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TERMS.

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THE LIBERATOR.

VOL. IV.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 18.

BOSTON, MASSACHUSETTS.] [SATURDAY, MAY 3, 1834.

REFUGE OF OPPRESSION.

[From the Southern *Religious* Telegraph.]

EFFECTS OF NORTHERN INTERFERENCE.

We have received repeated communications from the same part of our State, similar to that which we subjoin, respecting prejudices said to exist against northern men; and we have been slow to believe them. Virginia has been our *home* for more than three years; and having been uniformly treated by her intelligent citizens, with whom it has been our privilege to be acquainted, not less as alien, but as a friend or fellow-citizen, we are not disposed to think that the excitement, of which our correspondent speaks, is present among many of the more enlightened classes of society. That some feeling of the kind should exist, is natural and to be expected. The interests of the North are thought to be opposed, in many respects, to those of the South. Hence the opposition in politics. The mere speculators from the North, dealers in small wares, who have traversed the southern country, never scrupulous about the means they employed to get money, have unquestionably given just occasion for prejudice—but it ought to be directed against *them*, and not against the community which they *mis-represent*. And the excitement which a *few* individuals at the North are, at this time, endeavoring to stir up on the subject of slavery, is well calculated to produce a corresponding excitement at the South. But *they*, it should be remembered, do not represent the character or sentiments of the Northern people. *They* are regarded as fanatics—too strongly excited, perhaps, to listen to argument. We think God that they are in a community too intelligent to be influenced by their appeals. Were not this the case, their proceedings would be eminently mischievous.

But however numerous may have been the causes of this prejudice, when it invades a part of the church, and is directed, not against the offenders, but against a whole communion, the great majority of whose members entertain no feelings towards the South but those of kindness, it is thought to be proper to notice it. We have a few additional remarks to offer on this subject, which we subjoin to those made by our correspondent.

To the Southern Religious Telegraph.

MR. EDITOR,—The excitement existing in the South against the Northern people, has recently on the part of the Southerners, increased very much, and I am sorry to say in this section, it is very common, extending considerably among members of the church. It frequently happens that we hear such language as this,—'*The Yankees are a scheming, meddling generation, designing and dangerous men; disseminating pernicious and mischievous doctrines. I am opposed to all schemes originating in the North, or with Northern men; they do not suit us, and we wish to have nothing to do with them.*' And this is said by professors of religion, and directed particularly against ministers of the gospel of the same denomination.

It is unnecessary to inquire how this state of feeling has arisen; it surely cannot be made to coincide with the charity inculcated in the Scriptures, by which all christians profess to be governed. In many parts of the Bible, the duty of love to our brethren is earnestly and clearly enjoined. Nay, it is made a test of christian character, and St. Paul places charity (which is love) above all the christian graces. He considered it of so much importance that he devoted a whole chapter in explanation of that single word, Charity.) He tells us 'charity suffereth long and is kind; charity is not easily provoked; charity thinketh no evil.' Therefore it is inconsistent with charity to be impatient, or unkind, to be captious, or disposed to anger, to be *suspicious*, and think evil of our brother. The Apostle goes on and the chapter is concluded with these words; 'And now abideth Faith, Hope, and Charity, but the greatest of these is *Charity*.' So that God now abideth Faith, Hope, and Charity, the greatest of these is *Charity*.' So that according to the Apostle, charity is greater than faith, or hope. Now if it be impossible to please God without faith, (and charity greater than faith,) then does it not become us, it is not even the highest and last importance, for all of us as christians seriously and solemnly to examine ourselves, as in the sight of the great Searcher of hearts, and to be assured that we have this grace? And can we possess this greatest of christian graces and hold such language as we have quoted? Surely it is inconsistent both with reason and charity to condemn a *whole community* for the faults of *a few*. It is—it must be unreasonable to reject a benevolent scheme because it originates in the North. It has shown itself to be as good as any other point of the compass in commencing and sustaining benevolent schemes and works of christian charity. The moral character of a scheme cannot be decided by degrees of latitude and longitude. Then, my brethren, let us put away our unbecoming prejudices and let our heart and hand in every good work. Let us provoke one another to anger, but to good works, and let us believe this truth, that the christian character must show itself in the spirit of love and charity, wherever a precious God has been pleased to bestow his grace, which is always bestowed on the humble and the contrite heart that trembleth at his word, whether in the East, or the West, or North, or the South.

A VIRGINIAN.

Note.—[The above remarks are in your estimation calculated to do good, the writer would be glad to see them published in your paper. Something on this subject is needed. And I know no better vehicle than the telegraph. Please add any thing that you think may do good, and oblige an old subscriber. ED.]

The writer of the above article speaks of the feeling as it appears among christians, against their brethren from Northern churches. Confining our remarks to this view of the subject,

Is it just? Have our brethren of the Northern churches ever given us just occasion for indulging a prejudice of this kind? When efforts were commenced for planting Theological Seminary in our State, and our wants were made known to some of their churches, did they not liberally contribute of their means to aid this good work? There was no art in this, but the art of doing good. They sought no control or influence over the government or character of the institution. They had strong confidence both in the piety and wisdom of their Southern brethren, to whom its interests were entrusted. And has not a like liberality been exerced in the Northern churches, where application has been made, in behalf of the Seminary at Columbia, S. C.?

In the Presbyterian church, in Virginia, there are fifteen or twenty ministers who were born and educated in the Northern States. Have they said or done anything to give just occasion for a prejudice of this kind? Are they not generally as faithful, as self-denied and as successful in promoting the conversion of sinners and the interests of the church, as any other ministers? Some of them have been invited and solicited to enter other fields, which to worldly-minded men might appear more eligible; but they have not yielded to the people whom they love and for whose spiritual benefit they continue to labor.

If there is no just occasion for such a prejudice, is it not wholly at variance with the precepts and spirit of the Gospel? Can we cherish it in our bosoms and carry it to the judgment seat of Christ? Who would not shudder at the presumption of carrying such an unhallowed feeling towards brethren, to that tribunal and into the kingdom of heaven? Will not those who are tempted to indulge it, consume it on the altar of christian charity? In these times of excitement, there are, surely, strong reasons why Christians, in every part of our country, should divest themselves of local feelings of this character, should exercise the spirit of forbearance, and unite their efforts to spread the hallowed influences of the Gospel of peace among the jarring elements of society, and bind together the discordant parts of our common country with the chain let down from the throne of God, which no party or power on earth shall be able to sever.

SLAVERY.

[From the New-York Evangelist.]

JOURNAL OF A VISIT TO EUROPE.

BY THE REV. DR. COX.

LETTER XVI.

Ethiopia [the people of CUSH] shall soon stretch out her hands unto God.—PSALM lxviii. 31.

MY DEAR SIR,—Having made a breach for the former letter in the onward order of matters as they actually fell out in my tour, I shall crave pardon of the reader to extend it also in this, for the sake of expressing, at an early date, certain views on a very important subject; for which none will censure me who know my sentiments—nor even others probably who can allow them only the merit of being sincere. The subject is—SLAVERY as related to our own country and England.

Having left America a sincere friend to the cause of the American Colonization Society, I continued sincerely to advocate its merits, and to defend its principles, wherever I went. For this there was no want of occasion. Beyond all my anticipations, the opportunity and the necessity of such advocacy were constantly obtruded; till at last, I almost felt unwilling to go into any mixed company, because of the frequency with which the finest spirits that I met there never failed to encounter me—and sometimes in a way that unconsciously overcharged me. I was chiefly impressed with the following things in all the argumentation I witnessed: first, the astonishing zeal, and sensitiveness, and avidity to speak in public and private, which they evinced; second, the naively and extravagance of their positions in favor of universal emancipation, and the thorough-going extent to which they boldly drove them, fearless and inexorable in what they viewed as right and obligatory; third, the character of the men who were the chieftains of the argument—they were the most excellent, and exalted, and lovely persons, in the realm, so far as I had any means of judging; and fourth, the extent to which the influence of these principles had gone, in pervading and leavening the mass of the people, in England, Ireland, and Scotland, especially as evinced in kindred antipathy to the cause of the American Colonization Society. It will not be wrong to name such persons as Dr. Morison of London, Professor Edgar of Belfast, and Dr. Heugh of Glasgow. When such men opposed me in debate, with all the zeal of reformers, with profession of the light of argument, and more of the love of piety, it was impossible that I should not feel their influence. Still, I replied with perfect conviction, and ordinarily with as much success as could have been reasonably expected. There was one point, however, where I always showed and felt weak. It related to a question of fact—Are not the free negroes of your States, especially at the North, almost universally opposed to the project of Colonization? My answer was, no, at least I think not. That the point was a cardinal one, I always perceived: for the Society has to do with the free white race; and, by its constitution, expressly, *with their own consent*; as I think the words are. Besides, if it were any part of the scheme to expatriate to Africa, without their own consent, it would be plainly a national society of kidnappers, and no one could honestly advocate it for an instant. Says the Hon. Mr. Frelinghuysen, in the recent defence of the Society, as one of its earliest and ablest advocates; 'the demonstration has been made that the African is equal to the duties of a freeman. His mind expands as his condition improves. And again; 'It should not be forgotten, that the Society treats alone with the *free*, and for freedom's sake. If our colored brethren prefer to remain amongst us; let them, with our hearty good will. We compel no reluctant submission to terms. Their welfare has prompted these labors of the Society. It possesses neither the power nor the disposition to constrain consent.' These sentiments of the honorable Senator are obviously right in ethics and in facts. The Society negotiates alone with the free: for the sake of freedom; will use no restraint to obtain their consent; and would abhor the thought of proceeding without it. Precisely such were my positions and replies to our trans-atlantic brethren. Then came the question of fact: Have you their consent? Here I could not answer satisfactorily to myself or them. Our opinions were directly opposed. They had evidence too, which I could not answer, that the free negroes of this country were so generally opposed to it, and that with great decision, as to constitute the rule in spite of all exceptions, and so in effect to nullify the pretensions and even the existence of the Society. I admitted that, *if this were so*, the Society was stopped in its career by the fiat and appropriate *veto* of the people whom it sought to benefit. I never generally my mind uneasily as I did here, after every conscientious effort to impress upon the minds of reflecting men of color, a deeper sense of the cruelty, the injustice, and oppression, of which they have been the victims. While others rejoice in their deliverance from a foreign yoke, they mourn that a yoke a thousand fold more grievous, is fastened upon them. Alas! they are slaves in the midst of freemen; they are slaves to those, who boast that freedom is the inalienable right of all; while the clanking of their fetters, and the voice of their wrongs, make a horrid discord in the songs of freedom which resound through the land.'

'No people in the world profess so high a respect for liberty and equality, as the people of the United States; and yet no people hold so many slaves or make such great distinctions between man and man.'

Speaking of himself and his auditors as free born, Mr. Williams proceeds, as follows: 'But alas! the freedom to which we have attained is defective. Freedom and equality have been "put asunder." The rights of men are decided by the color of their skin; and there is as much difference made between the rights of a free white man, and a free colored man, as there is between a free colored man and a slave.'

Of the Colonization Society, Mr. Williams says: 'Far be it from me to impeach the motives of its members. The civilizing and christianizing of that vast continent, and the extirpation of the abominable traffic in slaves —which, notwithstanding all the laws passed for its suppression, is still carried on in all its horrors—are no doubt the principal motives, which induce many to give it their support.

'But there are those, and those who are most active and influential in its cause, who hesitate not to say, that they wish to rid the country of the free colored population; and there is sufficient reason to believe that with many this is the principle motive for supporting that Society; and that, whether Africa is civilized or not, and whether the slave-trade be suppressed or not, they would wish to see the free colored people removed from this country to Africa.'

After arguing handsomely and well against removal, Mr. Williams observes: 'We are NATIVES of this country: we ask only to be treated as well as FOREIGNERS. Not a few of our fathers suffered and bled to purchase its independence; we ask only to be treated as well as those who fought against it. We have toiled to cultivate it, and to raise it to its present prosperous condition; we ask only to share equal privileges with those, who come from distant lands to enjoy the fruits of our labor. Let these moderate requests be granted, and we need not go to Africa, nor any where else, to be improved and happy. We cannot but doubt the purity of the motives of those persons who deny us these requests; and who would send us to Africa to gain what they might give us at home.'

'But alas! the course which they have pursued, has an opposite tendency. By the *scandalous misrepresentations*, which they are continually giving of our character and conduct, we have sustained much injury and have reason to apprehend much more.

'Without any charge of crime, we have been denied all access to places, to which we formerly had the most free intercourse. The colored citizens of other places, on leaving their homes, have been denied the privilege of returning; and others have been absolutely driven out.

'Has the Colonization Society had no effect in producing those barbarous measures?

'They profess to have no other object in view, than the colonizing of the free people of color on the coast of Africa, with their own consent. But if our home are made so uncomfortable that we cannot continue in them; or if, like our brethren of Ohio or New-Orleans, we are driven from them, and no other door is open to receive us but Africa, our removal there will be any thing but voluntary.

'It is very certain, that very few people of color *wish* to go to that *land*. The Colonization Society *knows* this; and yet they do certainly calculate, that in time they will have us all removed there.

'How can this be effected, but by making our situation worse here, and closing every other door against us?

These are but extracts from a sermon which is an honor to the head and heart of its author. Here then I take my position, not to be moved by the common arguments that array their poverty against it. The colored people of this country, as a whole and almost to a man, are utterly opposed to the scheme; and this alone, if there was no other objection to colonizationists, appears to me conclusive and invincible.

There are other objections, however, to that project. As a remedy for the evil of slavery in this country, it is incommensurate and puny, compared with the extent and immensurength of the evil. Whatever may be the comprehension of the rainbow and the beauty of its coloring, it is insubstantial and evanescent; and whatever the elegance and the promise of the theory, there is no *land* for the system, its practical operation, or rather its practicability, is a work of centuries even in the calculations of its friends—and at the end of centuries, to say the least, there is no certainty of its triumph. Meantime, the floods are collecting behind the weak embankments, that must inevitably break away before the gathering pressure. There is a catastrophe preparing for this country, of which we may be unwilling to look, but which will overtake us not on that account the more tardily or tolerably. We do not say there is no remedy—but only that the colonization remedy is ludicrously inadequate; in effect trifling with the community, till the time of preventing 'the overflowing scourge' from passing through the land shall have irrevocably passed away. I shall offer no proof to a man who cannot himself see or feel the truth of the proposition, or demonstrate it to his leisure, that the project in question, as a remedy for the slavery of this country, is folly or mockery unparalleled. It is like self-righteousness, taking its own resources for its strength against moral bankruptcy, and rejects the mediation and atonement of Jesus Christ. But if the system as a remedy is contemptible; and, as opposed to the deliberate vote of the free colored people of this country, forbidden, by its own constitution and the consciences of christians; then other objections become formidable that were vincible and weak before. Still, it seems to me that the system tends to blind the eyes of the nation to the actual condition of things; to prevent the prosperous action of the only true remedy; to harden the hearts of the good against the claims of God on behalf of our colored brethren; to inspire the creation of imagination of motives, to induce the consent of the free to emigrate; to withhold from the heart the resources of its own pity and kindness, towards those who choose to remain; to take from ourselves the proper spirit of reproof, which otherwise actuates our christian philanthropy, in meliorating the condition of the colored people of this country; to make us think that their universal emancipation, if it should ever come, will be where—is the grand ultimate desideratum of the whole concern; to induce us to blame them for deliberately choosing to remain; and to beget a state of public sentiment and course of public measures, which *adjudication of pecuiency* shall take precedence of *eternal equity*, and invite the interposition of wrath from heaven to clear our perceptions and recover us to wisdom.

