

Boston Mass
The Liberator



THE LIBERATOR.

VOL. III. WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. NO. 44.
BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND. [SATURDAY; NOVEMBER 2, 1833.

THE LIBERATOR
IS PUBLISHED WEEKLY,
AT NO. 11, MERCHANTS' HALL.
WM. LLOYD GARRISON, EDITOR.
TERMS.
Two Dollars per annum, payable in advance—
if not, the end of six months—\$2.50 at the expiration
of the year.
All letters and communications must be post
paid. The rate is imperative, in order to shield us
from the frequent impositions of our enemies. Those,
however, who wish their letters to be taken out of the
office by us, will be careful to pay their postage.
Agents who act for the Liberator are authorized
to receive subscriptions for the Liberator, and to
send them to us for either public sale, or
payment being secured, a sixth copy will be ad-
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New yearly subscribers will be received for the
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of his friends, and under the conviction that the public were ignorant of the existence of this dreadful evil, he published a book containing a statement of it. This caused violent opposition, and received a flat denial of the truth of his allegations; indeed so virulent and vindictive was the hostility he encountered, that he went to his grave with his days embittered, and not shortened by it. But before this, these two Ladies, who had believed his report, and participated in his painful concern for the poor Slaves, when this diabolical attempt was to be thrown upon his testimony by those concerned in the West India contract, insisted upon the facts so positively denied, rested upon his own unsupported testimony, and whether in a Christian country, these things could be totally unknown, and whether his conversation had been called forth and no effort made to better the condition of the miserable slaves? He replied, there was a people called Moravians, to whom they were as well known as to himself, for they also had been eye-witnesses of these things, and had, with much sacrifice and personal exertion, succeeded in establishing a Mission in some of the Islands to instruct the Negroes in Christianity, and that there was in London, the gentleman who had the contract and oversight of this business; this individual was invited to B—, he came and confirmed the statements made by Mr Ramsay, but sickness was upon him, and he died shortly after, the respectable witness was Mr. L—, a Moravian Bishop. Shortly after this transaction, one of the Ladies married Sir Charles M—, who was in Parliament, and as her mind was ill intent on the tales of woe which she had read, she believed she took an early opportunity to implore her husband to become the advocate and defender of the poor slaves, in the House of Commons. This she declined doing personally, as a public speaker, and was well aware of the opposition such a measure would provoke from a widely extended portion of society, interested in silencing the investigation, and that few would choose to risk their political reputation by bringing forward so unpopular an object; yet, to ensure its success, she proposed to a person of talent, entering into public life, and still free to exert his powers on any subject which he might prefer. She urged him to seek for such a person, and he was led to cast his eyes upon Mr W—, (the revered champion of the slaves.) He was then a young man, but had given indications of his good sense, eloquence and public spirit, and to him the business was proposed. He listened, he sought information, he weighed evidence, he made acquaintance with Clarkson, and other friends of humanity, and finally devoted himself to the righteous cause, faithfully, and to a certain extent successfully, he has advocated the cause thus committed to him, every one knows.

Another able, but more recent, pleader in the House of Commons, and how powerful slavery, we are confidently assured, was led to this dedication of his powers, by the dying plea and entreaty of a female relative of remarkable piety and rare mental endowments, who implored him to exert his strength, to remember the poor slaves.

Let none then despise weak instruments, or the day of small things;—and now, with regard to its being unbecoming to join in these Associations, it can only be so when they are conducted in an unbecoming manner; but whilst pity for suffering, and a desire to relieve misery, are the natural and allowed feelings of women, surely to commemorate the slave in his bonds, and to endeavor to loosen them, cannot be deemed unbecoming; nor is it unbecoming to feel yet more acutely for the deep degradation of our own sex under this dreadful system, for the exposure of their persons to the degrading and degrading nature of their untaught minds to the more awful contamination of licentiousness in its most debasing form, which even leads its captives to glory in their shame. Surely those who engage well in the cause of humanity, and who behold so large a number of our own sex helpless victims alternately to cruelty and lust,—as women we must feel, and feeling, we must endeavor to succor; and the more we endeavor to succor, the more we shall be led to the abolition of the trade, which appears to us most suitable to our respective conditions; and we would ask the candid and unprejudiced whether there is anything unbecoming in the endeavor to procure the emancipation of our fellow creatures, and setting the example of giving the preference to the produce of free labor over that which is the fruit of the unrequited toil of the slave? Is there anything unbecoming in the efforts of an Anti-Slavery Unitarian, in which no books are placed that have not undergone the examination and received the approval of the Committee, who then allowed their instructions to be printed, and in which we are desirous to read them; or in expending a part of our funds in printing and in circulating in our neighborhood, Tracts, which have received the same examination and approval,

