and visits every birth to see if they are all kept clean. When he goes the rounds, he puts on a large basin cap, which carries in his hand a huge club. If any of his men are dirt-drunk, or grossly negligent, he threatens them with a beating, and if they are saucy, they are sure to receive one. They have several times conspired against him, and attempted to dethrone him; but he has always conquered the rebels. One night several attacked him while asleep in his hammock; he sprang up and seized the smallest of them by his feet, and thrumped another with him. The poor negro, who was made a ruler, has been made a ruler every day to the hospital, sultry braised, and provokingly laughed at. This ruler of the blacks, this King Dick, is a man of good understanding, and he exercises it to a good purpose. If any one of his color cheats, defrauds, or steals from his comrades, he is sure to be punished for it.—Boston Patriot.

A Vermont owned a very fine trotter, whose extraordinary speed he illustrated by the following anecdote: 'I was driving him one day in a dear-bone stage, and I overtook a stranger who was walking the same way, and I asked him to get in and ride with me, so he got in, and I spoke to my horse, and he started off at a middling good trot. Presently the stranger asked what grade yard it was we were passing through? Oh, said I, it's nothing but mile stones.—Mass. Journal.

A courtier of the imperial regime, conversing with some ladies, who obstinately refused to share his admiration for Napoleon, expressed his overflowing zeal in rather novel manner: 'Ladies, said he, I have such a perfect confidence in the emperor, that were he to call me knave, I might hardly re-monstrate; but were he a second time to say that I am of an evil conviction, I assure thee thou art a knave!' as I am a man of honor I would take his Majesty's word for it.'

MORAL.

For the Liberator.

However widely the professed followers of Christ may differ in their modes of administering baptism, few reject the ordinance as obligatory, and all agree that its ministration is calculated to impress the hearts of the beholders. As a public exhibition—it is in the highest degree impressive. What a sublime spectacle must that have been to the wondering Jews, when our blessed Lord, with unexampled meekness, consented to be baptized in Jordan, and the Spirit of God, descending like a dove, lighted upon him, and a voice from heaven was heard, saying, This is my beloved Son, in whom I am well pleased!

The following lines are published, rather as a concise description of the ceremony, than as containing any poetical merit. The decorations of fancy can add nothing to the simplicity of a gospel sketch.

THE BAPTISM.

It was a Sabbath morn, surpassing fair; The gorgeous sun rose prodigal of light; Sated with perfume slept the balmy air— For summer noon appeared in beauty bright, And every thing was lovely to the sight: It seemed as if the curse had been revealed, And Paradise to man again in bliss revealed.

A marvellous hush obtained in earth and sky; Scarce was a leaf upon its light stem stirred; And nought came o'er the peaceful sanctity, Save where the notes of early worshipping bird At intervals were musically heard, Or the sweet echo of a distant bell Upon the listening ear in sacred accents fell.

A throng was gathering at the water-side, Of solemn aspect—prompt—dissimilar—vast; Age, with his crutch—Youth, in his blooming pride— Master and servant—sects of every cast: Were hurrying to the spot with footsteps fast: Say, why was that unusual, eager press? What held that mighty crowd in silent breathlessness?

A rite of Jesus was to be performed!— Even as He set th' example, so do they, His true disciples, with devotion warm!— What He commanded, they with joy obey, And follow where their Lord hath led the way! Buried with him in baptism, as a sign Of inward purity and change of heart divine.

And now the solemn services began— A hymn of praise went up to Zion's King; Then with uplifted hands, the reverend man— His soul high soaring on Devotion's wing— Poured forth aloud his fervent offering: 'Strengthen, O God, these converts to thy love— O, Holy Spirit! meet and bless us from above!'

He closed. Another hymn was sweetly sung; Volumed and vast was the symphonious sound; For few were voiceless in that tuneful throng! The pastor then some doctrine did expound, To prove his practice in the bible found; Christ the exemplar, who, in Jordan's wave, To his obedient friends a lowly pattern gave.

Into the stream, with tottering steps and slow, A venerable white-locked sire was led; Time's furrows, broad and deep, lay on his brow— The frosts of eighty years upon his head! He was as one new risen from the dead— A brand snatched from the burning!—But his soul Was now redeemed from sin,—with blood of Christ made whole.

Next followed one in manhood's strength complete— His step was firm, his countenance serene: He once had trod the gospel 'neath his feet, And every bible truth did contravene— His heart so hard, his nature so unclean! But the stout sinner to his knees was brought, And sovereign mercy had his high salvation wrought.

Room for another!—Bold that courage is, And singular that faith, which can sustain A timid woman in an hour like this!— Unshrinkingly beneath the watery plain She sank—nor found the gospel hope in vain; Not many waters could her soul affright, For terror was subdued by holiest delight.