'We are charged *prejudiced*, as a nation, against our colored brethren; and are on this account the wonder and the scandal of all good society in Europe. They are perfectly amazed at it—and every American who goes there is ashamed to own the facts of it, as they disgracefully are. Says Mr. Williams; But they tell us that 'the prejudices of the country against us, are invincible: and as they cannot be conquered, it is better that we should be removed, beyond their influence. This plea should never proceed from the lips of any man, who professes to believe that a just God rules in the heavens.' I add—or any man, who believes in the power of religion, or the efficacy of the glorious gospel of the blessed God.' These prejudices are not as hard or as bad, as the prejudices of millions of sinners against God himself, from which, as streams from the fountain, all these other prejudices against his creatures for whom Jesus Christ died, perpetually flow. I do not believe a word of such a libel on man and God combined, that prejudices of cruelty, against reason, nature, and religion, are not to be eradicated. It is plainly and proposedly false. We degrade them, and then exclaim at their degradation.

But some will say, you are leading us to amalgamation. I reply, that consequence is disclaimed; and yet its objection to our argument, may be generally viewed as nothing better than a grand impertinence. Acknowledge and advocate the proper rights of the *colored man*; who is now ordinarily a *black* man, among us whites, no more; choose your own company, and allow him the same privilege; and for one I believe that AMALGAMATION WOULD BE COMPARATIVELY PREVENTED. At present, it is a process of accelerating forces. In some districts where there are many *colored* people, there are no *blacks*; the progress of mulattoizing is rapidly conforming them to the standard aspect of freemen; while the ratio of *their* increase, is fearfully and palpably greater, and this increase, very less than that of the whites. This is a prodigiously interesting point of the general subject; but we proceed not now to its discussion.

What is the remedy? I answer—THE EARNEST INFLUENCE OF THE GOSPEL; THE LOVE OF CHRIST; producing in us its appropriate fruits, 'without partiality and without hypocrisy; striving to elevate them mentally, morally, and religiously; surrendering our cruel prejudices; recognizing in them the identity of the human species, and the rights of men, as 'by nature free and equal' universally; and seeking, in every possible way, to enlighten and correct public sentiment respecting them; not by hucksterly denunciation, or epithets of coarse crimination; but by wisdom, argument, kindness, firmness, Christian example, and prayer to Almighty God, who 'executeth righteousness and judgment for all that are oppressed.' These are the only means that I propose to use; and what cannot be done by them, I will not do. But be it here the motto of the good—WHAT OUGHT TO BE NONE CAN BE NOW. To doubt this, and despair, or do nothing, as void of unworthy of a Christian, God is beginning wonderfully to act for Africa. The signs of the times are quite intelligible. They are striking and glorious. The public sentiment of Christendom is mitigating and increasing in their favor; it is becoming enlightened and heightened; it will soon, BY ITS GLORIOUS MORAL FORCES ALONE, melt down the icebergs of prejudice, and prosecution to the sable captives of all lands, in the inspiring language of Montgomery:

'Thy chains shall fall, Africa, shall fall!'

Many of my dear friends will, I sorrow to know, be surprised and grieved at the declarations of sentiment contained in this letter;—friends whom I justly prise, and dearly love, and deeply revere. But considerations of a higher nature than the value of terrestrial friendships, actuate me. I do not in any sense denounce them; and only ask them to show to me the forbearance which they will ever find me showing towards them. I have but one life to live on earth—and an ETERNAL retrospect of its scenes, is too important a contemplation when it begins to come, not to be in some small measure anticipated in my present actions. The path of duty to me seems clear in the main; and I pray God mercifully to open the hearts of others also to see it clearly. For one I feel certain that God will never let this subject rest, till all the people concerned shall come to see it as it is and that will be an era of great grace upon them?

When will men learn that the way to make others better, is to treat them generously and kindly? How is it, that God commenced our sanctification? 'God so loved the world—in this was manifested the love of God toward us, because that God sent his only begotten son into the world, that we might live through him.' Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. BELOVED, IF SOO SO LOVED US, WE OUGHT ALSO TO LOVE ONE ANOTHER.' Let these principles enlighten the eyes and melt the hearts of our whole people—the whites, towards their colored brethren of the species, 'for whom Christ died;' let their proper and spontaneous fruits be seen abounding among us; and the work is done. We begin the efficient advances immediately, in our national community. Will any man say, these principles never can predominate in the bosoms of the whites? Why—are the whites so degraded? darker in spirit, than the others in body? And is it a Christian, who has ascertained that their ascendency is impossible? Ah! cannot God give them currency and triumph? Who converted him—if indeed he is converted, whose unbelief is barbarous and blind enough to limit the resources of Omnipotence, in spreading the victories of 'grace and truth' through the earth? We wish to do nothing in the way of violence; to perpetuate no breach of the CONSTITUTION of our country against the South; to do nothing against their will, or even to denounce them: but remembering that 'THE WEAPONS OF OUR WARFARE ARE NOT CARNAL,' BUT SPIRITUAL; and 'MIGHTY THROUGH GOD, TO THE DEMOLITION OF STRONG HOLDS;' we will respect our white brethren at the South; we will show unto them 'a more excellent way;' we will remind them of THE NECESSITY OF THEIR OWN BENEVOLENT ACTION in the case; we will compare theories, with freedom and frankness, and examine all their arguments as well as entreat them to examine ours; we will deal in facts, axioms, texts of scripture, inferences, and kindness; we will appeal to the intelligence of the South, to THE GREAT AMOUNT OF UNEASY MORAL CONSCIOUSNESS THAT IS THERE INCREASING, to their piety of which they are by no means destitute, and their hopes in one for the present and the future world. We will beg leave fraternally to discuss the morality of matters with them. We will raise questions of expediency, necessity, and political economy, in the case. We will perhaps canvass their objections, and beg them to look as well at ours. We will not blame them for the legacy they have received from their ancestors, but only warn them of that they are about to bequeath to their posterity. We will admit their plea of innocence, as to the original sin that introduced slavery to our country; but question it as to the transgressive actual transgressions,' in which they may be in danger of 'filling up the measure of their fathers.' We may interrogate them as to their own present agency in perpetuating a system, which, however started it at first, may be impurity and iniquity in them not to arrest, and supersede by a better. We may show them the current of the portentous river, in its flood, now comparatively young and fordable, and urge them immediately to cross it while they may, lest their tardiness may be visited with ruin inundating and inevitable. We may try to demonstrate that no man will do right and remain subordinate, but as the fruits of enlightened and principled consciousness as an accountable being; that in order to this, he must be brought to know himself to be what God has made him—moral agent, and so to own and feel his personal and perfect responsibility; that responsibility without liberty cannot be felt, because proportionately it cannot exist; that if the codes of State legislation at the South are all revolutionized by their constituted authorities, so as to invest the colored people universally with the rights and the duties of freemen, with the liberties and the responsibilities of other men, they would be legally manageable, in case of any mistake, as now they are not, while the mass of them would be industry, frugality, order, and correct behavior in all things, would instantly become powerful, as they never could be, in a state of abject vassalage and deep disfranchisement, there are many *colored* people, there are no *blacks*; the progress of mulattoizing is rapidly conforming them to the standard aspect of freemen; while the ratio of *their* increase, is fearfully and palpably greater, and this increase, very less than that of the whites. This is a prodigiously interesting point of the general subject; but we proceed not now to its discussion.

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Is it just? Have our brethren of the Northern churches ever given us just occasion for indulging a prejudice of this kind? When efforts were commenced for planting Theological Seminary in our State, and

Rev. and dear Sir,—Esteeming you as one of the warmest friends of our injured people, and mindful of the deeds of your abolitionism, I beg to present to you an objection to the scheme of Colonization, which you may not have sufficiently weighed. It is—

THE UNANIMOUS AND UNIVERSAL OPPOSITION TO THAT SCHEME, OF ALL THE INTELLIGENT OF OUR COLORED POPULATION.

A few months after the organization of the Society in 1817, the colored citizens of Philadelphia, with James Forten in the chair, protested against its principles; predicted its unhappy influence; and appealed to the community in behalf of their rights. Besides, the first public Journal ever issued by the colored citizens of this republic, (with which Journal I had the honor of being connected,) entered its equal protest against Colonization; showing what we deemed the injustice of legislating away our rights—our claims to a country we had bled to redeem and sweated to cultivate; contemplating a party, by allowing us a voice in the legislation, or giving us any proper representation in the discussion. These things will appear from the accompanying documents.

Subsequent to that time, in every city and town in the country where the colored people have permitted to assemble, they have always entered their solemn protest against colonization, as a system of proscription and cruelty. This is surely an objection to the plan: and though there are many others equally tangible at my fingers' ends, it is the only one with which I will at present undertake to trouble you.

I am, dear Sir, in bonds of tenderest affection,

Yours, &c., SAMUEL E. CORNISH.

Rev. Dr. Cox, New-York.

The documents to which Mr. Cornish alludes are quite sufficient and conclusive in establishing the point. His letter may be considered as the voice of the colored people universally. There can be no question that it tells the truth; and, for one, I see no course left for me but to abandon the Society. There are other objections to it, as my correspondent says. But at present, I will urge no other than the one in evidence. It is cardinal, conclusive, and conquering: neither by logic nor sophistry. If it be said, they may be convinced yet in this favor: I reply, that fact will prove itself whenever it occurs. To me it now appears about as likely as that they are not men, or that God has not 'made of one blood all nations of men to dwell on all the face of the earth.' If it be said, they might have been convinced, if they had not been influenced by abolitionists; I reply, there is no evidence of this; and for one, I utterly disbelieve it; supposing the other side expressed the truth and the previous report, that few or none would ever have consented to go, if they had completely understood the matter, and if fair means only had been used by all parties to conciliate their willingness. Let us suppose ourselves in their condition, with all our boasted superiority of sense; is it very likely that we would consent—to a moral prejudice against us; to a proscription resulting from it; to expatriation as its fruit; and of centuries, to say the least, there is no certainty of its triumph. Meantime, the floods are collecting behind the weak embankments, that must inevitably break away before the gathering pressure. There is a catastrophe preparing for this country, of which we may be unwilling to look, but which will overtake us not on that account the more tardily or tolerably. We do not say there is no remedy—but only that the colonization remedy is ludicrously inadequate; in effect trifling with the community, till the time of preventing 'the overflowing scourge' from passing through the land shall have irrevocably passed away. I shall offer no proof to a man who cannot himself see or feel the truth of the proposition, or demonstrate it to his leisure, that the project in question, as a remedy for the slavery of this country, is folly or mockery unparalleled. It is like self-righteousness, taking its own resources for its strength against moral bankruptcy, and rejects the mediation and atonement of Jesus Christ. But if the system as a remedy is contemptible; and, as opposed to the deliberate vote of the free colored people of this country, forbidden, by its own constitution and the consciences of christians; then other objections become formidable that were vincible and weak before. Still, it seems to me that the system tends to blind the eyes of the nation to the actual condition of things; to prevent the prosperous action of the only true remedy; to harden the hearts of the good against the claims of God on behalf of our colored brethren; to inspire the creation of imagination of motives, to induce the consent of the free to emigrate; to withhold from the heart the resources of its own pity and kindness, towards those who choose to remain; to take from ourselves the proper spirit of reproof, which otherwise actuates our christian philanthropy, in meliorating the condition of the colored people of this country; to make us think that their universal emancipation, if it should ever come, will be where—is the grand ultimate desideratum of the whole concern; to induce us to blame them for deliberately choosing to remain; and to beget a state of public sentiment and course of public measures, in which *adjudication of pecuiency* shall take precedence of *eternal equity*, and invite the interposition of wrath from heaven to clear our perceptions and recover us to wisdom.

'We are charged *prejudiced*, as a nation, against our colored brethren; and are on this account the wonder and the scandal of all good society in Europe. They are perfectly amazed at it—and every American who goes there is ashamed to own the facts of it, as they disgracefully are. Says Mr. Williams; But they tell us that 'the prejudices of the country against us, are invincible: and as they cannot be conquered, it is better that we should be removed, beyond their influence. This plea should never proceed from the lips of any man, who professes to believe that a just God rules in the heavens.' I add—or any man, who believes in the power of religion, or the efficacy of the glorious gospel of the blessed God.' These prejudices are not as hard or as bad, as the prejudices of millions of sinners against God himself, from which, as streams from the fountain, all these other prejudices against his creatures for whom Jesus Christ died, perpetually flow. I do not believe a word of such a libel on man and God combined, that prejudices of cruelty, against reason, nature, and religion, are not to be eradicated. It is plainly and proposedly false. We degrade them, and then exclaim at their degradation.

But some will say, you are leading us to amalgamation. I reply, that consequence is disclaimed; and yet its objection to our argument, may be generally viewed as nothing better than a grand impertinence. Acknowledge and advocate the proper rights of the *colored man*; who is now ordinarily a *black* man, among us whites, no more; choose your own company, and allow him the same privilege; and for one I believe that AMALGAMATION WOULD BE COMPARATIVELY PREVENTED. At present, it is a process of accelerating forces. In some districts where there are many *colored* people, there are no *blacks*; the progress of mulattoizing is rapidly conforming them to the standard aspect of freemen; while the ratio of *their* increase, is fearfully and palpably greater, and this increase, very less than that of the whites. This is a prodigiously interesting point of the general subject; but we proceed not now to its discussion.

What is the remedy? I answer—THE EARNEST INFLUENCE OF THE GOSPEL; THE LOVE OF CHRIST; producing in us its appropriate fruits, 'without partiality and without hypocrisy; striving to elevate them mentally, morally, and religiously; surrendering our cruel prejudices; recognizing in them the identity of the human species, and the rights of men, as 'by nature free and equal' universally; and seeking, in every possible way, to enlighten and correct public sentiment respecting them; not by hucksterly denunciation, or epithets of coarse crimination; but by wisdom, argument, kindness, firmness, Christian example, and prayer to Almighty God, who 'executeth righteousness and judgment for all that are oppressed.' These are the only means that I propose to use; and what cannot be done by them, I will not do. But be it here the motto of the good—WHAT OUGHT TO BE NONE CAN BE NOW. To doubt this, and despair, or do

little qualifying the sentiments of my amiable friend, the Rev. Mr. Gurley, the distinguished Secretary of the Colonization Society. In his able letter to Henry Tabotson, Esq., of Sheffield, England, he thus declares himself: 'I do not hesitate to acknowledge, that my hope of the *peaceful* abolition of slavery in this country, rests mainly upon the *general and rapid extinction of my countrymen.* This I believe to be inconsistent with the permanency of the system. If in *any other* land slavery can be perpetual, it cannot be perpetual here. As well might the iceberg remain undissolved amid the sunny tropics, as this system long remain amid the kind and gentle influences that are here working its destruction. The spirit and principles of our government, the precepts of our holy religion, and the general feelings of our people *at the South*, as well as at the *North*, are against it as a permanent system. But it must be abolished by, and not *against*, the will of the South. All, or nearly all Americans, cherish the desire and expectation that it will one day be abolished.'

Yes! and that day will be hastened, just about as fast as correct public sentiment is seen to predominate, causing the bloodless victories of righteousness, accelerating the blessed triumphs of mercy. 'Lord, what wilt THOU have me to do?' is the question, which every soul of us ought, in the premises, heartily to agitate at the throne of grace; and sincerely, interesting such a holy prayer, would be certainly directed from on high! He is forever the same God, who, in a case really analogous, said to Moses from the burning bush: 'I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows, and I am come down to deliver them. Now, therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.' O what iniquity does HE witness in our country!

Is it worth while gravely to prove that they are human beings and that the human race is identical? No! but it may be, to refute that common blunder, found sometimes even among the learned, that the curse of servitude is pronounced upon them to all generations, by the oracles of God. Gen. ix. 25. That curse demonstrably no more applies to them than to us! 'Cursed be Canaan: a servant of servants shall he be unto his brethren.' For the sin of Ham, the youngest son of Noah, that great progenitor pronounced a curse on Canaan, the youngest son of Ham. Now Ham had four sons; 'Cush, and Mizraim, and Phut, and Canaan.' Gen. x. 6. The curse was not on all of them, but on Canaan alone. But Canaan remained an Asiatic, and was the only one of the four who did not settle in Africa. It was his posterity whom Joshua, and Saul, and David, and others successively subdued in Asiatic Palestine; reduced to servitude; thus explaining and executing the curse. Mizraim was the planter of the Egyptians; Phut, of the tribes to the north-west of Africa, as the Lybians and Mauritanians; and Cush—is the father of the great negro world, the ancestor of our colored people, against whom no such curse is recorded; disappointed as it may make some pious worthies, whose sinister motives for persecuting the Jews and enslaving the Africans, is merely for fear the Scriptures will not otherwise be competently fulfilled! Let us honestly answer their appeal—AM I NOT A MAN AND A BROTHER?