and which we think calculated to excite inquiry and impart information on the subject of slavery, of whose worst features so many persons in this country remain, as we believe to this day, in actual ignorance? Is there anything unbecoming in meeting, at different times, in each others' houses to read the Anti-Slavery Reporter, or other publications calculated to acquaint us more fully with the general state of feeling on this important subject, and the measures adopted by the Friends of the Negroes, to better their condition? Is it unbecoming for the Christian mother to engage to train up her children in love to the great family of mankind, teaching them that 'God has made of one blood all the nations of the earth,' and commanded all to love their brethren; that he has appointed but one Redeemer, in whom there is no distinction of 'bond or free'; has sent one Gospel to all, and one Spirit to sanctify every fallen creature of the race of Adam; and that, when he has made no distinction, we cannot safely make one: is not this rather to inculcate 'peace upon earth and good will to men,' than besides these now enumerated there is but one other object to which we engage ourselves, and that is to use the influence which we have in our hands, to secure that we may afford us, in inducing our male friends perseveringly to petition the Parliament not to lose sight of the obligation to remove this dark stain from the code of free and Christian Britain, that the voice of the people may be heard, and that the attention of Statesmen may be fully given to this important concern. We are aware how much more easy it is to draw than to retrace our steps when we wish to return to a better state; yet, the removal of a long established evil does always, in its complicated bearings, involve considerable perplexity in order to deal justly by all in any way perturbed in it. We would not, therefore, that our most strenuous exertions on behalf of our solicitude may never be lost sight of by the Legislature, until they are reinstated into what we conceive a free and Christian Country, must deem the indelible fights of human beings.

The Female Associations have not, however, prosecuted their unobtrusive labors without meeting opposition, and suffering (perhaps unintentionally) the most severe rebuffs. In the first place, charged with being adverse to all plans for ameliorating the condition, and gradually, through the means of Christian education, of elevating the Negro character. Whoever hears this has been thought to express, we declare it to be a mistake for, collectively and individually, we rejoice every effort that is made to lighten the burdens of slavery, and, most of all, in loosening the fetters of ignorance which hold the souls of the poor; we come every hand employed raising the flag of the Saviour, who alone can best liberty upon the soul, even when the body is bound in misery and iron; but we would not that we do continue to deprecate exertions which are limited to amputation merely; nor can we be satisfied with any substitute for the object which the benevolent friends of our race have in view. We would not that we should be content with the duty of our duty of our duty, might have the ill sanction of 'this saith the Lord'; yet, no further instruction, we have feared impression left upon the mind would prove too slight to enable those who are thus retrained, amidst the temptations and drudgery practices incident to the condition avarice. Another fear has also arisen, lest such the removal of the commandment of the Lord, would subsequently be plied in a situation where it would scarcely induce to obey them, we should be adding misery, by giving them the knowledge of the Divine Lawgiver's retributive duty of our duty, while we are withholding them the power to perform it. We allude the Decalogue, and especially to the commandment, 'we might say to the slave, we have heard, and intend to obey; but for the Sabbath to be kept holy by those we would call to labor on that day, unless we endure the alternative of starving;—we have no other alternative, unless we dispense with the fruit of their labors, but that is afforded amidst the riot and tumult Sunday market; and to this state of the exceptions are, we fear, very rare;—how is the child to render the parent upon he is compelled.

*The same Divine commandment sent forth St. Paul as the Apostle of the Gentiles; Philip, by special direction, to proclaim the Gospel to the Ethiopian.

†Oh that all those engaged in the Christian instruction to the slave, were as interesting, in demanding from the Pass an unequivocal promise that they would not be separated from their slaves; that they would spare for the benefit of their slaves, that they would be taught to love him, and obey his commandments. Until the day of the Christian instruction will be rewarded.

led to inflict personal chastisement?—and how can the sanctity of the marriage tie be respected by those, amongst whom it is so little encouraged, or its obligation enforced? Even a higher degree of Christian education—however morally and intellectually beneficial to the degraded Africans, as tending to elevate them to some participation of the privileges of rational intelligent beings—is yet, we conceive, but a poor equivalent for the wrongs they have received at the hands of those called their owners, since it is a favor which any moment be withdrawn, at the pleasure of their masters. But while we thus endeavor to point out how far short all these plans fall of the object at which we aim, and repeat that, as a compensation for retaining the dreadful system of Colonial slavery, we never can accept them, nor unite in sanctioning those most unhappy beings for the satisfaction of their natural rights as men, and as indicating some sympathy and compassion, however tardy, in the deep debasement of the oppressed Africans, we hold them as the evidence of a better love of feeling than we have in them, we wish them success, and both collectively and individually have, according to our ability, aided many of their funds; always reserving to ourselves the right of insisting that *antislavery and emancipation* are points far distant, which must not be confounded with each other; and entreating those in whose hearts there have been awakened any feelings of compassion and justice towards the slaves, not to be deluded, nor seek to satisfy the clamors of conscience by the fallacious notion that, in assisting to educate the Negroes, they have done all that is required of them. Let education go on! let the rights of the oppressed of Christian instruction be opened, and may they all fertilize the moral desert; and may they all, in making known the word of God, bring light into the darkness, the gross education be considered only as a preparation, a preliminary to emancipation; may the Legislature shall see fit to grant the boon.