Room for the last!—A gentle, fair-haired child, Full ripe in truth, in years though immature: The joy of heaven beamed in his features mild, As from his liquid gaze he rose—secure Of pardon—all things ready to endure, So he could gain admittance to the skies, The good fight having fought, and won the heavenly prize.

Another song of praise—another prayer, And fervent benediction, ended here The solemn services. With thoughtful air Dispersed the throng—and they who went to sneer, Shed freely many a penitential tear; Pricked in their hearts, more desperate grew the wound, Until through pardoning grace a remedy they found.

FUNERAL THOUGHTS.

BY MRS SIGWANEY.

Come, gather to this burial place, ye gay, Ye of the laughing eye, and glowing brow, I bid you hiebet. She who makes her bed This day beneath the turf with flowers besprent, Was one of you. Time had not laid his hand On dress or feature, nor the tide exhaled, Which fed her jocund bosom, leaving naught For death to do, save what the zephyr's sigh Douth for the flickering taper. 'No—her cheek Shamed the fresher rose-leaf' in her eye was light Which glad hope kindled, in her footsteps grace, Song on her lips, affection in her heart, Like young doves nestling.

—Yet from all she turned,

All she forsook, unclasping her soft hand From fond and weeping friends, with such a smile, As if she was the gainer. To lie down In this dark pit she cometh. And ye ask, Where is the gain? Be silent,—till the dirge Hath poured its sadness, till the hollowed lip Hath of the 'resurrection and the life' Devoutly spoken. Dust to dust doth cling, Ashes to ashes. But ye still inquire, Where is the gain? Go to your homes, ye gay! Go to your secret chamber, and kneel down, And ask of God. Urge your request, as one Who will not be denied. Prevent the dawn, And through the night-watch, seek.

—Then, if ye gain

A faith whose anchor is 'red Calvary's cross, Feel from your breasts a burthen fall, and hear On golden bars a welcome to the sky. Say, will ye wonder that your blooming friend, Though charmed by all the pagantry of earth, Found blessedness in death?

PUBLIC DEVOTIONAL SERVICES.

The following are the judicious remarks of a correspondent of the Christian Register.

'I believe I am not alone in sorrow at the manner in which the devotional services of the Church are treated by many of the attendants in the sanctuary. They appear to think that the sermon is the only part of the exercises to which they need give attention. Now it seems to me, that the members of the Church should particularly engage their thoughts and feelings. If the clergyman is praying for them, they certainly ought to listen in respectful sympathy, and if it be proper that they pray with him, as I think it is, their manner should indicate the deepest seriousness, and abstraction from sensible influences.

The intention to which I allude, is most offensive—during the benediction; because it is then noisy. That the audience should be putting on their surtouts, getting their hats, and opening the parlor doors, while the minister is commending them to the love of God, and the grace of our Lord Jesus Christ, is a breach of decorum, to which nothing but habit could make any person of good manners or religious character insensible, and the habit never could have been formed but by imperceptible degrees. I have sometimes thought that if I were in the pulpit, I could not utter the benediction till the people were in an attitude which indicated some sense of its character, both as a devotional and an edifying act; and I am inclined to believe that if ministers would adopt this practice, and wait till the people are still, an entire change might be effected. At present, it is not unusual for the benediction to be pronounced in the midst of such a general movement, that it is impossible for one at a little distance from the pulpit to hear what it said.'

From the Lynn Mirror.

THE THEATRE.

Master Burke, the dapper play actor at the Tremont Theatre, Boston, is all the rage. If our young men would give their theatre money to self-education, we should see much improvement in the moral state of society here. They are going, in parties of ten, twenty, and even forty, a distance of ten miles to see a strolling play actor, (talented, I grant,) or our Literary Societies, our Lyceums, and our Library are neglected. When Mr. Lundy lectured here, two years ago, on the emancipation of the slaves, he had not twenty hearers; yet Mr. Lundy is a martyr in the best of causes.—Setting the money which goes from Lynn to the Tremont Theatre every year, at \$1,000, the amount in a few years would pay out town debt, remove the Town House, enclose our Common, and plant it with trees. What young man in Lynn would not feel proud, in coming days, to be able to say, as he promenade the enclosed green, with his wife and children on either arm, 'I helped to do this in my youth.'

A YOUNG MAN OF LYNN.

He who receives a good turn should never forget it; he who does one should never remember it.

Charron.

Pride is as loud a beggar as want, and a great deal more saucy.—Saville.

How much more anxious men are to live long than to live well!

A Kentucky editor of notes, in speaking of a contemporary in his neighborhood, describes him as one who, for the last ten or fifteen years, has been uttering falsehoods out of every pore in his hide, and who never sits down to write without having a swarm of palpable and visible lies buzzing around his ears, and setting upon it like a cloud of summer flies—who, when he attempts to reason, ambles but poorly; but let him once get fairly mounted upon his hobby of blackguardism, and away he goes like a Lappin witch astride a broomstick.