Before concluding this long paper, I have a word affectionately to say to the citizens of New-York, and especially to all Christians of this city. About *one-thirteenth* or *one-fourteenth* of our whole population are colored persons; say, at least, 18,000. They are degraded, as a mass, unquestionably, far below the standard respectability on an average of the others. But they may be elevated. They are behaving making honorable efforts, of every sort, to raise themselves legitimately—in a way, that, 'unimpeached or usurpation and to no man's wrong,' increases their moral and social worth, and so augments the wealth of the commonwealth, as it equally reduces the qualities that impair and dishonor it. THE PHŒNIX SOCIETY OF NEW-YORK, of which the object is 'to promote the improvement of the colored people in morals, literature, and the mechanic arts,' is beginning to do much for them, and under flourishing and promising auspices to intend their proper good. It is surely lawful for them to rise, in a way that depresses no others; and that contributes to the real welfare of the community—of whom God has made them integral parts and personal constituents. And what has any man to object to it? What can the worldling oppose to it?

'Forgive them then, thou busier is concerns
Of little worth, an idler is the best,
If, authors of no mischief and some good,
They seek their proper happiness by means
That may advance, but cannot hinder thine.

Particularly would I ask Christians here to aid this Society—to make contributions of good books to its library and of good sums to its treasury—and to favor its interests as becometh the philanthropy of the redeemed. But more particularly still, to Christians would I say—think, my dear brethren, of the deplorable fact that these 18,000, with few exceptions, are actually heathenizing among us, by our neglect and their necessity! The church room, in all our dedicated temples of this city, appropriated for their use, is—awfully insufficient for one half of them! Is this as it should be, as it might be, in understanding causes of my dissatisfaction with the edifice where my own dear congregation worship, is that there is almost no room in it for colored people! Let those churches who desire a blessing from God, open their doors and find fitting accommodations for colored people! For one, I would never again consent to go to *any people*, as their pastor, who had no room for colored people—though by us it was done long ago, and more from negligence than design. I am sure they can be signally benefitted by the gospel and the means of grace, even more than others, could they have equal opportunities. They are not ungrateful to their benefactors, not insensible to kindness, not unworthy of our considerate and most Christian regards. Does any Christian value as nothing the benedictions of the poor—'the blessing of many ready to perish?' Then is he a kind of a Christian—very much unlike Christ! Their blessings and their prayers on the head of WILBERFORCE at this moment mount to heaven with his 'works' that 'follow' him; while, on earth they are a monument and a mausoleum, which princes might be praised for envying; for they have nothing to be compared to it, and such envy would be a wonderful improvement in their character. How was Wilberforce opposed and ridiculed at first! insulted and maligned by those that now build his sepulchre and assist in consecrating even his fame! Through what formidable obstructions did he force his way, and hold the right, and carry his cause, till the throne felt the reach of his eloquence, and the cottage responded to its manly elucidation. It was, however, not the orator but the argument, not the man but the cause, that ultimately rectified the nation and convinced the world. The sympathy of equity is the voice of God. It is also the cause of man, of human nature universally. Its attributes are eternal. It is anchored in the nature of things. It will infallibly prevail. It can be retarded only by sophistry, prejudice, a perverse interest, the *solo* of cupidity, or the *vetO* of determined pride. But even these are vulnerable, and they bleed; they are mortal, and they die. If they are opposed to God, God is also opposed to them. And if God be FOR us, who can be against us? Let us 'thank God, and take courage.'

Let us all never cease to pray for the people of color; and limit our requests not even to the two or three millions that are our own countrymen. Ah! what do I see? Is there such a proportion of the color among us? almost one-fifth, or quite one-sixth, of our whole national population? Alas! how so many should be disparaged by us, or forgotten supplication before God. What a host of immortal beings! Is their salvation worth nothing? And yet how large a multitude of them are by law organized in ignorance of the holy scriptures that are able to make us wise unto salvation through faith which is in Christ Jesus! This, this is the 'unkindest cut of all!' They are prevented from the means of mercy and the hope of salvation! This is bad! With Thomas Jefferson I say, and he was surely no bigot, no prude in virtue, no fanatic, no soft and sickly religionist! and yet even he said, 'I tremble for my country, when I reflect that God is just, and that his JUSTICE CANNOT SLEEP FOREVER.' Well and admirably said! Worthy this, of the pen that wrote the Declaration of Independence! May the whole nation also tremble, and repent, and bring forth righteousness, and that speedily! 'Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?' Let us, my brother, do at least our duty. Yours, &c.

[From the Christian Watchman.]

'PHILEMON AND ONESIMUS.'

'We have never met with anything to convince us that it is a sin to be a holder of slaves.'

The above is an editorial remark, copied from the Christian Gazette, published in Philadelphia. In proof of the assertion, the editor says, 'We know nothing in the law or the gospel that can be called a prohibition.' Had the editor of the Christian Gazette left the subject here, it might have passed off with all other subjects which Theological controversialists prove from the *silence* of the Bible. But this is not the fact. In his subsequent remarks he insinuates, at least, that to hold slaves is right, and is authorized by apostolical authority. For proof of this, he refers to Paul's letter to Philemon. 'His servant, or slave, Onesimus,' says the editor, 'had actually absconded from him; and, on becoming a Christian, was remanded into bondage by the Apostolical order.' He then asks the question, 'Did the Apostle do right, or wrong?' His reply is, 'If it be said that the right and duty of declaring freedom to the slave did not belong to the Apostle, but to the master, very well; if the duty belonged to the master, that is, if it was the master's duty to liberate him, what reason can be given for the omission of the Apostle to tell him so?' Because, then, the Apostle remanded Onesimus into bondage, and did not direct Philemon to liberate him, it is right to hold slaves. This is the argument of the editor of the Gazette. Perhaps the argument would be more satisfactory, if the editor had produced some evidence that Onesimus was remanded to bondage by Apostolical order. But this he has not done. It is *his* assertion and nothing more. Besides, if the word servant is synonymous with slave, the Apostle directs Philemon to give him his liberty as soon as he should return.

In giving Philemon directions how he should receive Onesimus, he says, 'Not now as a servant, (a slave) but above a servant, (a slave) a brother beloved, especially to me; but how much more unto thee, both in the flesh and in the Lord? If thou count me therefore a partner, receive him as myself.' So far then is the Apostle from directing Philemon to retain Onesimus in bondage, with the right of selling him, soul and body, to a third person, that he expressly requires him to receive him as he would himself. It is thought, therefore, that the editor of the Gazette is extremely unfortunate in fixing on this portion of the Bible to justify slavery. In a subsequent part of his remarks the editor of the Gazette however makes some statements which are in direct opposition to the ones now noticed. He says, 'That hereditary bondage is an infringement of the laws of nature, however, we have no doubt.' In defining this law, he observes that 'That all men are by nature free and equal; and are endowed by their Creator with the inalienable rights of life, liberty, and the pursuit of happiness.' By what process of reasoning the editor of the Gazette can prove, that a violation of the law of nature, is not a violation of the revealed law of God and the Gospel of Christ, is, I think, profoundly mysterious. For one, I had never, for a moment supposed, there was the least disagreement between the law of nature and the law of God. If, however, our Southern fellow-citizens generally entertain the same contradictory views on the subject of slavery that the editor of the Gazette does, it is thought they need a great deal more amount of '*Northern Light*' than they at present possess, before they will see clearly. CONSISTENCY.

[From the Hudson (Ohio) Observer.]

BLACK POPULATION OF OHIO.

We have received by the politeness of Col. G. W. St John, Representative in the General Assembly of Ohio from Ashtabula County, the 'Report of the Judiciary Committee on Black and Mulatto persons'—and a flimsier thing we have seldom seen. It appears, that petitions had been presented, praying, that 'every Statute authorizing or upholding any right or privilege from black persons which are enjoyed by whites,' might be repealed, and that these petitions had been referred to the above named Committee.

The part of the report, the moral obliquity of which is the most conspicuous, is the paragraph in which they attempt to justify the law which prohibits the negro from participating in the benefits of the common school fund. They say, that 'this, at first view, appears unnatural, and unbecoming a charitable, high-minded and intelligent community, but when we take into view that the security of our government rests and remains in the morality, virtue and wisdom of our free white citizens, and that by the education of them by means of a public fund, the government is only strengthening her own resources, and providing for her own security, honor and elevation, the fact will be readily yielded, that the common school fund is not the offspring of the offices of charity; but that the principal and interest is amply repaid by the exercise of those functions which the government itself imposes upon all her free white citizens.' If we understand the above ill-expressed, confused medley, it amounts to this, that the negro has no claim to a participation in the benefits of the common school fund, because he would not, by his good citizenship, make a suitable return to the government for the boon which he had received, whereas the white citizens would. The committee seem not to be aware, that they have prohibited the only remedy which can effectually work the cure of the evil of which they complain. Their reasoning seems to be based upon the supposition that the black man is incapable both of moral and intellectual culture, and is to be cut off from the body-politic for the same reason that we would amputate a gangrenous limb—a supposition which remains to be proved, and remaining so, renders null and void all they have said on the subject.

[From the New-Hampshire Observer.]

PRAYER FOR NEGRO SLAVES.

MESSRS. CHADWICK & LITTLE.—Will you permit me to call the attention of the readers of your useful paper to the subject of *prayer* for our black population, and more particularly that part of it who are held in *slavery*.

Now it is not my intention to point out all the evils which slavery brings upon those who are held in this cruel bondage (for I have no time nor ability to do it) but to excite if possible a spirit of prayer and supplication in their behalf. Let each professor of religion remember that we have in this country (nominally christian) near 2,000,000 of slaves, and that from *fifty to seventy thousand* immortal beings are annually born into perpetual slavery, and doomed to inherit all the woes and evils which their 'task masters' (in states where slavery is tolerated by law) have power to inflict upon them. Now if the church have any thing to do for them they certainly ought to begin with *prayer*.—Let them be remembered in all our meetings for prayer. In each meeting for this purpose let at least one prayer be offered for those held in bondage; but especially should they be remembered at the monthly concert. In many places the last Monday in each month is observed in special reference to this subject. Now this is not practicable, let them be remembered on the first Monday, when we meet to ask God to bless all the nations of the earth. COLUMBUS.

MRS. H. KILHAM.

Various unpleasant reports having been circulated respecting the fate of Mrs. Hannah Kilham, who is understood to have died on her passage from Liberia, the following information may be interesting to her friends. It is derived from a gentleman just returned from Sierra Leone, where he had been for some time stationed in the Commissariat Department:—

The vessel in which Mrs. Kilham sailed from Liberia was fitted out by and belonged to Mr. M'Cormick, of Sierra Leone, having the owner of his name on board as master. He, either through stress of weather or pretence of such, carried the vessel back to Liberia, and disposed of her, along with the cargo. The owner proceeded thither, and found that the vessel had sailed to Greece, and thence to Liverpool, from which place he wrote to his master, saying that the proceeds should be duly remitted. From that port he went to Plymouth, married a respectable woman, and returned to Liverpool, with the design of embarking for the United States, when he was seized, and lodged in Lancaster gaol.

Now, our informant says, that, though this fact is was an unprincipled man, and defrauded his employer, yet he had no motive whatever for being unkind to Mrs. K., and no suspicions of that nature were entertained at Sierra Leone, as having accelerated her death. She was in bad health on getting aboard, and the opinion was, that she had died in consequence—perished a martyr in that cause (the cause of negro education) to which she appeared willing to dedicate her life. The only apprehensions on the subject were, that her trunks might be rifled at Liberia, and her papers or notes, containing unfavorable reports of the settlement, destroyed by those interested in representing it as a paradise. This, however, it was rather believed, would not be the case, but that her papers would be transmitted to England in safety.

Of the Liberia Settlement our informant speaks in unfavorable terms, as he gives no means calculated to produce the good held out. In the first place, it is a mere sand-bank, incapable of yielding sustenance to human beings. In the next place, it is one of the greatest marts for the traffic of slaves, who are brought hither and purchased by the Spaniards and others for the Havana, Brazils, &c. Indeed, he says, could he write like some persons, he would have written a book against the Settlement of Liberia.

It is not improbable that some correct accounts may be published from the notes of Mrs. Kilham. If the scheme be delusive, it is high time the public mind should be undeceived.—*English paper.*

ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The American Anti-Slavery Society will hold its first annual meeting on Tuesday, the 6th of May, in the Chatham-street Chapel at 10 o'clock, A. M. Very interesting addresses may be expected. The rapid progress of the sacred cause which this society advocates, the momentous interests at stake, and now brought to a crisis by the glorious success of similar efforts in Great Britain, and the total frustration of those hopes of removing slavery, which rested upon the Colonization Society, point to this meeting as the most important of the Anniversary week, and perhaps more so than any which has yet been called for a benevolent purpose. The friends of IMMEDIATE EMANCIPATION throughout the country, are earnestly invited to be present, as well as all those who are desirous to acquaint themselves with the principles and plans of the society. The meeting of the society for business will be held at 9 o'clock, A. M. at the same place.

Editors of newspapers will confer a favor by inserting this notice.

By order of the Executive committee,

E. WRIGHT, Jr. Sec. Dom. Cor.

Anti-Slavery Office, New-York,
March 24, 1834.

Birthplace.—As no being can choose it, there is neither merit nor demerit in being born any where:

'Act well your part; there all the honor lies.'

Socrates, when asked of what country he was a native, answered, 'I am a native of the Universe.' Let us indulge in no silly prejudices for or against any country.

COMMUNICATIONS.

☞ The following communication was received from a friend last week in New-York, last year; part of it was put in type, and the manuscript mislaid. Having recently discovered it, we now publish it entire. The statements are from a source which entitle them to full credit.

PRACTICAL SLAVERY.

I have lately been induced to think that the friends of the immediate and universal abolition of slavery, have been drawn aside to pay rather too much attention to some branches of the corrupt system; while they are neglecting the grand points—the immoral and wicked attributes of slaveholding with its high and awful criminality before God. This truth was much impressed upon my mind, during the anniversary week in New-York. Considerable excitement was manifested respecting the debate between Mr. Jocelyn and Mr. Finley; and the question concerning the most efficient mode to abolish slavery, in a very considerable degree, obscured all the other moral subjects, which, in my estimation, are unspeakably more important! This impression was strengthened by an officer of one of the churches in New-York. That gentleman, some time since, made a tour in the Southern States on business. He detailed a number of circumstances which he himself had witnessed, and which he declared sometimes yet so harrowed his feelings, that he could scarcely be composed, from combined indignation at the slave drivers, and anguish for the tormented colored people.

He stated the following facts as common exhibitions, which he had uniformly encountered in different places and upon many occasions, south of the Potomac.

There was at that period, and most probably is now, a cage in Richmond, in which all the colored people who are caught at night are inclosed. The exhibitions in that cage, he asserted, were the most mortifying and odious spectacle to an American citizen which his eyes ever beheld, and which he should not otherwise have credited. The description is too loathsome for the public eye.

I attended, said the gentleman, several auctions of slaves, and witnessed that direful agonizing scene—*the entire dissolution of all earthly relations.* I saw every domestic bond sundered by the stroke of the auctioneer's hammer, with as much indifference, as if they had been disposing of hogs by successive bids; and less feeling manifested at the heart-breaking separation of women and their children, (no doubt many of them the offspring of the sellers,) than if they had been forced to dispose of their horses or dogs. In addition to which, the most indecent and debasing examination of the females, and especially of the younger ones, that is so constant a part of the vendue, renders slavery; if there were no other wickedness attached to it, only worthy of utter execration.