[For the Liberator.]
AUGUSTA, (Me.) 21st Oct. 1833.
MR. WM. LLOYD GARRISON,
SIR,—Although personally unknown to you, we have taken the liberty to address you as an ardent friend to the cause of humanity, and a decided and uncompromising enemy to human slavery. In common with yourself and many others, we feel a deep interest in the moral condition of the slave population in the United States. The principles of immediate abolition, which you are so zealously advocating and maintaining, have our cordial support. In this town the friends of general emancipation, are neither few nor small. We contend for the universal freedom of all, both of body and mind. We advocate the justness and expediency of immediately emancipating the slaves, from a bondage, as cruel and unchristian as it is contrary to the soundest principles of morality and the plainest truths of the Bible. We have witnessed, with sincere pleasure, your praiseworthy exertions in a cause which calls so loudly to the assistance of philanthropy, to aid in eradicating an evil, which if continued, will, in all human probability, be the means of destroying the peace and happiness of our common country.

The cruel and unholty prejudice existing against the colored people, is well worthy the attention and efforts of a true friend to equal rights and privileges. As well for ourselves, we have no hesitation in declaring that, if they are given rise to it are decidedly unjust, and unworthy the least consideration.—that they are founded in pride, and supported in obstinacy, and held to out of motives of long-established and unrighteous prejudice. We ourselves are young men, just entering on the business of life, and we feel under imperative obligations to render every assistance in our power, to remove the fetters which so cruelly bind both the bodies and minds of a large portion of our fellow countrymen. But our object in writing at this time, is not so much for the purpose of making known our own opinions on this important subject, as it is to state how far we are pleased to observe, that the exertions of the friends of the 'American Colonization Society,' are viewed in this place. It will be recollected, that a lecture in favor of the Colonization Society, was given in this place, by one *Cyril Peart*, last fall. The decided and triumphant manner, in which you have advanced your arguments, and faithfully exposed the hypocrisy of that Society, placed him and the Society he advocated, in no very flattering situation. His efforts to promote the Colonization Society, at that time, were as futile as

his arguments in its favor were deceptive and unsatisfactory. From the success the 'sub-agent' met with at that time, it might have been supposed, that he would have carefully avoided annoying the good people here, with any further interpretation of the views of the colonizationists. But not so thought this worthy defender of colonizationism—not contented with this failure, he concluded to make another attempt, when he would not be likely to come in contact with one who was thoroughly acquainted with the wickedness and depravity, which lie concealed under the garb of philanthropy and benevolence in this Society. While you were absent from the country, agreeably to previous notice from the pulpit and press, a large and respectable audience assembled to hear from him an appeal to the feelings and pockets, in behalf of the Colonization Society. But a more disastrous result can scarcely be imagined: it was even a defeat more disheartening, if possible, than the previous one. His appeal was almost totally disregarded, and our champion left town with pockets almost empty as they were on his arrival. Indeed it is said, that the collection taken up, was barely sufficient to defray his travelling expenses from Portland, a distance of only sixty miles. Shortly after this, the public was again informed, that Mr. Thatcher from Boston, Editor of the *Mercantile Journal*, &c. &c. would lecture in favor of the Colonization Society. Much was expected from Mr. Thatcher. A numerous audience attended at an early hour, and listened with much gratification to the *eloquence* of an extemporaneous discourse of about two hours in length. At the close of his remarks, an intelligent colored man, Mr. J. T. Carter of this town, arose, and in some very pertinent enquiries and observations, which elicited much applause from the audience, completely answered his arguments, and he left the place with as few laurels as did his less eloquent antecedent Peart.

The open and decided friends of general and universal emancipation, have increased in proportion to the amount of correct information which has appeared in relation to the policy, cruelty, and wickedness of human slavery. The friends of immediate abolition, hope ere long to be able to establish a Society, which will not temporize with slavery—a Society which shall have for its object, the promotion of the welfare of the people of color; which shall endeavor to elevate the character of the colored population, by disseminating useful knowledge among them. We are willing to contribute what lies in our power, towards removing the sinful prejudice which is now entertained against the people of color, and every effort which is sanctioned by humanity, and religion; to hasten onward the emancipation of the slaves, we feel bound to support. Our numbers here are principally young men, although we are not destitute of the assistance of many, who, with sound sense and good information, unite the experience of years. Should a Society be organized here, we will, if agreeable, favor you with any information in regard to its character and operations, which will promote the holy cause in which we feel deeply interested.

With much esteem,
Your Obedt Serv'ts,
EMERY BROWN,
LOUIS O. COWAN.

[For the Liberator.]
FRIEND GARRISON,
My heart leaped for joy on seeing another 'sign of promise,' which is contained in the following editorial article contained in the *Jefferson* (N. Y.) Reporter of Oct. 15. Having been for some time past a reader of that paper, and having observed the manner in which the fearless and independent Editor treats a kindred subject, I am sure he would also find himself 'at home' upon the subject of abolition. You will perceive that he promises his readers more upon the subject hereafter. He has started fair, and he will be 'like a light shining in a dark place, giving light to all around.' I send you the article, presuming that you will be pleased to insert it in your paper, and that you will also extend to him the right hand of editorial and association fellowship. Yours truly,
B. C. B.

'THE LIBERATOR.'
WILLIAM LLOYD GARRISON, Editor of the Liberator, printed at Boston, Massachusetts, has spent some time in England, where he has succeeded, as it appears, in convincing the British nation, that our American Colonization Society was originated by Slaveholders for the purpose of perpetrating slavery in these United States—that its principal re-

to be loudly and universally expressed to the public, (extracts from which are placed in another column), he states that he is 'quite anxious to ascertain public will consign it to oblivion by abstaining from a purchase of the pestilent stuff, and so forth.'

The address asserts, as an evidence of the iniquitous intention of the Society, and in answer to the charges of the Liberator, that the Liberator's first Secretary said—'The nearer you bring the brutes to the condition of brutes, the better you give them of possessing their apathy.'

Mr. Garrison may calumniate Mr. Garrison as a man who has devoted himself with the zeal and disinterestedness of the Apostle to the liberation of the colored people. He may also calumniate Mr. Garrison as a man who has devoted himself with the zeal and disinterestedness of the Apostle to the liberation of the colored people.

THOMAS PRICE, Fresh Street, Kingston, June 14, 1833.

LEWIS OUTRAGES AT CANTERBURY! THE GREAT SINS OF SLAVERY RE-EXEMPLIFIED!

A reputable minister of the gospel has just called on us to make a list of the names of the persons who have been guilty of the most heinous crimes in connection with the slave trade.

Restrain your feelings, reader! This is not a time for tears.

A few days since, one of the scholars was seized suddenly ill—Pears were entertained for her life. A physician was called; and when administered to his sick fellow creature, he said, 'You need not send for me again—for I shall not come if you do!'

This merciful detestation which a kind hearted man would manifest respecting a diseased brute—should be mourned by the Christian community.

Mr. Garrison has refused to sell any medicines to Miss Crandall!! We have not met yet.

A company of microscopists is at this moment engaged in a study, which will, it is thought, demolish the building in which the school is kept! It is feared that the villains will be a race of less of life, as they are of proportion.

Is it reserved for these things occur in a Christian America? Is it reserved for the heathen Pagans to behold them, in the light of the gospel? Shall we behold the light of barbarity, of savage cruelty?

Is it reserved for the widows and orphans, the death plunge of the sea, the death of the wretched of the Ganges, when millions are permitted in a land of Bibles, of sanctuaries and of prayers?

Is there no justice under the sun? Merciful Father of all! spare, O spare, this guilty nation! Let her not perish beneath the deserved imprecations of thy wrath—Emancipator.

—Theodore Frelinghuysen.

BOSTON SATURDAY, NOVEMBER 2, 1833.

Kind Patrons! behold our situation! We are not, as yet, beyond. Send us our money, or you may receive in return the pleasure of seeing them.

ELIAS B. CALDWELL.

This individual, it is well known, was the first Secretary of the American Colonization Society, and one of its most ardent supporters.

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Right education and knowledge should teach the legitimate slave fortitude, and the advantages of submission, duty, and fidelity; and above the unalloyed and unadorned truth, should have been ordained this tint, or for its being obnoxious to those who have been created with a different color, or with a different mind.

Intellectual and moral improvement is the safe and permanent basis, on which the arch of eventual freedom, for the colored Africans may be gradually erected. Let the education work be commenced by instructing such of the holders and overseers of slaves and their wives and daughters, as have hitherto been deprived of the blessings of education.

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ANOTHER SPECIMEN!!

To the Editor of the Liberator: The following, which was received through the Post Office a few days since, may be published in the Liberator, if you think proper. We wish to have it come before the public in order to show the opposition of certain white persons to the emancipation of their colored brethren.

The following was on the outside of the letter: To P. M. to be forwarded to the Liberator.

An explanation of the foregoing may not be out of your readers. It is well known to those who have perused the Liberator during the past year, from the facts given in the 2d No. of the present volume, that a colored man named R. F. was formerly a student in the Wesleyan University, and that he was under the necessity of leaving it (the university) on account of the prejudices of certain students.

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PITTSBURGH, (Pa.) Oct. 12, 1833.

I am requested to advise you of the formation recently of the Pittsburg Anti-Slavery Society, and to express to you the wishes of the Society that the fact of its being in operation should be announced in the Liberator.

We have recently been favored with a visit by Professor E. Wright, who lectured twice to crowded houses. The impression made by him will, I trust, be durable. We are awaiting the arrival of some subject, and ere long shall give an expression of opinion of sound character on the question of emancipation.