One day, said the gentleman, when I was in Newbern, North Carolina, the alarm bell was rung, and immediately as they could arm themselves, the whites seized as many of the colored people as they deemed necessary, chained them by the collar which was round their necks, and by their arms, put them in jail for the night, and in the morning drove them into the country, there to remain under a cruel guard, until the alarm subsided. Such a scene of misery in New-York would fill the city with rage and fury. Yet this is the comfort of American freeborn citizens.

Often have I seen the slaveholders, the gentleman also avowed, gamble for slaves; and the colored people are passed from one gambler to the other, by bets, the throw of the dice, the odd trick, the turn of a trump, or the result of a horse-race. This is American slavery; and it is enough to make any honest man enraged and destroy his patience, at the mere recollection that some of these men fill the highest civil offices in our country.

'In the house where I boarded at Newbern'—these are his very words—'we were constantly served by boys and girls from 10 to 14 years of age, *perfectly naked.* The boys and girls above that age were partly covered, but the scanty clothing was of no use for the sake of decency; and yet the white women in the house, both the elder and younger, seemed no more affected by these beastly exhibitions, than if the slaves had been irrational brutes.'

He also stated some facts respecting the taverns, and especially at Fayetteville, which prove, that the public houses of entertainment there, at the time of his journey, were not one jot less chargeable with habitual and unbounded licentiousness, than the common brothels in the large cities. The late fire may have purified them!

Of the ordinary tortures and punishment of the slaves, he affirms, that he had frequently witnessed the following and similar heart-rending scenes in North Carolina.

A planter requested me, said Mr. ——, to accompany him to his plantation, about 20 miles from Newbern, in his gig. Just before we started, he took a colored girl and tied her by the hands fast to the hinder bar of the gig; and in this situation, driving the whole distance in about three hours, he made the miserable creature keep pace with the horse; as she was so closely tied, that she could not lie down. When he arrived at the plantation, he took her to the negro quarters. There was a small post just large enough for one foot to rest upon; under a tree, to one of the limbs of which she was tied by the hands, and thus suspended, was most barbarously scourged; and left thus to hang by the arms, supported only by one foot, until his revenge was satisfied.

I knew also, said Mr. ——, a man who took a young woman, and tied her on to a cart wheel; her hands and feet were stretched and whipped until the whole back part of her body was torn to pieces, then the usual salting, &c. was applied to preserve her wounds from mortifying. I saw it, he added, with my own eyes.

I saw a man and woman who had been confined in the jail for 30 days, I think; Mr. —— also stated, they had been imprisoned by their master, for some petty theft of food; probably a small pig in the woods, which had been taken in consequence of absolute starvation, for their scanty, miserable allowance not being enough to satisfy nature's cravings. They were put in the pillory or stocks at Newbern—the man was nearly killed before he was released. The woman was uncovered to her loins; and with a long cow-skin, which in the hands of the public flogger will coil around the body like a serpent, the woman was lacerated at every stroke in the most tormenting manner. The cow-skin twined around his defenceless victim; at one stroke cutting her breasts, as if he would sever them in half; at another, peeling the lower part of her body all round, as if he would divide her in pieces; until the portion of misery prescribed by the slaveholder had been inflicted. This outrage was executed in the public court-house square at Newbern, and is a scene of such constant occurrence, that neither the cracking of the driver's whip, nor the shrieks, and cries, and groans, of these sons and daughters of misery, who by birth are free-born American citizens, excite the least regard or compassion.

'I also saw, Mr. —— declared, a man and woman brought out to be marked and tortured. The slaveholders have a small pair of shears, which, by the addition of a spring, cut every thing between them, as if by magic. When the colored citizens were bound to the whipping posts so that they could not move, the fellow with the shears approached, applied them to their ears, touched the spring, and their ears dropped off instantly. 'Their heads were cropped of their ears in less time than it would take to tell the story. I have often seen it done.'

Such are the statements which were made during the Anniversary week, by an officer of one of the churches in New-York. He did not report them as circumstances of which he had merely heard, but he said emphatically, '*I saw them.*' 'It was some days,' he remarked, 'after I arrived at Newbern before I could conquer my repugnance; but finally, I determined to see for myself; and I have no doubt, he added, that if I have to take the same journey, I should witness the same cold-blooded cruelty, and the same horrible torments; and unintentionally become acquainted with the same detestable profligacy and corruption.'

This, then, is the field in which to fight slavery. The Colonization Society never intended to do any good; and their whole scheme, in reference to the abolition of slaveholding, is of no more value than the extra waters of a small shower flowing into Boston Bay;—but it is of importance whether these impunities and barbarities shall be tolerated any longer in our country.

The white people of Newbern, and of Fayetteville and Richmond, and other places, may deny these things; but their denial, or affirmation, on oath, upon any question concerned with slavery, is of no more value than the declamation of a drunkard, charged with theft at the bar of his country; he is caught in the act, with the stolen goods in his possession, and yet he pleads '*not guilty.*' Just such are the Southern slave drivers; they steal men, and human beings are found in their hands; yet they plead 'not guilty;' and affirm, that he who steals a man, is not a man thief.

It is now necessary to recur to fundamental principles. We must go to the root of the matter. Slavery must be abolished; and the only mode to effect the godlike design is, to maintain boldly, that all slavery is kidnapping; that every slaveholder who professes to be a Christian, is a hypocrite; that no slaveholder ought to hold a public office; and that the only method to exterminate slavery, is at once to 'quit stealing,' every citizen for himself; then the dangers we fear will be averted, and the Judge of all the earth, will superadd his benediction to his faithful copyists and servants.

INQUIRER.

UNCLE SIMON'S EASY CHAIR.

No. XV.

'She's how-bough'd, she's hein-shim'd,
'Ae limping leg a hand breed shorter,
'She's twisted right, she's twisted left,
'To balance fair in her waistie.'
'*Sic a wife as Willie has,*
'*I wad na gie a button for her.*'—BURNS.

MR. EDITOR—In my last number, I noticed a few of the Rev. R. R. Gurley's mistakes; and, were I assured that such notices would be worth the space they would occupy in your valuable paper, they would be readily furnished. The authorized publications of the Colonization Society furnish an inexhaustible fund; and if any person wishes to contrast fact with fiction, or attempt to reconcile sober history with the extravagance of uninspired prophecy, he will find in the pages of that publication, ample employment for all his critical powers. For the present, I shall avoid investigations of that kind, and beg leave to call the attention of my readers to subjects of graver import, and to themes

'As yet unsung in prose or rhyme;
'A shilling, breeches, and chimney-dite!'

As 'Celebs in search of a wife' is the title of a very respectable novel, so 'Celebs in trouble about a wife,' would be a very appropriate one to an article of authentic history, derived from the *self-denying* labors and travels of a certain noted advocate of Colonization. Let any one now observe the excited and spasmodic energy of the 'troubled Celebs,' and he would be forcibly reminded of the story related of the honest Hibernian, who, on being brought before a magistrate on a charge of having married six wives, very promptly defended himself by saying, 'Please your Honor, I was trying to get a good one.'

The fact is, Mr. Editor, that Celebs' wife, Liberia, has behaved shamefully. Being entirely unacquainted with domestic economy, she commenced house-keeping on so extravagant a scale, that, although the foolish husband was for a time entirely [illegible] to her faults, his patience and his [illegible] become at length entirely exhausted; [illegible] has run him in debt, wherever she [illegible] trusted, to such an amount, that, on [illegible] ing his accounts a few weeks ago, he [illegible] astonished to find that he was 'not only [illegible] barrassed, but broke,' and what was [illegible] that 'these disclosures came upon him [illegible] midst of the most unexampled prosperity.' Not only has she spent all his property, [illegible] she has expended nearly 50,000 dollars [illegible] rowed money; and, what is still worse, [illegible] extensive farm has been so sadly neglected [illegible] that 'it would require 50,000 dollars [illegible] the present year to put it on a footing [illegible] prosperity. At the last accounts the [illegible] going to ruin, the flag staff had rotted [illegible] The fishing boat,' belonging to the establishment, 'was rotting at the wharf;' and 'worms were eating it through and through.' Her 'dining tables cost 50 dollars,' and, instead of one servant, she has a 'crew' of them, each of whom has free access to the pantry, at all times of day. Her annual [illegible] 2400 dollars, her physician 1500 dollars; [illegible] tary 600 dollars, another servant 500 dollars, &c., &c. amounting in all to 8,720 dollars. In addition to this enormous sum, her expenses in the United States amount to [illegible] dollars more; amounting in all, to [illegible] THOUSANDS FOUR HUNDRED AND THIRTY DOLLARS for family expenses during the year. Her workmen, instead of attending their duties on the farm, have never [illegible] ploughed a single acre, and spend their time in bartering rum, tobacco, 'gauty handkerchiefs,' 'showy beads,' &c. for rice, poultry, &c. Her family management is down [illegible] better. She not only scuffs about the [illegible] slipshod, but pays little attention either to the manners or morals of her children, who are roaming about in ragged idleness, [illegible] ing the superstitions of the native [illegible] *speaking their language more fluently than they can their own*—thus in every deed [illegible] coming savages as fast as they can.' In one of her tenants, Mr. Cooper, has [illegible] among the natives, has built him a hut in the native style, and dresses in the native fashion. Thus it is evident, that instead of Christianizing the natives, the natives are heathenizing them, as the Rev. G. Ball predicted. (See Af. Repos. vol. vi. p. [illegible]) For all these things, and for the darkness now pervades the whole establishment, there are adequate causes, of which I shall notice but one, and that is, intemperance. The disgusting and disgraceful vice, Mr. Ball has always been most shamefully silent. Before assuming her present name, she, as Miss Sherbro, plead most earnestly for rum, tobacco, &c. In a letter written in Africa, by Samuel A. Crozer, to E. B. Caldwell, 31st March, 1820, you will find the following:

'The most proper articles of trade in this place are *tobacco, rum*, or whiskey of the common kind, blue baftas, *gunpowder, guns, assorted knives*, Dutch *gilt* jewelry, *gaudy* handkerchiefs, iron pots, *showy* beads, *common* chairs painted with high colors and ornamented in the most gaudy manner. These articles are all highly necessary, and in great demand in this country.' I am aware that it was not the intention of the Society to use rum: but it is absolutely *necessary, until* we obtain proper footing in the country; the natives will do nothing without it, and the withholding it would *entirely* cut off the future usefulness of the Society. Mr. Kezell made the following observations on this subject, requesting us to transmit them to the Society. 'This article could not be weaned from the breast of its mother immediately—and the poor natives of Africa cannot be torn at once from the use of ardent spirits, but *must be gradually weaned.*' This he thinks is 'the only proper method of conquering that propensity.'

In the present state of the colony, what another practical proof of what 'moderate drinkers' mean by gradual weaning! The successful has been '*the only effectual*' method of conquering intemperance, that in years the quantity has *diminished* from 4000 gallons, to 3000 barrels a year. Another evidence of the success, arising from the attempts to reform her household, exists in the fact, that she resolutely refuses to dispense spirits by the 'glass,' but gladly sells by the 'gallon' to any who will purchase. This indeed leaving off drinking in a 'small measure,' and thus causing these unusually temperate people to purchase and drink a great deal more than they otherwise would, in order to obey the law. It is therefore evident that

'The young disease, that must subdue at length,
Grows with her growth, and strengthen with her strength;'

and that no resolutions, or pledges, made in this country can have any effect on her conduct. Hear what Mr. Gurley says on the very subject:

'In the judgment of the most worldly Christians, the native traders would *entirely* [illegible] *don the Colony*, were ardent spirits entirely excluded from the commerce of the country. If prohibited, it would be offered by the traders on the coast, within a *few leagues* of the Colony—the facilities for introducing *clandestinely are innumerable!*'

Gov. Ashmun said that rum was indispensable, and Mr. Russwurm declares that 'nothing can be done without RUM in trade with the *natives*,' &c. &c. Compare these notions with Mr. Finley's speech on the same subject, at the last annual meeting: 'Behold how beautifully consistent they are. 'Rum is pleasant to the taste,' &c. &c.

Notwithstanding all these troubles, perplexities, and disappointments, and [illegible] tions, which have harrassed Mr. Celebs, [illegible] duced him to abject poverty, and threatened 'plague his very life out,' he does not seem at all discouraged, but 'still flourishes like a green old age, and bustles about like a pest in a tea-pot.' Instead of divorcing the old lady, or giving her a separate maintenance, he has serious thoughts of making several more of the same family. He has already affianced himself to one Miss Dodo, or, as she calls herself in the Latin language, Edina, who, I am sorry to say, does not conduct herself a whit better than Liberia.

has also, as I am informed, commenced a negociation with another sister, whose Latin name I have not heard, and of whom he has high expectations. That she may see a good example to her elder sisters and be the means of reforming the whole household, he is resolved, before she goes to house-keeping, to make her sweep by bell, book and candle,' that she never will drink a drop of ardent spirits only when it is *necessary*, and never quarrel with the neighbors, when it can as well be avoided. I am sadly afraid, however, that

'Ease will recant
Vows made in pain as indolent and void.'

But should he realize his expectations, and his 'peace and temperance' establishment on the modern plan succeed, you shall have the earliest information of it. PHILA.

IMPORTANT NEWS FROM LIBERIA.—ANDOVER, April 20, 1834.

Dear Sir—Two communications were received in the city of Boston the past week, from the Rev. S. O. Wright, missionary at Liberia. One was directed to Mr. G. W. Light, *publisher of the Colonization Standard*, and the other to the '*Board of Managers of the Young Men's Methodist Missionary Society of Boston.*' I am informed by a person who has seen these communications, *that the information, concerning the condition and prospects of the colony at Liberia, is extremely* IMPORTANT, both to the friends and opposers of African Colonization, *is given by the Rev. Mr. Wright.* This gentleman, it will be remembered, sailed for Africa last fall; I was familiarly acquainted with him, and know that he was, when he left New-England, a thorough-going colonizationist. My informant states, that Mr. Wright gives the Board above mentioned, and by whom he was sent out to Africa, a faithful and detailed account of his after *disappointment* as to the good prospects of the colony, and so discouraging are some of his statements as to the condition of the emigrants, that [illegible] *he has accompanied them with a request that they might not be published.* [illegible] Now, Mr. Editor, will you not join me, in asking, in the name of candor and bleeding humanity, ought these communications to be withheld from the public? Can it be possible, that the Board of the Young Men's Miss. Society, there mentioned, will continue to call on the public to support Mr. Wright as a missionary to Liberia, *and yet refuse to give the public the very information which Mr. W. has communicated concerning the condition and prospects of the people where he is to labor?* The public certainly have a right to that information, and it is strongly and prayerfully hoped, that the Board will not hesitate a moment in giving it to the world.

Mr. Wright's letter to G. W. Light, I am told, gives a most luminous account of the squalid wretchedness and unexampled misery which prevails among the emigrants, their laziness, and prejudice against all white people who visit them, whether as missionaries or teachers. He describes their condition and the prospects of the colony, with a faithfulness which can credit to his character. Now will Mr. Light give Mr. W's letter in the Colonizationist? Will he consent to its publication any way? We will wait patiently, and see. In the mean time, if I have been misinformed in relation to either of the above letters, let them be *published entire*, just as Mr. Wright penned them, and all will easily be corrected.

But I cannot close this letter without requesting you, Mr. Editor, to call at the office of the *Zion's Herald*, No. 19, Washington-street, to ascertain whether you can obtain the loan of Mr. Wright's letter to the Board of the Y. M. M. M. Society; and I hope also, that you will not fail of calling on Mr. G. W. Light; and please inform us, in your next paper, whether the public may expect the opportunity of reading the letter addressed to the Rev. S. O. Wright ever wrote from Liberia.

Affectionately Yours,
LA ROY SUNDERLAND.

Mr. W. L. Garrison.

* And not extracts from them merely; as it is very probable that parts of them will be published. Those parts of Mr. W's letter, relative to the *prospects and government of Liberia*, are the very items that letters which the public will wish to see, but some of these. *Mr. Wright may not be given to the public?* Why not, Mr. Editor? Why not?

IMPORTANT TO LIBERTY.