With great respect, your obt. servt. Wm. Lloyd Garrison, Esq.

ANDREW T. JUDDSON, DEPUTY SHERIFF OF WINDHAM COUNTY, in behalf of those zealous patrons of colored schools, those plain, independent republicans, those high-minded patriots, those practical Christians.

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Wanted: A colored boy, from fifteen to seventeen years of age, who can read and write, and is willing to be sent to the printing business. Apply to L. W. KIMBALL, No. 8, Franklin Avenue, October 26, 1833.

LITERARY.

[From Blackwood's Magazine, for August.]

WOOD-WALK AND HYMN.

BY MRS. JERMAN.

Move along with shades In gentleness of the gentle hand Touch-for there is a spirit in the woods.

WORDSWORTH.

Father.—Child.

Child. There are the aspens, with their silvery leaves Trembling, forever trembling! though the lime And chestnut boughs, and those long arching aspens Of eagle-hill, hang still, as if the wood Were all one picture!

Father. Hast thou heard, my boy The peasant's legend of that quivering tree?

Child. No, father; doth he say the fairies dance Amidst the branches?

Father. Oh! a cause more deep, More solemn far, the rustic doth tell; To the strange restlessness of those wan leaves! The cross, he deems, the blessed cross, whereon The meek Redeemer bowed his head to death, Was framed of consecrated wood; and since that hour, 'Through all its range, the spirit's seat down A thrilling consciousness, a secret awe, Making them tremulous, when not a breeze Disturbs the airy thistle down, or shakes The light lines of the shining grass.

Child. (After a pause.) Dost thou believe it, father?

Father. Nay, my child, We walk in clear light. But yet, even now, With something of a lingering love I read The characters by the forest's side, stamped on the reverential soil of man In visionary days; and these brown marks On the fair forms of nature. Many a sign Of the great sacrifice which was on Heaven, The Woodman and the Mountaineer, and the Ox, on herb and flower. And be it so! Thou do not wisely, that, with hurried hand, Would place these salutary fancies forth From their strong soil in the peasant's breast, And scatter them about the mountain's breast, As worthless weeds—Oh! little do we know When they have soothed, when saved!

But come, dear boy! My words grow tinged with thought too deep for thee; Come, let us search for violets.

Child. Know you not More of the legends which the Woodmen tell Amidst the trees and flowers?

Father. With thee know more? Bring then the fabled leaf, with dark brown stains, There-by the mossy roots of yew oak beach, Midst the rich tufts of cowslip—see 't thou not here, This is a spray of woodbine, with its weight Just bending o'er it with a wild bee's weight.

Child. The Arum leaf!

Father. Yes, these deep indigo marks The villager will tell thee—and with voice Lower'd in his true heart's reverence—thus—'Tis the flower's portion from the stoning block; On Cleary sheld. Beneath the cross it grew; And in the vase-like hollow of its leaf, Catching from that dread shower of agony A few mysterious drops of the mountain's sweat, Upon the groves and hills, their sealing stains, A heritage, for storm or vernal wind Never to walt away!

And hast thou seen The Passion flower?—It grows next the wood, Dost 'midst the bright things brought from other climes.

Child. What, the pale star-shaped flower, with purple streaks And light green tendrils?

Father. Thus last marked it well, Yes, a pale, starry, dreamy-looking flower, As from a land of spirits!—To mine eye Those faint wavy petals—colorless—and yet Not white, but shadowy—with the mystic lines As letters of some holy language, beside their own vapor-like transience wrought, Bear something of a strange solemnity, Awfully lovely—and the Christian's thought Loves in their cloudy pencilling, to find 'Head symbols of the Lord's death, and wings, Set by God's hand—the coronet of thorns—

The Cross—the wounds—upon other meanings deep, Which I will teach thee when we meet again; That flower, the chosen for the martyr's wreath, The Saviour's holy flower.

But let us pause: Now we have reached the very inmost heart Of the old wood. How the green shadows close In air, clear, clear, and bright, and blue! A luxury of bloom! Search dost thou ray, Even when a soft wind parts the foliage, seal Or the bronzed pillars of these deep arched oaks; Or if it doth, 'tis with a mellowed hue Of glow-gorm colored light.

Here, in the days Of Pagan visions, would have been a place For worship of the wood-nymphs! Through these oaks A small, fair gleaming temple might have thrown The quivering image of a Doric shaft; On the stream's bosom; or a sculptured form Dryad or fountain goddess of the gleam, Drooping with head o'er that dark chrysalid down, Drooping with head o'er that dark chrysalid down, Under bright rain—but ere, my child, are here With God, our God, a spirit, who requires Knowledge worth, given in spirit and in truth; And his high knowledge worth, deep, rich, vast enough To fill and hallow all the solitude, Makes consecrated earth wherever we move, Without the aid of shrines.

What! dost thou find The solemn, whispering influence of the scene, Oppressing thy young heart? that thou dost feel More closely to my side, and clasp my hand Faster in thine? Nay, fear, not, gentle child! 'Tis love, not fear, whose verbal breath pervades The stillness round. Come, beside me here, Where brooding visions mantle this green slope With dark exuberance—and beneath these plumes Of wary form, look where the eye meets holds In its pure essence golden from the sun's light, The starry dews of morning, fresh and bright, And let me hear once more the woodland verse I taught thee late—'tis made for such a scene.

(Child speaks.)

WOOD HYMN.

Broods there a spirit here? The summer leaves hang still as a cloud, And o'er the peacocks, all still and darkly clear, The wild wood hyacinth, with awe seems bowed; And something of a tender cloistral gloom, Dapples the forest's floor.

The very light, that streams Through the dim dews of the forest's round, Comes tremulous with emerald tinted gleams, As if it knew the place were holy ground;

And would not stifle, with too bright a burst, Flowers, all divinely nursed.

Wakes there some spirit here? A wild wind fraught with change comes rushing by, And leaves and water, and earth will earnestly Shed forth sweet voices—each a mystery! Surely some awful influence must pervade These depths of trembling shade!

Yes, lightly, softly move! There is a Power, a Presence in the woods; A vision, bright, and full of life and Love Informs the forest's vital solitude!

The rich air knows it, and the mossy soil—Thou, Thou art here, my God.

And if with awe we tread The Minister floor, beneath the storied pane, And 'midst the mending banners of the dead; Shall the green vocalized willow send less thy fane, Where Thou alone hast built—where arch and roof Are of thy living word?

The silence and the sound In the lone places, beneath the thorn; The Temple-twilight of the gloom profound; The dew-drop of the frail anemone, The reed by every wandering whisper thrilled— All, all with Thee are filled!

Oh! purify mine eyes. More and yet more, by Love and Thouly thought, With thee, presence, Holy presence, occupy. In these majestic aisles which Thou hast wrought! And 'midst their sea-like murmurs, teach mine ear, And 'midst their very voices, teach mine ear!

And sanctify my heart To meet the awful sweetness of that tone, With thee, in his own thrill, and his own glow; But a deep joy in Eden's glorious Guest to own; Joy, such as dwell in Heaven's joyous bows; Ere Sin had dimmed the fancies.

Let me not know the change O'er Nature wrought by Gull's—the boddy sky, The hollow leaf-sound, and the wind's strong cry; The weight wherewith the dark tree-shadows lie! Father, oh keep my footsteps pure and free, To walk the woods with Thee.

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ed. Its useless but sparkling shells, supplies, rubies, topazes and amethysts, the aristocracy. Its works of brass the middle classes; by the increasing intelligence and power of which the master spirit of the age are moved; and its iron main spring, shut up in a box, but never thought of, until it is broken, and its gears want winding up, symbolizes the laborious classes, which like the main spring, are wound up by the payment of wages; which classes are shut up in a security, and though they are not thought of, until it is necessary to the movements of society as the iron main spring is to the gold watch, are never thought of except when they require their wages, or are in some want or disorder of some kind or other.

A tall yankee named Riley, with a face as rugged as the keel of a canal boat, in walking along the wharf below Chestnut street, last night, observed a lady who sold to him, and he had appeared to be 'doing nothing,' he picked it up. Finding it to fit his hand exactly, and being at the same time of much better quality than his own 'shocking bad hat,' an incident which he was naturally inclined to; however, one of the watch passing at the time, on inquiring into the circumstances, walked off with him! The fact was that when Riley saw the hat, there was a man's head within two inches of being in it. Now this fact, of the lady's having thusly omitted to mention when exhibiting his tale, so that there was in reality nothing awkward about the hat except the head that was in it. He considered his own work, and absolutely not see the sleeping owner at the time and was disposed of accordingly.—Philadelphia Gazette.

LORD BRYON. It may not be generally known that the present Lord Chancellor Brougham is the real author of the famous article in the Edinburgh Review, on Byron's 'Joni' production, 'Hours of Idleness,' which John Ruskin has so ably and so ably mentioned in his satire, 'English Bards and Scotch Reviewers.' We have this fact from an authority on which we can place the utmost reliance.—Edinburgh Observer.

Saltpetre.—It has been discovered by Professor Rafinesque, is a deadly poison; and instead of preserving animal flesh, only disparting scurvy, sore gums, decayed teeth, ulcers, &c. by which 'take the life' out of their teeth! Well, this is a discovery; and we shall endeavor to 'eschew' the evil. We always knew saltpetre was a deadly article, as it is the principal ingredient of gunpowder.

NEW ORLEANS, Sept. 25. A lady of this city, having lost her husband a few days since, in a fit of despair, attempted to destroy herself and two of her children by precipitating them into a well, and then throwing herself in. She was rescued by a neighbor, and her children, but melancholy to relate, her children were both dead, and her own life is at present despaired of.—Bee.