We apprehend the Legislature of New-York have rendered an important service to humanity and justice by passing the following act, at the instance, we believe, of the N. Y. Manumission Society, of which Peter S. Jay is President.—*New-York Evangelist.*

An Act relative to proceedings upon Writs of Homine Replegiando,

Passed April 8th, 1834.

The people of the State of New-York, represented in Senate and Assembly, do enact as follows:

§1. The person claiming the services of a fugitive, or his agent, shall pay weekly, for the support of such fugitive, the sum of two dollars per week, so long as said fugitive shall remain in custody, by virtue of the provisions of article first, title first, chapter sixth, part third, of the revised statutes; and in default of such payment, such fugitive shall be discharged from custody upon his own recognizance, by a Judge of the Court of Common Pleas, or Supreme Court Commissioner, upon application to be made at Chambers.

§2. The person claiming any fugitive from service, or his agent, after a writ of Homine Replegiando has been issued, may be held to bail by an order of the Judge of the Court out of which such writ of Homine Replegiando issued, in such sum as said Court shall order, not less than two hundred and fifty dollars, conditioned for the payment of all damages which may be sustained by such person claiming to be a fugitive from service, in case it shall not be established that he is such fugitive.

Albany, April 18, 1834.

[From the N. Y. Journal of Com., of the 24th ult.]

Riot at Albany.—We learn that a black fellow claim that he was a slave, about 100 blacks assembled and rescued him from the constable. The blacks were several of them wounded by the blows of the officers, to which they made no resistance, but secured the black fellow, placed him in a wagon, and drove off.

P. S.—Since the above was in type, we have received the Albany Daily Advertiser of yesterday morning, which contains the following particulars:

Rescue of a Slave.—A runaway slave, who had been arrested in this city, identified, claimed, and after examination of the question, remanded to prison, was forcibly rescued yesterday from the hands of the civil officers by an overwhelming force. It seems rightly informed, a large body of persons of colour were aware of what was going on, had made deliberate arrangements to secure and facilitate the escape of the fugitive. They accordingly repaired in a body to the jail, and when the constables came up from the office of the Mayor, with the hearing had been, and the slave in custody, a rush was made, one or more of the officers were knocked down, the captive released, and carried off by his brother Africans, *Moved* in a vehicle, and driven out of town.

As a matter of course, the ringleaders in this matter will be punished. The laws of the land are not to be violated with impunity, no matter how well intended the mistaken motives of the violators may be. While a law is in force it must be observed, and the property of our southern brethren be restored to them.

Slave case.—Desperate Assault.—Mr. John J. V. Westervelt, assistant sheriff, accompanied by his assistant, went yesterday morning to arrest a man of color, named Louis Martin, who is supposed to be the slave of John Endors, of Richmond, Virginia. They succeeded in arresting him in a store of his in Water-street; but had not long had him in custody before he knocked Mr. Westervelt in the left thoroughfare, and inflicted a wound of the most dangerous nature. Martin then wounded another man who was present, and then ran off. He was however pursued by some of the bystanders, and again taken into custody. Mr. Westervelt remains in a very precarious situation.—*N. Y. Jour. Com.*

AMERICAN SLAVERY.

BOSTON:

SATURDAY, MAY 3, 1834.

Hear ye deaf, and look ye blind, that ye may see.—ISAIAH.

HORRIBLE! The New Orleans papers of the 11th inst., make us acquainted with a scene of cruelty which has few parallels in the annals of guilt. If the wretch who perpetrated the outrage, deserves any thing short of death, there are crimes now punishable with death, which ought to incur a milder penalty.—*N. Y. Jour. of Com.*

[From the New-Orleans Mercantile Advertiser.]

Shocking-Barbarity.—Yesterday at about 10 o'clock, the dwelling house of a Mr. Lalaurie, corner of Royal and Hospital streets, was discovered to be on fire, and whilst the engines were occupied in extinguishing it, it was rumored that several slaves were kept chained in some of the apartments. The crowd rushed in to their deliverance, and amongst others, Mr. Canonge, Judge of the criminal court, who demanded of Mr. and Mrs. Lalaurie, *where* these poor creatures were kept, which they obstinately refused to disclose, when Mr. Canonge with a manly and praiseworthy zeal rushed into the kitchen, which was on fire, followed by two or three young men, and brought forth a negro woman, found there chained. She was covered with bruises and wounds from severe flogging. All the apartments were then found open. In a room on the ground floor, two more were found chained and in a deplorable condition. Upstairs and in the garret, four more were found chained, some so weak as to be unable to walk, and all covered with wounds and sores. One, a mulatto boy, declares himself to have been chained for five months, being fed daily with only a handful of meal, and receiving every morning the most cruel treatment.

[From the New-Orleans Bee.]

The confusion at the house occupied by the woman Lalaurie, in Hospital-street, has been the means of discovering one of those atrocities, the details of which seem to be too incredible for human belief. We would shrink from the task of detailing the painful circumstances connected therewith, were we kept a sense of duty, and the necessity of exposing and holding up to the public indignation, such a wretch as the perpetrator, readers it indispensable to us to do so.

The flames having spread with alarming rapidity, and the horrible suspicion being entertained among the spectators, that some of the inmates of the premises were incarcerated therein, the doors were forced open for the purpose of liberating them. Previous, however, to taking this liberty, (if liberty it can be called,) several gentlemen, impelled by their feelings of humanity, demanded the keys, which were refused them, in a gruff and insulting manner. Upon entering one of the apartments, the most appalling spectacle met their eyes. Seven slaves, more or less horribly mutilated, were seen secreted by the neck, with their limbs apparently stretched and torn from one extremity to the other. Language is powerless and inadequate to give a proper conception of the horror which a scene like this must have inspired. We shall not attempt it, but leave it rather to the reader's imagination to picture what it was!

These slaves were the property of the demon in the shape of a woman, whom we mentioned in the beginning of this article. They had been confined by her for several months in the situation from which they had thus providentially been rescued, and had been merely kept in existence to prolong their sufferings and to make them taste all that a most refined cruelty could inflict. But why dwell upon such aggravating and painful particulars! We feel confident that the community will share with us our indignation, and that vengeance will fall, heavily fall upon the guilty culprit. Without being superstitious, we cannot but regard the manner in which these atrocities have been brought to light as an especial interposition of Heaven.

These details of a great crime have caused astonishment and horror, in whatever community they have reached. The most skeptical are staggered; the apologists of slavery look on wild and terrified; the sectarian and partizan press have opened to admit these paragraphs; bustling, busy, selfish politicians, office-holders and seekers, doughfaces and white slaves have manifested on this occasion, a sympathy for human woe. And well they may. If they did not, they must be lost past all redemption.

In a republic, (in the midst of a populous city,) under the vaunted sway of laws,—seven of the *declared* heirs of 'inalienable rights' upon earth, and of glory beyond the grave, have been shut up, starved, fettered, mangled and lacerated for months without any offence proved, and in all human probability without any committed! The awful consummation was providentially prevented! But what heart can conceive the pangs, which those poor slaves must have suffered before their deliverers came? They were chained, and the devouring fire was approaching them with irresistible and rapid progress. Why did they not shriek? Let this question be pondered. The firemen of New-Orleans were apprized of the appalling fact that seven men were about to perish within arms length, *by rumor* only! Why did not these lost wretches call aloud for help, when the fire first spread? There can be but two answers to this question. They either welcomed death as a friend, though in *this* form, or they were accustomed to know that cries of distress from a *slave* are not want to bring succor or to attract notice!*

It is very remarkable that nothing is said about the *arrest* of the guilty man and woman. Their lives they were politely requested of them to open the burning prison-house of seven perishing brothers. They consistently maintained the right of slaveholding tyrants, and refused to give up the keys. This is the last, and *all* that we hear of that diabolical couple. Perhaps the notoriety, which this event has acquired, (hard for which we suspect that the New-Orleans Editors will be blamed by *slaveholders*,) may cause some show of justice to be enacted. But let it be now noted that the mails which have brought the account of the fire, the rescue, the mob, the demolition of the building remaining after the fire, and the presence, in these scenes, of the chief criminal judge of the city, have not yet brought one word about the arrest, or any attempt or movement, to arrest the great criminals. Who can tell where it would hit, if the chaining, starving, lacerating, and torturing of slaves were to be treated as a punishable offence? *If there be money* in this same category, it is altogether probable that Madame Lalaurie will not be molested, but will have *these very slaves restored to her accursed hands.* There is no law in Louisiana which can prevent this result, if she herself remains at large.

And why should she not be protected and encouraged? Why should *she* be singled out as an object of public vengeance, when she has done no worse than a thousand others who have incurred thereby neither danger nor disgrace?

At the seat of our republican government, within the 'ten miles square,' there is a clergyman, who feels as a man and a christian concerning the atrocities of slaveholding. He states that he has lived in the District *twenty years.* During all that time, not a single year has passed without the murder within the District of *one* or *more* slaves. During the whole period there has been but *one* execution in the District, and that was of a colored man for *attempting* a crime against a white woman!!

A planter in Virginia who was in the habit of over-working his slaves, and treating them in other respects with cruelty, chained many of them every night in a large building, and made them pick cotton until midnight. A driver standing near gave a cut to any one who drowsed. By some means the building took fire at a late hour one night, and all the slaves so chained, were consumed. The alarm of fire brought slaves from the neighboring plantations, but when they learned the horrid tragedy, they formed a ring round the master's buildings, suffered the fire to spread, and kept off all assistance until every thing was destroyed.

A planter in Georgia, called a humane man and a *gentleman*, accosted a man from the North, and asked him if he would join in a negro hunt. The Northern man expressed some disgust at the proposal. 'I had rather,' said the planter lifting up a shot pouch from his side, 'I had rather put these into Joe's sides than into the best buck in Georgia.' The party went. Joe received a charge of buck shot in his side, and was led home at the tail of a horse. Then he was thrown into a hut, where in two days he died. 'He is the *ninth* that I have sent,' said the master exultingly, to his squeamish guest from Massachusetts!

Professor Wright states that a planter near Woodville, in Mississippi, has whipped *five* slaves to death within five years, and shows the mounds of earth, where they are buried by the side of the road.

According to *Stuart*, the English traveller in 1832, a North Carolina planter whom he saw, was in the habit of punishing his slaves, by putting them alive into coffins, in which situation a number had died of starvation and terror.

A nephew of Mr. Jefferson, *Lilburn Lewis*, as Rankin states, took a young slave, who had run away, ordered a large fire to be built, laid and bound the boy on a meat form, (in which he compelled the boy's brother to help him,) and then proceeded with a broad axe to *cut him up*, beginning at the heels, lecturing his assembled bondmen at intervals upon the sinfulness of running away from their masters, and then throwing the pieces in the fire! The victim entreated, with loud shrieks, that he would begin at the *other* end! But no; he proceeded deliberately, cutting and lecturing, until he arrived at the trunk, when the wretch expired. This man was put in jail, and a mob of planters and planter's sons, was got up, and let him out.

At the late deeply interesting and ominous debate at the *Lane Seminary*, some dreadful testimony was given by *the sons of slaveholders*, fresh from the plantations. They are theological students under *Dr. Beecher.* Their statements will be found in a subsequent article of this day's paper.

Our space will not admit of more examples at this time. Who, after reading what we have given, will say that we ought not to be rebuked, reviled, persecuted, mobbed, made a *sequi hepatum*, and hunted through the land for calling upon our countrymen, in the name of Jesus, the merciful redeemer of man, that they do now repent? Who also will say, in view of these things, that poor Mrs. Lalaurie and her mate, ought not to be protected, yea, comforted?

Since the foregoing was written, we have received the Commercial Gazette of this city, and New-York Journal of Commerce, containing other accounts of this dreadful business, of which we may say—

'*Horror on horror accumulate!*'

[From the New-Orleans Courier.]

A fire broke out this morning in the kitchen of Madame Lalaurie, corner of Royal and Hospital streets, which was soon wrapt in flames. It was known to some of the neighbors, that the upper part of this building was used as a place of confinement for then assailed by several unfortunate slaves, loaded with chains. Information of this fact was communicated to Judge Canonge, who immediately went to Mr. Lalaurie, and asked permission of that *gentleman*, in a polite manner, to have the slaves removed to a place of safety, lest they should die in the rudeness, replied, that 'there were those who would be better employed if they would attend to their own affairs instead of officiously intermeddling with the concerns of other people.' The flames gaining rapidly on the building, the persons also conducted to open the doors, which being promptly obeyed, a most appalling sight was presented, in the shape of several wretched beings, emerging from the gloom, their bodies covered with scars and loaded with chains!

Amongst them was a female slave, upwards of 60 years of age, who could not move. Some young men carried her to the city guard house, where the others, six in number, were also conducted, to be protected from the cruelty of their owner. We saw one of these miserable beings. The sight was so horrible that we could scarcely open it. The man, savage heart could not have witnessed the spectacle unmoved. He had a large hole in his head, his body, from head to foot, was covered with sores, and filled with worms!!! The sight inspired us with so much horror, that even at the moment of writing this article, we shudder from head to heel. The sight, we have seen the others, represent them to be in a similar condition.

We forbear a further description of this revolting spectacle, as it can hardly be agreeable to the feelings of our readers.

[From the N. Y. Journal of Commerce.]

A fire occurred yesterday in the house of Madame Lalaurie, which brought to light one of those atrocities, the details of which are too incredible for human belief! The upper part of the house, which was on fire, it appears was used as a prison for the confinement and punishment of her unhappy slaves. When the flames had so far progressed as to make it necessary to break open the doors of this prison, (which we do not know without considerable opposition on the part of this devil in the shape of woman,) a spectacle presented itself which would make a *cannibal* sick to behold. Seven poor unfortunate slaves were found, some chained to the floor, others with chains around their necks fastened to the ceiling, and one poor old man, upwards of 60 years of age, chained laud and foot and made fast to the floor in a stretched posture. His head was the appearance of having been beaten until it was broken, and the worms were actually to be seen making a feast of his brains!! A woman with her back literally cooked (if the expression may be used) with the lash; the very bones might be seen projecting through the skin! but I will not dwell upon a subject so truly horrible. Suffice it to say that the poor unfortunates were conducted to the Jail where their irons were knocked off, and they were given to the populace, not satisfied with her arrest, marked their vengeance in a more summary manner. About 200 persons collected around the house last night, and raced it to the ground. The splendid furniture and elegant edifice alike met the same fate. Not a vestige of anything left to tell the story of their ruining. The damage is estimated at from 11 to $13,000. The furniture was the most splendid Parisian, and the house, we have always heard, for about the handsomest in the city. Thus has one example been made of a wretch too base to live in a civilized land. I hope the effect may be to caution other masters and mistresses how they use cruelty and crime to punish their poor slaves.

It would seem from this that our inference that the woman was *not* arrested, was erroneous. We shall be glad if it proves so, but as none of the *New-Orleans* papers make any mention of an arrest, we must be pardoned for suspending our opinion for the present. Let it be remembered, in reading the account of the property, and of the retribution inflicted by the assembled citizens, that those citizens were *firemen, laborers*, and such as commonly compose the crowd on like occasions. They were not the *slaveholders* and *aristocrats* of New-Orleans. But nothing is said in *any* paper, of the arrest of the *man*—of him who refused the keys meantime that that *woman's* head was cloven!

STILL MORE.

The Essex Register brings us at the moment of going to press, JUDGE CANONGE'S deposition. We omit other matter to give place to this document.

STATE OF LOUISIANA, } *Before Judge Preval.*
City of N. Orleans.