John Jennings, Esq. Post Master of Port Gibson, Mississippi, was shot dead in a duel with a man named Jacob Skinner. The cause of the outrage is not stated.

A fire took place at Augusta, Geo. 1st inst. which destroyed houses and property to the value of \$30,000. It commenced in an unoccupied house, and was supposed to have been occasioned by a candle.

A dreadful shipwreck occurred on the 31st inst. off the coast of Virginia. A vessel said to be the Amphitrite, from England, bound for Botany Bay, with 120 female passengers on board, was cast away, making a total of 145, all of whom except three were drowned.

On the 28th, the house of Mr. Joseph's, 19 Mammoth-street, London, was destroyed by fire, and eight persons perished in the flames.

A clergyman in Virginia writes, that in five counties, namely, Patrick, Henry, Pittsylvania, and Giles, there are more than six Sunday Schools.

The Rev. John Park, formerly a Prebyster of the Episcopal Church, has lately published himself with the Protestant Episcopal Church in Virginia. The Catholic press are endeavoring to blacken his name, and to excite prejudice against him, as if he had a hostile man and good citizen, he married a wife!

A bill of \$25,000 has been voted by the House of Commons for the promotion of education throughout England; the first parliamentary assistance, if given, being in three successive years, and the bill of \$25,000 to be placed at the disposal of the National and Lancasterian Societies, after their extended and received high approbation.

The New Orleans Argus of the 1st inst. says, 'The band of marauders who for a long time, have caused inquietude to the inhabitants of this city, have just been subdued. The troops of the United States, in three successive expeditions, have encompassed and cut off their provisions, they have a Sabbath School lately organized in the western part of Pennsylvania, a nation of 72 years of age, appointed a teacher, and she undertook the service with a cheerful promise to devote her whole strength to the cause.'

In the South District of Worcester County, Mass., are 35 villages where ardent spirits are sold; and the Temperance Society is 7,540, having increased 847, during the past year.

\$100,000 have been recovered of a shopkeeper at New York, for his treating a purchaser, who beat him down in his price.

The Norwegian Republican of the 15th inst. states that the sufferers by the late volcanic explosion were not the case of some others who were considered to be cured.

The missionaries at Serampore, Dr. Carey and Marshman, have lost considerably by the failure of the house of Alexander & Co., Calcutta.

MORAL.

LAWS

WHICH AUTHORIZE THE TRAFFIC IN ARDENT SPIRIT AS A DRINK, MORALLY WRONG.

(Continued.)

The traffic in ardent spirit is a curse to the whole community; a cancer on the vitals of all the sources of national wealth. Even if the present profits of the traffic were sold to improve the productive consumers, more than those who sell only to productive consumers, as the property of their customers diminishes, and of course their ability to purchase, their future profits will be less. On the other hand, the ability of productive consumers, who replace what they consume with something of greater value, constantly increases; and of course their value as customers. They can purchase more, not only as much as they have purchased this, but as more; equal to the value of the addition which they have acquired, or a proportion of it. And thus what they consume becomes a source continually of increased production, not only to them, but to the nation.

On the other hand, what is consumed but not replaced by something of a greater, or an equal value, is ultimately lost—and is, to that amount, a loss to the country. Whatever is consumed is not used, or is used to improve the productive consumers, but is lost. Therefore, causes a decrease of national wealth. And this evil attaches in a high degree and to an enormous extent, to the traffic in ardent spirit. If the property which the traffic in ardent spirit consumes, is added to the edge it to be a total loss; though the merchant and the distiller and the grain grower might all have received their pay. But it would in that case be a loss vastly less than to them, but to the nation. It is a loss, but it diminishes, as we have seen, beyond almost any thing else the sources and the power of future production. It is therefore not only a source of great present loss, but also a source of great future loss. It diminishes in both ways, the wealth of the nation, and to an amount, equal,

1. To the whole sum which consumers pay for ardent spirit; estimated by those who are best acquainted with the subject at about \$50,000,000 annually.

2. The loss of all the time which it occasions.

3. The diminished productiveness of land, labor and capital.

4. The loss of health and reason; and all the expenditures which it occasions.

5. The cost of supporting the paupers, and providing for the criminal classes.

6. The property lost in consequence of it by casualties on the land and on the ocean.

7. The shortening of human life and the consequent loss of human labor; amounting in all to at least one-third of the subject, and to a sum much greater than the cost of the liquor. One hundred million dollars a year is a sum far less than is lost to the United States by this destructive traffic. And yet this, and the diminished health and reason, and the loss of property in one generation amount to a sum greater than the present value of all the real estate in the country. And this loss, to a vast extent, is borne by those who are least able to bear it, the poor and the ignorant community. It may not be amiss to advert for a moment to the beneficial uses to which this money might be applied; uses beneficial to the individuals, and to the nation. It would purchase,

Table with 3 columns: Item, Price per unit, Total Value. Includes 4,000,000 sheep at \$2.50 each (\$10,000,000), 400,000 head of cattle at \$25 each (\$10,000,000), 200,000 cows at \$20 each (\$4,000,000), 4,000,000 hogs at \$100 each (\$400,000,000), 500,000 barrels of flour at \$20 each (\$10,000,000), 1,000,000 bushels of wheat at \$1.00 each (\$1,000,000), 5,000,000 bushels of corn at \$0.20 each (\$1,000,000), 1,000,000 girls do. at \$3 (\$3,000,000), 1,200,000 barrels of flour at \$10 each (\$12,000,000), 800,000 do. at \$12.50 (\$10,000,000), 3,000,000 bushels of corn at \$0.25 each (\$750,000), 1,500,000 do. potatoes at \$0.35 each (\$525,000), 10,000,000 lbs. sugar at \$0.10 each (\$1,000,000), 400,000 do. at \$0.50 each (\$200,000), and 2,000,000 gallons of molasses at \$0.40 each (\$800,000). Total value of items: \$100,000,000.

It would also build, 1000 churches at \$5,000 each. Support 300,000 of the poor—\$1,000 each, at \$200 each. Build 8,000 school houses, at \$500 4,000,000. Furnish 5,000,000 newspapers at \$200,000,000. And establish 5,000 parish libraries at \$600 each, \$3,000,000.

—and all in a single year. This might be repeated, year after year, making in one generation of thirty years, thirty times the above amount.

Who then in our land need to be poor, or wretched? And what need to hinder, in our land, as soon as its population might wish, from becoming Immanuel's land; its peace flowing as a river, and its righteousness blossoming as a tree?

But the loss of property, great as it is, and enough to stamp the laws which authorize the business that occasions it, with everlasting execration, is still among the best of its evils.

V. The traffic in ardent spirit is a source of the impairs the health of the nation. Health depends on one great law; viz. The action of certain agents, upon their appropriate organs, and the action of these organs, upon the human body, which agents and organs, if they are not in their proper state, are so perfectly adapted one to the other, that in any of their consequences to ending being, their author himself pronounced them to be 'very good.' perfect, good enough to satisfy the mind of God, and to sustain the body, and to feed, and nourish food and drink, for the digestive organs; causing by their operations the functions of vision, respiration, nutrition, and the various movements of the body, to be performed. But for what organ in the human body was ardent spirit made? There is none. What organ in the human body needs it, in order to be able to perform its proper function, healthy action? There is none. What gland can extract from it the least portion of nutriment, or any thing which can contribute to health, or be in any way useful in the animal economy? There is none. The anatomist, the physiologist, the chemist and the physician examine with the minutest care

every part throughout the whole body, and they can find none. God has made man, and whose healthy action is not disturbed by any agent, and he will not instinctively reject it. The blood by its circulation conveys to each part of the body the nutriment which it is composed, while each organ of the Creator is endowed with the power of selecting from the nutriment what is necessary for its functions, and the performance of its appropriate functions, and of rejecting the superfluous, and throwing out of the system. 'The blood is therefore a sort of common carrier, conveying from the one to the other, and to the one from the common benefit.' When intrusted to carry on its part, it is not intended to carry, or materials, to each organ; and each organ, with mighty effort, not to welcome and receive it, and to reject it, and to be rejected; and cause it is worthless, the carrier, though heaped with its burden, is obliged to take it on to the mill, rejected by all as a common nuisance, it is seized upon by the emunctories, and excluded of the system, and unconsciously, and without the aid of the patient, is rejected. This is not for any want of kindness to the patient, but for the sake of the patient's health. It is not intended to be rejected by the Divine hand; true to herself and her God, she is capable of such an office; and till she is so, she is not fit to be a carrier, and never submit to it. On every occasion it touches, it is a poison; and as such it is chased from organ to organ, marking its course with irregularity of action, and disturbance of functions; existing throughout the system a war of extermination, till the first portion of the intruder is expelled from the system, and vital power is prostrated, the enemy can never have a judgment. And if, through decay of the system, the mightier force of the intruder, or the long continuance of the war, and by perpetual successions of new intruders, it cannot be expelled, the work of death is done; the last victim of the life surrenders, and the intruder is left to ruin waves over all. Thousands of such common nuisances are yearly, and of territories more valuable than any of the material wealth of creation. Before the prospect was like Eden; and after a land of sinners, and drunkards, sending up their agonizing exhalation, waiting contentedly through the land.

To sanction by law the recruiting and equipping of such an enemy, and the sending of thousands of our children to the mill, to be killed out to desolate the fairest portion of our heritage, is an outrage upon all principles, not only of patriotism, but of humanity, which bids defiance to parallel in the history of legislation. It is a violation of the rights of God, and of the rights of man, and of the rights of the Creator. It is a violation of the rights of the Creator, and of the rights of man, and of the rights of the Creator. It is a violation of the rights of the Creator, and of the rights of man, and of the rights of the Creator.

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