The deponent declares that on Thursday, 10th inst. a fire took place on the premises of Mde. Lalaurie; that he repaired thither as a citizen for the purpose of affording any assistance within his power; that on arriving there, he was apprised of there being in one of the apartments some slaves who were chained, and who were, from their situation, exposed to perish in the conflagration; that at first, he hesitated speaking to Mr. Lalaurie, but at last ventured some of the friends of the family upon the subject. That seeing, however, all the persons present apparently indifferent to the result, he determined upon addressing both Mr. and Madame Lalaurie, who replied to his inquiries of the truth of what has been alleged, that it was a matter of fact. That he was then constrained to make fresh inquiries into the truth of what he had heard. That Messrs. Montreuil and Fernandez were now with him, and that he desired them both to go into the garret to make the necessary search, observing that he had himself once attempted to do so, but was almost suffocated with the smoke. That these gentlemen came to him some time after, and told him that they had made a regular search, but had discovered no slaves. That a gentleman, whom he believes to have been Mr. Felix Lefebvre, came to him and said that he had broken the bars of one of the apartments, and that he had discovered some slaves, intimating at the same time his willingness to point out the place. Accompanied by several persons whose names he does not recollect, he led the spot pointed out, and that it being deemed advisable that the doors, which were locked, should be broken open, it was accordingly done. He then entered, accompanied by the citizens that were with him, and that two negresses were found incarcerated, whose he believed, "Thank God!" as it was, that several voices were heard declaring that there were other victims in the kitchen; that he repaired thither; but found no one, and that he was informed that an iron collar very large and was chained with heavy irons by the feet. That she walked with the greatest difficulty; that he had no opportunity of examining the other who was behind. That one individual, whom he believes to have been Mr. Guillot, assured him that he knew another slave was confined. That he entered with this gentleman into another apartment, where, upon some one pronouncing a mosquito bar, an old negress was found who had a deep wound on her head. That she appeared to be quite feeble, too much so to be able to walk. That he deputed the second some of the persons present to have her removed to the Mayor's office, where the two first had been removed. That upon his (the deponent's) return home of Mr. Lalaurie if he had any slaves in his garret, he replied in an insulting tone, 'that there were persons who would do much better by remaining at home, than visiting others to dictate to them laws in the quality of officious friends.'

(Signed) CANONGE.

LANE SEMINARY.

The Utica Western Recorder gives a letter from Mr. Augustus Wattles, lately President of the Colonization Society of Oneida Institute, but now an abolitionist, which contains some further particulars of the interesting debate at the Lane Seminary. The following is an extract from this letter. The debate was opened by Mr.——of Alabama.

'He occupied nearly three evenings. When speaking of the treatment of his slaves, he said, "I do be said—" At our house it is so common to hear their screams from a neighboring plantation, that we think nothing of it. The overseer lives on a plantation' told me one day, he laid a young woman over a log, and beat her so severely that she was sore ever after." Instead of a dead chief, A brickhayer, a neighbor of ours, owned a very small young negro man, who ran away, but was caught. When his master got him home, he stripped him naked, tied him up by his hands, in plain sight and hearing of the academy and the public green, so high that his feet could not touch the ground; then tied them together, and put a long board between his legs to keep him steady. After preparing him in this way, he took a paddle, bored it full of holes, and commenced beating him with it. He continued it leisurely all day. At night his flesh was literally pounded into jelly. For a few weeks before he was able to walk. No one took any notice of it. No one thought any wrong was done.' He related many more facts of a similar kind. It will be recollected that he was attempting to give a fair expose of slavery. "And (said he) last my one should think that in general the slaves are well treated, and these are the exceptions, let me be distinctly understood.—*Cruelty* is the *rule*, and *kindness* the *exception*."

This was assented to and corroborated by all from the slaveholding States. And to show its truth, I will here introduce a few facts, related by individuals from different parts of the country.

Mr.——, from Kentucky, who came here a colonizationist, and a slaveholder, but has since turned abolitionist and emancipated his slaves, said—"Louisiana are so common, I hardly know what to relate, the first cases to me just at the time, that happened in the village where I live. I will relate two cases are these. A colored man, a slave, ran away. As he was coming home quietly over, a white man, who suspected him, attempted to stop him. The negro resisted. The white man procured help, and carried the negro home to his master. This last inflicted his vengeance on him for resisting—flogging him till he was not able to walk. They then put him on a horse, and came on with him to Nicholasville. When they entered the village, it was noticed that he sat upon his horse like a drunken man. It was very hot; and they went into a tavern to get some refreshment, the negro sat down upon the ground under the shade. When they ordered him to go, he made several ineffectual efforts to rise and go; and when he attempted to mount the horse, his strength was entirely insufficient. One of the men struck him, and then ordered him to get up and ride the horse without any more fuss. The negro staggered back a few steps, fell down, and died. I do not know as any notice was taken of it." He said

Mr.——, of Virginia, amongst others, related the following:—"I frequently saw the mistress of the family beat the woman who performed the kitchen work, with a stick two and a half feet long, and nearly as thick as my wrist; striking her over the head, and across the small of the back, as she was bent over at her work, will as much force as you would a snake, and for what I should consider no offence at all. There lived in this same family a young man, a slave, who was in the habit of running away. He returned one time after a week's absence. The master took him into the barn, stripped him entirely naked, tied him to a ring in the floor, tied his hands so that he could not reach the floor, tied his feet together, and put a small rail between his legs, so that he could not avoid the blows, and commenced whipping him. He told me that he gave him five hundred lashes. At any rate, he was covered with blood from head to foot. Not a place as big as my hand but what was cut. Such things as these are perfectly common all over Virginia, at least as far as I am acquainted. Generally, planters avoid punishing their slaves before strangers."

Mr.——, of Missouri, amongst others, related the following:—"A young man belonging to my grandfather, very badly treated, after receiving a more severe whipping than usual, ran away. In a few days she came back, and was ordered to work. As soon as this time the garment next her skin was stiff like a scab, from the running of the sores made by the whipping. Towards night, she told her mother that she was sick, and wished to go to the house. She went in, and as soon as she reached it laid down on the floor exhausted. The mistress asked her what the matter was? She made no reply. She asked again; but received no answer. She put her hand, she, 'I can't make you speak.' So taking the tongs, she heated them red hot, and put them upon the bottoms of her feet; that the pain might make her speak. At finally, in a rage, took hold of her throat. This had the desired effect. The poor girl faintly whispered, 'Oh, mass, don't—don't—I will speak.' She died."

We want no other commentary on the state of feeling in that community than this: The woman yet lives there, and owns slaves.

'I am aware that it will be said, this is not a fair picture of slavery. But, sir, if I can judge from the conversation of gentlemen who have lived and been brought up amongst it, or from the testimony of respectable emancipated negroes, I know the picture has never yet been presented to the public, in all its ugliness. Such facts as these are as common to them as household affairs; and so common are they in the community where they live, that little notice is taken of them. They produce no effect upon the public heart. They elicit no sympathy. They call up no pity. The moment we hear of such, our individual slaveholder treats his slaves cruelly. I know that there are exceptions. But it will be readily admitted by all, that the system of slavery rendders it and that the slave has no security, and can have no redress.'

The facts contained in the foregoing extract, are important. The speakers from Alabama, Kentucky, Virginia, and Missouri, were, some or other of them, as we infer from this and other letters from the Seminary, the sons of slaveholders. All their feelings, prejudices, and supposed interests, would therefore be likely to be enlisted in favor of the system. Nothing but the irresistible force of truth and justice could have led them to make the dreadful developements which are copied above.

We regard the recent proceedings at Lane Seminary, as among the most encouraging evidences of the progress of anti-slavery principles. They must satisfy even the most skeptical, that those apparently most interested is the support of slavery, are not inaccessible to the claims of religion and humanity. When the sons of slaveholders denounce the system which their fathers uphold, and execute immediate emancipation, we may be confident that the termination of slavery is not only certain, but rapidly approaching.

MONDAY EVENING CONCERT.

On the evening of the 28th ult. many of the friends of humanity were favored with an interesting interview, in the large Vestry of the Congregational House of worship, in Essex-street, which was well filled. The object of assembling, was to bring the case of more than two millions of our injured and suffering fellow beings, before the Father of Mercies; to confess our guilt 'concerning our brother;' to beseech him to incline all our hearts to penitence and love; and to crown, with his own blessing, our exertions in the holy cause in which we have engaged.

A deep interest was manifested in this momentous subject. A subject, certainly involving our high interests, as a nation, and our highest duties as christians. Some appropriate remarks were read, designed to call the attention of christians, to the indispensable duty of more frequent, fervent prayer, for the melioration of the condition of our abused and degraded countrymen. Facts were stated, exhibiting the fine and direful character of the system of slavery, proving it to be the mother of abominations. The affecting case of Henry Scott, a boy of 7 years of age, recently torn from the arms of his teacher, in the school at New-York, to be doomed to all the horrors of slavery, was also stated, and a collection taken at the close of the meeting, to aid in rescuing this little lamb from devouring wolves.

Several of the prayers were preceded by remarks adapted to the affecting occasion. The general spathy which has so long prevailed among the saints of the Lord, respecting this great national sin, was considered as imperiously demanding immediate repentance. The duty of immediately emancipating our fellow men from the galling yoke of slavery, was established by the authority of the word of God, and shewn to be synonymous with the duty of immediately ceasing to do evil. The obligation of decided persevering effort, resting, not on transient feeling, but on holy principle, was solemnly urged. It is believed, that truth met its proper response in many consciences and in many hearts; and that, by divine favor, an effect was produced which will not evaporate in heartless concessions.

We hope the meeting will be a prelude to many similar holy seasons, which shall excite to diligent and persevering labor in the cause of righteousness and love, which will be crowned with the deliverance of millions of our brethren from their present wretchedness and degradation. We are assured that the bright day shall dawn, which shall witness the triumph of reason, humanity, and love, over prejudice, cruelty, and oppression.

Riot.—We are sorry to learn that a meeting, assembled for the purpose of attending to an Anti-Slavery Address, was disturbed by a mob, on Friday evening last, in Twinsburg. By a species of logic, quite as sound as that which gives cogency to the pro and con feeder arguments which spun in the mouth at New-York and Utica, and those relative to Mormonism in Missouri, the persuasive doctrines of Emancipation are proved to be the cause of this public expression of indignation. We will not put our country to the blush, nor pain our readers with particulars. We have not learned that any person of respectability, engaged in or directly countenanced this tumult.—*Hudson (Ohio) Observer.*

The Circuit Court of Jackson County, Missouri, has commenced. Several companies of Mormons, from other Counties, have been ordered by the Governor to proceed to Independence, for the purpose of escorting the Mormons to and from that place, and protecting them whilst giving their evidence before the Grand Jury, in relation to the late outrages in that County. The Attorney General has been ordered to Independence to aid in the investigation.

A person by the name of More was lately shot at Concord, Louisiana, by Dr. Hunt. The Doctor immediately gave himself up to the authorities, but was forthwith threatened, the homicide being considered perfectly justifiable, as he individual shot had ordered his rifle to fire on the Doctor, whose life, for some time, he had threatened.

We regret to state that, in consequence as is supposed, of the injuries inflicted on the Spanish people and Portuguese, at Dartmouth, on Monday evening, 21st instant, a sailor by the name of James Williams, died in this town on Thursday.—*New-Bedford Mercury.*

John Peterson was killed by a deputy Marshall of Jacksonville, while in the discharge of his duty. Johnson, the Marshall, immediately surrendered himself.

READING, April 28, 1834.

To the Editor of the Liberator:

MY DEAR SIR—I send enclosed a small package which was cast into the meeting-house, at this place, when a contribution was taken up for the Middlesex Bible Society.

CALVIN TEMPLE.

Treas. Reading Anti-Slavery Society.

'I wish the enclosed $2 might be handed to Calvin Temple, Treasurer of the Reading Anti-Slavery Society, for him to send to Wm. L. Garrison, to purchase bibles for needy colored persons, at his discretion. Let no pass by on the other side.'

LIST OF LETTERS received at this Office since our last.

Joshua Edwards, Somersworth, N. H.; Charles Whipple, Newburyport, Mass.; Nathan Johnson, New-Bedford, Mass.; Samuel Stratton, Holden, Mass.; Charles Hill, Lynn, Mass.; Rev. Jos. Sharp, do.; George A. Williams, Williams, Mass.; J. B. Vashon, Pittsburg, Pa.; Calvin Temple, Reading, Mass.; Samuel S. Glass, Putnam, Ohio; Philip A. Bell, New-York City.

DIED—In this city, on the 24th ult. John Frederick Robinson, son of Mr. John Robinson, aged 1 year 2 m.

CIRCULAR.

In conformity with a resolution of the *New-England Anti-Slavery Society* to call a Convention of Delegates of the Anti-Slavery Societies and the Friends of Immediate Emancipation in the New-England States, the Managers have determined that this Convention shall be held in BOSTON, on the *last Tuesday in May next.*

The Committee appointed to carry the above resolution into effect, have called upon a number of the most respected friends of freedom, to join them in giving this general invitation.

All the Anti-Slavery Societies in New-England are requested to send Delegates, and all the friends of immediate emancipation are invited to join them in convention at the appointed time and place, to unite in fervent prayer to Almighty God that he would direct our deliberations, and that a holiness slavery throughout our land, to deliberate solemnly and calmly upon the best means to accomplish this just and holy undertaking; and to pass such resolutions as shall secure the harmonious co-operation of the part of all the Anti-Slavery Societies in New-England.

BOSTON.
ARON A. PHELPS,
B. C. BACON,
E. M. P. WELLS,
WM. L. GARRISON,
S. E. SEWALL,
HENRY GREW,
DAVID L. CHILD,
JAMES C. ODIORNE,
JAMES G. BARBADOES,
JAMES E. TAYLOR,
ELIJ. G. LORING.

CAMBRIDGE.
CHARLES FOLLEN,
HENRY WARE, JR.

WALTHAM.
BERNARD WHITMAN.

SALEM.
C. P. GOSSTEKER,
WILLIAM B. DODGE.

DANVERS.
CHAS. C. SEWALL,
JESSE PUTNAM.

PROVIDENCE.
JOSIAH CADY,
HENRY CURRIER,
H. H. BROWN,
JOHN PRENTICE,
M. ROBINSON,
M. ROBINSON,
S. R. SCOTT,
GEORGE WM. BENSON.

BROOKLYN, CT.
SAMUEL J. MAY.

NEW-HAVEN.
ROBERT B. HALL,
SIMEON S. JOCELYN.

PORTLAND.
SAMUEL FESSENDEN,
NATHAN WISELOW,
JAMES F. WYMAN,
SAMUEL E. SHEPLEY,
JAMES F. OTIS,
JOHN WISELOW,
P. H. GREENLEAF.

BANGOR.
S. L. PORTER.

WATERVILLE.
G. W. LE ROY.

AUGUSTA.
JOSEPH SOUTHWICK.

LITERARY.

[From the Western Recorder.]

DOULOS.

He stood in hopeless, deep despair, a *slave!*
His heathen soul as dark as was his skin;
And sought know he but pain, distress and want,
His coming, his master's cruel lash, and hate!
A comfort God prayed on his heart, at thought
Of wife, of little ones, on Afric's shore.
He murmured not, nor groaned, nor sighed, nor cursed
The hand that tore him from his peaceful home;
Nor chains that galled his bones; nor sanguine lash!
'T were weakness great, to curse, to groan, to sigh!
They could not soothe his soul, or tell its pains!

As *freedom's* fame was loudly, joyful sung,
In all her coasts, by all her happy sons,
He heard it faintly echo on the halls.
As thunderest on the clouds her blazoned car,
Her flashing light pierced through the midnight gloom.
He raised his wondering eye, his grief-worn brow,
To heaven, and paused to know from whence it came.
Mad Slavery loudly thundered in his ears,
And bound a blindfold on his staring eyes!
* * * * * * *
A holy female came, with notes of joy,
Of christmas tidings, and love, his wounds to heal,
And bind his broken heart, and cheer his soul.
She taught of sin, of death, eternal woe,
Of liberty divine, of endless bliss,
His God he sought, and mercy, pardon found.
He loves to pray, to praise, and master serve.

His master, fearful that his pious slave
Would attempt to his fellow-bound the truth of God,
And lead him into virtue's holy path,
Sold him to fiend more cruel than himself,
As infidel! that he might cease to pray,
Or die, by inches, from the cruel lash.
He faithful toiled, and fervent prayed his God
To bless the master, and to guard the *slave*.
The master heard, and in fierce, fiendish rage,
Cut through his sable skin at every stroke!
Blood boiled, and burst, and gushed from every wound!
Pale Grief and Pity, weeping from a cloud,
Stooped o'er the scene! Sympathy bitter groaned,
And closed her tearful eyes! Fiends grinned around!
* * * * * * *
Oh, man! how fallen from thy first estate!
Can thy sensitive heart be so stony? Despot! wretch!
Can Freedom smile on thy tyrannic head?
The wounded *Doulos* sang, and prayed, and blessed
His Lord, that he for him could die this death!
From Persecution's vengeful hand, 't were honor
thus to die!
This touched his master's heart! He groaned; he sighed;
He wept; and asked his *slave* to pray *for him!*
'Do seek a pardoning God, to save a wretch!'
The slave with joy obeyed. His prayer was heard.
The master knelt, and *Doulos'* pardon sought,
And mercy of the Lord! He pardon found.
And rising, cheerful said, '*Doulos, thou 't free!*'
O. I. 1834. ALFRED.

TO SPRING.

O THOU delicious Spring!
Nursed in the lap of thin and cadenced showers,
Which fall from clouds that lift their snowy wings,
From odorous beds of light-infolded flowers,
And from enmassed bowers,
That ever grassy walks their greenness fling,
Come, gentle Spring!

Thou lover of young wind,
That cometh from the invisible upper sea
Beneath the sky, which clouds, in white foam, bind;
And seeling in the trees deliciously
Makes young leaves dance with glee,
Even in the tech of a hot old sober hind,
Winter unkind;

Come to us—for thou art
Like the fine love of children, gentle Spring!
Touching the sacred feelings of the heart,
Or like a virgin's pleasant welcoming;
And thou dost ever bring
A side of gentle but satisfiers art
Upon the heart.

Red Autumn from the south
Contends with thee—alas! what may he show?
What is his purple-stained and rosy mouth,
And browned cheeks, to thy soft feet of snow,
Pillaring, pleasant glow—
Giving earth-piercing flowers their primal growth,
And greenest youth!

Gray Summer conquers these—
And yet he has no beauty such as thine:
What is his ever-streaming, fiery sun,
To the pure glory that with thee doth shine!
Thou season most divine,
What may his dull and lifeless minstrelsy
Compare with thee?

Come, sit upon the hills,
And bid the waking streams leap down their side,
And green the vales with their light-sounding rills;
And when the stars upon the sky shall glide,
And crescent Dian ride,
I too will breathe of thy delicious thrills,
On grassy hills.

Alas! bright Spring—not long
Shall I enjoy thy pleasant influence;
For thou shalt die the Summer heat among,
Sublimed to vapor is his fire intense;
And gone, forever hence,
Exist no more—no more to earth belong,
Except in song.

So I who sing shall die.
Worn unto death forchance by care and sorrow;
And, fainting thus, with an unconscious sigh,
Bid unto this poor body a good morrow,
Which now sometime I borrow,
And breathe of joyance keener and more high,
Ceasing to sigh! PIKE.

[From the Liverpool Albion.]

ODE TO MAY.

Loveliest Season of the year!
Welcome with thy buds and flowers!
How beauteous does thy morn appear,
While sun-beams deck the golden hours!
Thy presence human care beguiles—
All thy approach all nature smiles.

Hail, sweet delightful child of Spring!
Amid the beauties of the gift on earth
To thee the woodland minstrels bring
Their songs of harmony and love.
Clothed in the gifts thy treasures yield,
Creation springs in every field.

O, breathe thy fragrance on the gales,
Inspirit thy footsteps on the plains—
And every hill and every vale
Shall prove the influence of thy reign.
Touched by thy hand the bud and flower
Combine thy life-imparting power.

Celestial visitant! to me
Mysterious attributes are given;
Then self is imprisoned Nature free,
As in the morning light of Heaven!
O, welcome with thy garlands gay,
Enchanting, joy-inspiring May!

Man, thy moments may not wait,
Wasting on them thy best estate—
Folly spreads her path in guile,
Lures with false and cunning smile,
Gilds her snares with gorgeous glow,
Decks with flowers the way of woe!

MISCELLANEOUS.

SCENES OF NAVAL WARFARE.

'As the day dawned, we discovered four sail in the wind's eye, and close in shore. The wind was light, and all sail was made in chase. We gained very little on them for many hours, and towards evening, it fell calm. The boats were ordered to pursue the enemy, and we set off, diverging a little from each other's course, or, as the French would say, *deployez*, to give a better chance of falling in with them. I was in the gig with the master, and, being the lightest running boat, we soon came up with one of the feluccas. We fired musketry at her; but, having a light breeze, she would not bring-to. We then took good aim at the helms-man, and hit him. The man only shifted the helm from his right hand to his left, and kept on his course. We still kept firing at the intrepid fellow, and I felt it was like wilful murder, since he made no resistance, but steadily endeavored to escape.

'At length we got close under the stern, and hooked on with our boat-hook. This the Spaniards unhooked, and we dropped astern, having laid our oars in; but the breeze dying entirely away, we began pulled along side, and took possession. The poor man was still at the helm, bleeding profusely. We offered him every assistance, and asked him why he did not surrender sooner? He replied that he was an old Castilian, and thought it better that an earlier surrender would have disgraced him, or that he contemplated, from his former experience, a chance of escape, to the last moment; I cannot tell. Certain it is that no one ever behaved better; and I felt that I would have given all that I possessed, to have healed the wounds of this patient, meek and undaunted old man, who uttered no complaint, but submitted to his fate with a magnanimity which would have done credit to Socrates himself. He had received four musket-balls in his body, and of course survived his capture but a very few hours.

'We found to our surprise, that this vessel, with the three others, one of which was taken by another of our boats, were from Lima. They were single-masted, about thirty tons burthen, from ten men each, and were laden with copper, hides, and cochineal, and had been out five months. They were bound to Valentia, from which they were only six days sail when we intercepted them. Such is the fortune of war! This gallant man, after a voyage of incredible toil and difficulty, would in a few hours, have embraced his family, and gladdened their hearts with the produce of honest industry, and successful enterprise; when, in a moment, all their hopes were blasted by our legal murder and robbery, and our prize-money came to our pockets with the tears, if not the curses, of the widow and the orphan!

'From some information which the captain obtained in his prize, he was induced to stand over to the Balanic Islands. We made Iyica, and stood past it; then ran for Palma Bay in the island of Majorca; here we found nothing, to our great disappointment, and continued our course round the island.

'An event occurred here, so singular as scarcely to be credible; but the fact is well attested, as there were others who witnessed it beside myself. The water was smooth, and the day remarkably fine; we were distant from the shore, more than a mile and a quarter, when the captain, wishing to try the range of the main-deck guns, which were long eighteen-pounders, ordered the gunner to elevate one of them, and fire towards the land. The gunner asked whether he should point the gun at any object? A man was seen walking on the white sandy beach, and as there did not appear to be the slightest chance of hitting him, he only looked like a speck, the captain desired the gunner to fire at him; he did so, and the man fell. A herd of bullocks at this moment was seen coming out of the woods, and the boats were sent with a party to shoot some of them for the ship's company.

'When we landed, we found that the ball had cut the poor man in two; and what made the circumstance peculiarly interesting was, that he was evidently a man of consequence. He was well dressed, had on black breeches and silk stockings: he was reading Ovid's Metamorphoses, and still grasping the book, which I took out of his hand.

'We have often heard of the miraculous powers ascribed to a chance shot, but never could we have supposed that this unlucky ball could have done so far, or done so much mischief. We buried the remains of the unfortunate gentleman in the sand, and having selected two or three bullocks out of the herd, shot them, skinned and divided them into quarters, loaded our boat, and returned on board.

'I had taken the book out of the hand of the deceased, and from his neck, a small miniature of a beautiful female. The brooch in his shirt, I also brought away; and when I brought an account to the captain, of what had happened, I offered him these articles. He returned them all to me, to keep them till I could see any of the friends of the deceased, and appeared so much distressed at the accident, that we never mentioned it afterwards; and in the course of the time we were together, it was nearly forgotten. The articles remained in my possession unnoticed for many years.'—*Naval Officer.*

Narrow Escape from Drowning.—As the steam boat General Lincoln was on her way from Hingham, Thursday morning, a sail boat was observed to capsize about half way between the city and the Castle. Capt. Beals being made acquainted with the fact, immediately steered his boat for her—at the same time the accident was discovered by the crew of a Pilot Boat, who manned their small boat and took off two individuals from the bottom of the sail boat, leaving one there, not being able to take him on account of the heavy swell—in the mean time, a small boat put off from the steam boat and succeeded in securing the other, who was almost exhausted. They were three sailors, and were on the way of going about when also capsized.—*Boston News.*

The new steam-engine boiler, just erected by Messrs. Blacker, Collins, and Co., at Radcotch, exploded on Saturday week, and destroyed nearly all the premises, parts of which were blown nearly 160 yards. Eight men were thrown in different directions. One was killed on the spot; another died whilst being conveyed home; another had his boots blown off his legs, and his legs broken; and the others are in such a state that it is feared they cannot recover. The men, now underground, about fifty in number, cannot be got up for some time, and much fear is entertained that they will be drowned, as the engine used to pump water out of the pit cannot be used until repaired.—*Bath (Eng.) Journal.*

SCENE IN THE HOUSE OF COMMONS.

Yesterday the House of Commons again met, and in the course of the evening, a very interesting scene took place. Mr. O'Connell, after replying to the Secretary of Ireland, relative to the effects of the Coercion Bill, (Mr. Littleton having said that for seven months previous to its passing there were 273 agrarian offences, and only 16 since,) alluded to the statement of Mr. Hill and his accusation against the Irish members. After reading the paragraph in Mr. Hill's speech, which you will remember stigmatized the Irish members as guilty of voting and speaking in opposition to the Coercion Bill, and at the same time begging ministers in private, 'not to *bale* an atom of its provisions.' Mr. O'Connell animadverted upon the nature of the accusation, its baseness if untrue, and the scoundrelism of the man who could so act, and concluded by demanding the original author of the assertion. Lord Althorp replied that no such assertion was uttered by him or his colleagues in the Cabinet; but an Irish member, he had good reason to believe, (certainly more than one) did so act and speak. The Irish opposition members became much excited and in an instant about 30 of them were upon their legs; but Mr. O'Connell roared out 'The noble lord *is shrinking*—state the names of those members?' This address nettled the Chancellor of the Exchequer; his placid temper gave way, and he indignantly demanded—'Does the honorable member accuse me of shrinking?'

Mr. Shiell then loudly called for the names of the members, and at this moment the noise, the cries of 'order,' 'order,'—'hear,' 'hear'—'sit down,' were most alarming. After the tumult had somewhat subsided, Mr. O'Connell retracted the word 'shrinking,' apologized for having uttered it, and solicited the names of the renegade members. His Lordship said, 'I am answerable for what I say, and I believe I have no right to shift the responsibility upon others.' After some more scene of uproar which would baffle description, Mr. O'Connell and Mr. Finn applied to know if *they* were the parties? His Lordship replied in the negative, and then other members were preparing for yet another row, when the Speaker was vociferously called for by nearly the whole House. He commenced by deprecating the spirit and manner of the discussion; denied that the House had any thing to do with it, and remarked that if Lord Althorp should have replied to the questions. Mr. O'Connell still persisted, but was called to order by Mr. Hume, who threw out some observations of regret that the subject should be continued, and still Mr. O'Connell maintained that the question was a public one, and that an explanation must be given. Mr. H. Grattan and Mr. Shiell then addressed the House, and the latter gentleman finished his remarks by saying, 'Am I one of the members?' Lord Althorp simply replied, 'The *honorable* gentleman is one.' This observation called forth a complete tumult; the sensation in the House was immense, and lasted full ten minutes.

Mr. Shiell then rose, and distinctly and most reverently denied the statement, and declared that it was a gross and scandalous calumny, and then said, 'as the noble lord has put the question upon his own responsibility, I shall say no more.' Mr. O'Connell soon afterwards apologized to Mr. Hill, for believing him guilty of such a fabrication, and observed that he (Mr. Hill) was quite justified in his assertion. Mr. Hill accepted the same, and regretted that he should have given rise to so much excitement. The Speaker then observed that the question ought to be confined to the house, and he said that there, Mr. O'Connell consented to the suggestion, as did the other members; but the principals could not agree; so a motion was made, and the Chancellor of the Exchequer and Mr. Shiell were ordered to be taken into custody by the sergeant-at-arms. Towards the close of the evening, they both promised not to send or receive a hostile message, and were of course discharged. The matter will not rest here, however, as a committee is to be called for, to inquire into and report on the case.

Having been in the House at the time, you may rely upon the above very brief summary of the proceedings in this peculiar affair.—*Cor. of the N. Y. Jour. of Com.*

'Man wants but little.'—The room we lived in was six feet by twelve; our furniture was a bed and bedstead, one pine-table, three Windsor chairs, a soup pot, two kettle, six cups and saucers, a griddle, frying-pan and brander. It was enough—it was all he wanted; we were all the world to one another. Now we have carpets to shake, brasses to scour, stairs to scrub, mahogany to polish, china to break, servants to scold—and what does it all amount to? For your own necessity one bed, one cup, one knife and fork, one table and chair are enough.—*Grant Thorburn.*

A letter commencing as follows, was lately published in the Washington Globe. The idea of evincing a spirit of gratitude, by *getting drunk on the Sabbath*, is indeed *original*. It is dated, 'New York, April 6.'

'Dear Sir:—I received your short, but gratifying letter this morning, stating the result of the debate on the resolutions of the Committee of Ways and Means. *Laus Deo!* I intend *to get tipsy to-day, though it is Sunday.*'

Trifles Constitute Perfection.—A friend called on Michael Angelo, who was finishing a statue. A few days afterward he called again. The sculptor was still at his work. The friend looking at the figure, exclaimed, 'You have been idle since I saw you last?' 'By no means,' replied the sculptor, 'I have retouched this part, and polished that. I have softened this feature, and brought out this muscle. I have given more expression to this lip, and more energy to this limb.' 'Well, well,' said his friend, 'but all these are trifles.' 'They be so,' replied Angelo; 'but recollect that trifles make perfection, and perfection is no trifle.'—*Penny Mag.*

Dreadful Accident.—We learn from Andover, that a dreadful accident occurred at Poor & Blanchard's saw mill, yesterday morning. Mr. Samuel Dyer rose before daylight to attend to his business of sawing shingles. The saws were down to the mill as usual by water power—a vertical shaft being set in motion, from which a rope is attached to the log. It appears that Mr. Dyer, in the shaft was in motion, he attempted to arrange the rope, and his hand was caught between the rope and the revolving shaft. He was then drawn up to the shaft, and the rope passed round his body and the shaft several times, crushing the abdomen and chest into the least possible compass. A more dreadful death scarcely be imagined, although it is presumed his sufferings were not of long duration.—*Mercantile.*

Presentment.—The Grand Jury of Davidson County, N. C. have presented Andrew Jackson, President of the United States, for attempting to subvert the Constitution, and introducing a new form of Government.

Punctuality. A committee of eight gentlemen had appointed to meet at 12 o'clock. Seven of them were punctual; but the eighth came half an hour later, excusing for being a quarter of an hour behind the time. 'The time,' said he, 'passed away without my being aware of it; I had no idea of its being so late,' &c. A Quaker present said, 'Friend, I am not clear that you should admit thy apology. It were matter of regret that thou should'st have wasted three own quarter of an hour; but here are seven beside thyself whose time thou hast also consumed, and ought to have been in the whole to thyself, and of officers chosen to look after his dignity.—*Newburyport Herald.*

Effects of Intemperance.—On Friday last, a seaman belonging to a Jersey vessel, arrived from Boston, and on Sunday went to Harlem on a pleasure excursion, accompanied by another man. In the course of the evening, he was suddenly attacked with the most excruciating internal pain, and obliged to retire to bed. In that state he continued till Monday, when he expired. The sympathetic attending his illness, accompanied by other circumstances, were of such a nature as to cause a suspicion that he had been poisoned by the woman who accompanied him to Harlem, and the Coroner was requested to make an inquiry into the matter. He immediately proceeded to the place, and got a surgeon to open the body, who pronounced that the man did not die of poison, but of a disease brought on by *habitually drinking ardent spirits.*—*N. Y. Journal of Commerce.*

Homicide.—A young man, we understand, was killed at a place in Jersey City, on Friday last. An altercation arose between him and the keeper of the grocery, in the course of which he was beaten and stamped on until he died.—*Bost. Bell.*

☞ *McDonald's Journal.*—A correspondent having inquired of us the terms on which this publication can be had, and the name and residence of the Agent, he is informed that Mr. H. K. STOCKTON, No. 31, Cornhill, is the Agent for Maine, Newhampshire, Vermont and Massachusetts. Price One Dollar per annum, published monthly, 8 pages 8vo. Any person subscribing and paying for five copies for five dollars may receive a sixth copy gratis.—*Christian Watchman.*

Lawrie Todd.—Grant Thorburn put himself to charges, when he was last in England, for luxurious entertainments, for the purpose of learning the history of one demented, when his bonnie lassie used to steal into his shop, and, for economy's sake, *saw* and be courted, while Lawrie sawed and made nails until *midnight!* His conservatory at New-York has been lately embellished by the importation from England of four splendid Fancy Fowls, one pair of which is over six feet in height. He has also added to his reservoir of Fancy Fish, a column with a *Jet d' Eau.* The waste water, falling into a beautiful basin, passes off through four lions' heads, forming altogether a charming 'coop d' oeil;' very different from the vision of Mulcibar making nails by the light of a pair of sparkling eyes, at the witching hour of twelve.

Robbings Acquitted.—It will be recollected the George Stebbins, a young man about twelve was arrested and committed to the jail at this place, on the charge of the murder of Miss Evelina Cunningham, in 1825. On Friday the 11th inst. the Grand Jury found a bill, and on Thursday last he was brought up for trial. Yesterday about 5 o'clock the Jury retired to their room, and at half past 8 o'clock they came out, returned with a verdict of *Not Guilty.* The prisoner was this morning discharged from the custody of the sheriff, almost immediately thereafter arrested and committed on a charge of *stealing lumber*, and in all probability will be obliged to remain ill the county jail until the sitting of the county court in October next. He has a wife and five or six children.—*Pennsylvania paper.*

Machine for Subterraneous Correspondence.—M. M. Jobard and Stielford have recently obtained from the Belgian government a patent for a newly invented instrument, called the Logophore, by means of which it is said that verbal communications may be carried on from one place to another, however distant. A practical application of this ingenious invention is to be immediately made between Brussels and Antwerp, by means of subterraneous pipes, which will transmit the words uttered by voices from place to place at intervals of two miles. It will cost less than a quarter of an hour a quarter of an hour to send a message between the Palace at Brussels and the Castle at Laeken. The expense will not exceed fifteen or twenty thousand francs.

Demise of the Right Honorable Lord Teignmouth.—On the 14th inst. at his residence in Portmanstreet, the Right Honorable John Shore, Baron Teignmouth, in his 83d year. The lengthened term to which the days of this truly venerable and pious nobleman have been extended, is highly remarkable, considering that the earlier part of his life was spent under the exhausting climate of Bengal.

Slavery.—We refer our readers to the excellent Address of the Anti-Slavery Convention, this morning, on our first page. And we particularly refer to the horrible instance of barbarity related in an article on the same page. Let every man, woman and child, woman make the case his or her own, and then say whether on the principle of the *Golden Rule*, they are in any degree authorized the continuance of a system which allows of such outrages.—*Essex Gaz.*

A sojourner in your city, my business called me through one of the most populous districts, during the late election. I was struck with the air of dignified contempt with which the *colored* spectators of these scenes viewed the present actors, men, some of another continent, dressed, armed and equipped for the 'sport' of breaking shells, clothed with civil power by our charity, which seems to have taken ignorance and venality—themselves Americans, peaceably, quietly yielding the rights which our injustice snatches from them.—*New-York Evangelist.*

Hon. Daniel Webster.—It is with great grief that I perceive announced in the newspapers that this distinguished individual left Philadelphia on the Sabbath, arrived in Baltimore the same day, was greeted by a crowd on the wharf, and made a speech to the multitude from the steamboat, on the Sabbath evening. We did hope that such a man would not lend his example to the desecration of the Lord's day. When will our distinguished men learn that *Righteousness exalteth a nation, but sin is a reproach to any people?*—*Ibid.*

The Attorney General of New-York has expressed the opinion that the Legislature possesses the power to extend the term of office of the city officers of New-York, for a period of one year, to expire next May, 1835, and a bill is now before that body for the purpose.

Spoken in time.—Avast!' cried a temperate sailor, opposite a drunken companion, who drew towards a shoal in the shape of a dram-shop. 'You'll soon lose your *mainsteg*, (cask,) if you can't mend your tackle.' The drunken fool, with a steer close in my wake up the strait of Temperance. She's the sailor's friend.' This timely appeal had the desired effect; and two dollars were soon stowed away comfortably in a temperance boarding house.—*Temp. Jour.*

Let landsmen take a hint from this kind-hearted sailor.

Value of Advertising.—We lately heard of a country merchant, who, unable to collect his dues, advertised that he was compelled to be cash in public auction, at the same time pledging himself to prove their correctness. The consequence was, that before the day of sale, nearly all his accounts were settled, and those such as no one would bid upon.—*New-York Sun.*

Miss Alexina Spencer, of Fayette, Me. recently prosecuted Mr. Allen D. Greene, of Hallowell, for D. Greene & Co. of that place, for a breach of marriage contract. After a long investigation of the case, the jury returned a verdict of 3000 for the plaintiff, the whole amount claimed in the declaration.

No inconsiderable part of the multitude which composes the population of Canton, live in boats. There are officers appointed by the government to regulate and control this portion of the inhabitants of the city. Every boat, of all the various sizes and descriptions which are once here, is registered; and it appears that the whole number, at one time, is one hundred and twenty.

MORAL.

[From the Rhode Island Evangelist.]

MORAL REFORM.

A meeting of the *Providence Association of the Friends of Moral Reform*, was held on Monday evening, the 14th ult., at the vestry of the Richmond-street Church. Communications were read by the President, and remarks offered by the Rev. Messrs. Horton and Waterman. Interesting selections were read from Sauren's sermons, and a discourse by Rev. S. C. Aikin, of Utica.

The attendance and effect of the meeting must have been cheering to those, who pant for the removal of *uncleanness* from the land, and for the *entire* enforcement of the blessed law, '*thou shalt not commit adultery*—this law takes in *the heart, word, starve, look, dress, gesture, act*—which prohibits all impurity—a law which is sealed and sustained by the sanctity of God.

Strange what views and sentiments, and still more strange what feelings are cherished, by the professed followers of Jesus Christ —and even by the ministers of the sanctuary. Alas for Zion's hope, when pollution deep as hell finds apologists in her watch towers—alas for her glory when the church of her *vouted* foes cause her *leaders* to turn pale, and with trumpet tongue proclaim a truce. Brethren in the *country* plead exemption from the evil—they feel, or seem to feel, this cause and their interests, and domestic altars, all is safe. They seem not to know that the country is every *moment* brought in *contact* with the city; and that the youth of business and pleasure, both male and female, in the city, are from the country. And has the country no interest in her youth? no interest in their pollution or their virtue —in their weal or their ruin—in their life or their death? Methinks could our brethren in the country see the means of death are carried through the land—what books and plates and songs are sold to boys from the country, when in the city, as well as when at home—they would cease their cry of peace—peace against the efforts of Mc-Dowall, and turn their energies against the monster who is working death in their midst. They know not how many procurers and procuresses visit their smiling parishes and towns, for the purpose of *selecting* their victims and *enticing* them to the slaughter house of affection, of loveliness and peace. Alas—alas! There are, even at *this* moment, in the cells of our jail, two intelligent, and in personal appearance, engaging, but ruined female youths. And *they* are from the *country.* One from ——, N. H. and one from —— Mass. Their history is one of sorrow, and too great for utterance. Yes, once lovely, innocent and confiding—the hope of their friends, they were marked by the hell-hounds of lust, and by oaths and promises of all they asked, were ruined. They have sunk rapidly and deeply we fear to rise no more. Such cases, painfully by beyond conception, are not rare. Men of God in country and in city, awake. Humanity bleeds—your country groans—and religion, and virtue, and freedom weep for aid. In the strength of God, come ye forth!

DR. GARDINER,

No. 19, Povel-street, between 5th and 6th streets, and between Pine & Spruce,

PHILADELPHIA,

GRATEFUL for the liberal patronage of the second, and soliciting a continuance of the same, offers his services and advice in all cases of disease, having been successful in practice, and having a great experience in Medical Botany.

He offers his vegetable preparations to the public, viz. Lobelin, 1st, 2d and 3d preparations; No. 2, 3, 4, 5 and 6 Slippery Elm Bark; Composition Powders; Nerve Powders; Cough Powders; Fever Powders; Tooth Powder; Vegetable Powder for healing; Cancer Salve, and others used for any kind of sores; Strengthening Plasters; Electric Tincture; Vermifuge, very pleasant to the taste; Asthmatic Tincture; Red Liniment; Rheumatic Drops; Toothache Drops; Anti-Mercurial Syrup, which cures radically all diseases arising from impurities of the blood, mercurial diseases, scrofula, &c.; Dr. Gardiner's Pulmonic Syrup for colds and coughs; with several Indian Preparations for consumption, rheumatism, &c. These medicines will cure the following diseases—Cramp, gout, rheumatism, spasmodic coughs, croup, asthma, pleurisy, dysentery, worms, summer complaints so destructive to children, dyspepsia, or indigestion, the causes of decay or consumption, St. Anthony's fire or erysipelas, liver complaints, gravel, chills or fever and ague, bilious remittant; and, in short, any kind of fevers, or any complaint, readily yield to these vegetable medicines—king's evil, dropsy, nervous affections, measles, small pox, &c.

Dr. Gardiner is aware that there are many spurious remedies offered every day to the public, and that many, anxious to obtain relief, have been deceived by such impositions, and from that circumstance may be inclined to treat these medicines as another imposition. He is also aware of the force of the prejudice of education, and predilections in favor of popular opinions and customs in medicine, &c. To such he will observe, that he does not say that they are infallible in every case; but he solicits for them a fair trial—and they who make use of them in one disease, will prefer them in every other complaint; and to those who shall take them and follow the directions strictly, for a specified time, and receive no essential benefit, the money that they paid for them shall be returned. And he conscientiously asserts, without fear of successful contradiction, that these medicines are purely botanic, and possess no poisonous mineral or deleterious principles. He corroboration of these assertions, he offers a long catalogue of persons known, in whose families and among whose acquaintance his medicines have been used with success, to whom persons interested may refer.

Rev. Charles W. Gardiner, Richard Howel,
Rev. Simon Murray, Ignatius Beck,
Rev. Jeremiah Chaplin, John Powell,
Rev. Durham Stevens, John P. Lewis,
Rev. Prince G. Laws, Thomas Sidney,
Rev. Charles Bohannon, Parris Sanford,
Rev. Elijah Smith, Jacob Gilmore,
George Menoken.

☞ Dr. Gardiner has received a large number of Certificates from persons who have used his medicines, in various diseases, with complete success.

Philadelphia, Jan. 1, 1834.

JUST published, and for sale at the office of the Liberator—*A Brief Sketch of the Trial of William Lloyd Garrison, for an alleged Libel on Francis Todd of Newburyport, Mass.*—Price 10 cents single—$1,00 per dozen—$6,00 per hundred.

Also just published, and for sale at this office—*A Selection of Anti-Slavery Hymns, for the Use of the Friends of Emancipation*, pp. 36, 18mo. Price 8 cents single; 75 cts. per dozen; $5 per hundred.

PATENT FOR THE UNITED STATES.

MOTT'S Patent Medicated and Compound Baths, and Systematic Vegetable Medicine. These Baths are well known to the medical faculty as being patronized by the most eminent Physicians of Europe and Asia, and are considered in Europe and Asia, and are considered in Europe as the greatest luxury they possess, being a preventative as well as a cure for contagious diseases, and they are now introduced in the United States in a new and perfect form, and with the most confident expectation of success. These Baths are medicated according to the disease—they are now open to the public, and will be administered to families or individuals, under the direction, or according to the prescription of the physician.

Dr. Mott will undertake the cure (or relief) of all Chronic Diseases, Weaknesses, internal or external, Gout, Rheumatism, Tic Doloroux, Cancers, Impostheumes, and other complaints incident to the human frame.

Dr. M. will personally superintend the various Baths, and attend to the prescriptions of the Medical Gentlemen in behalf of their patients.

Without boasting of the cures that have been performed, or pretending to any wonderful knowledge, he would merely say, he would be happy to render the benefit of his system of Medicine itself, useful to the Medical Talent of Boston, leaving it to an enlightened public to decide.

Those spacious premises have been fitted up with great expense, at the corner of Pond and Cambridge Streets, and other rooms have been purchased to be fitted up as auxiliary establishments. It may be proper to state, that no mercury or mineral preparations are used—no hot medicines, or oil water—but it is in fact, an union of the principles of the Materia Medica with the Herbal Medicine—therefore called Vegetable.

Teeth and Corns will be without pain extract scientifically, Bunions on the joints, compound or cancerous Toe Nails, and other diseases of the Feet, diseases of the Eyes, &c.

Male Patients only attended to by Mrs. Mott, the Females and Children without door cases can be attended to.

N. B. Agents may purchase Patent Rights for villages, towns, or cities, in any part of the United States, with a guarantee exclusive—together with the Medicines and Bath of Directions, by application to DR. MOTT, corner of Lynde and Cambridge-streets.

March 29. tf

THE LADIES' MEDICAL ORACLE.

OR MRS. MOTT'S ADVICE TO THE FEMALES, WIVES, AND MOTHERS, being an Non-Medical Commentary on the Cause, Prevention, and Cure of the Disease of the Female Frame: together with an explanation of her system of Europe and Asia, and an exposition of the numerous fabulous reports, 'a week invention of the enemy!

'The Lord hath created Medicines out of the earth; and he that is wise will not despise them.' [Ecclesiasticus, xxxviii. 4.]

Printed and published for the Authoress, and to be had only of her, at her residence at the corner of Lynde and Cambridge-st. Boston. tf March 29.

JOHN B. PERO,

NO. 2 & 3, STARK SQUARE,

(*Near the City Tavern, Boston.*)

HAS for sale the following articles, which he offers to sell low.

250 boxes French Cologne; 200 Genuine Hones; 140 boxes Fancy Soap; 40 doz Assorted Colored Razor strops; Emerson's Razor Strops; Naples Soap; Old English Windsor Soap; French Hair Powder; Moccassar Oil; Antique Oil; Ward's Vegetable Hair Oil; Florida Water—Honey dew—Lavender do.; Shaving Brushes—Tooth do —Hair do.; Lip Salve; Dressing Combs—Pocket do.; Pocket Books and Wallets; Suspenders; Gloves; Stocks and Collars—Linen Bosoms and Collars; Powder Puffs Otto of Rose; Teeth Powder.

Pocket Lights; Pocket Knives; Shears; Shaving Boxes; Genuine Court Plaster; Cutting Tongs.

325 junk bottles Genuine Rocky Mountain BEAR'S GREASE. December 1.

JAMES BIRD,

BOOT & SHOE MAKER,

RESPECTFULLY informs his friends and the public that he has removed to part, his shop, from No. 67, Dock-street, to No. 253, S. Seventh-street, a few doors below Lombard-street, where he trusts by strict attention to merit a continuance of their patronage.

Boots and Shoes, in the most fashionable style, of the best materials and workmanship, made to order at the shortest notice.

PHILADELPHIA, Nov. 2, 1833.

LADIES MUSICAL WORK BOXES

Lately received from France, a very excellent article. For sale by

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VERMONT—Orson S. Murray, Orwell.
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