

THE LIBERATOR

IS PUBLISHED WEEKLY
AT NO. 11, MERCHANTS' HALL

WM. LLOYD GARRISON, EDITOR.

TERMS.

- Two Dollars per annum, payable in advance.
- Agents allowed every sixth copy.
- No subscription will be received for a shorter period than six months.
- All letters and communications must be post paid.

THE LIBERATOR.

Unless the Divine power has raised you up to be as Athanasius contra mundum, I see not how you can go through your glorious enterprise, in opposing that execrable villainy, which is the scandal of religion, of England, and of the human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But "if God be for you, who can be against you?" Are all of them together stronger than God? Oh, "be not weary in well-doing;" go on, in the name of God, and in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it.—*John Wesley's last letter to a friend.*

HISTORY OF SLAVERY IN MASSACHUSETTS.

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

QUERY 5. The mode by which slavery hath been abolished? whether by a general and simultaneous emancipation? or at different periods? or whether by declaring all persons born after a particular period, free?

The general answer is, that slavery hath been abolished here by *public opinion*; which began to be established about thirty years ago. At the beginning of our controversy with Great Britain, several persons, who had before entertained sentiments opposed to the slavery of the blacks, did then take occasion publicly to remonstrate against the inconsistency of contending for our own liberty, and at the same time depriving other people of theirs. Pamphlets and newspaper essays appeared on the subject; it often entered into the conversation of reflecting people; and many, who had, without remorse, been the purchasers of slaves, condemned themselves, and retracted their former opinion. The Quakers were zealous against slavery, and the slave trade; and by their means, the writings of Anthony Benezet, of Philadelphia, John Woolman, of New-Jersey, and others, were spread through the country. Nathaniel Appleton and James Swan, merchants, of Boston, and Dr Benjamin Rush, of Philadelphia, distinguished themselves as writers on the side of liberty. Those on the other side generally concealed their names; but their arguments were not suffered to rest long without an answer. The controversy began about the year 1766, and was renewed at various times, till 1773, when it was very warmly agitated, and became a subject of forensic disputation at the public commencement in Harvard college.

In 1767, an attempt was made by the legislature to discourage the slave trade. A bill was brought into the house of representatives 'to prevent the unnatural and unvarranted custom of enslaving mankind, and the importation of slaves into the province.' In its progress, it was changed to 'an act for laying an impost on negroes imported.' It was so altered and carried by the council, then the upper house, that the other house were offended, and would not concur, and thus it failed. Had it passed both houses in any form whatever, governor Bernard would not have consented to it.

In 1778, another attempt of the same kind was made. It was grounded on a petition from the negroes, which was read in the assembly June 23, and referred to the next session. In January, 1774, a bill was brought in, entitled 'an act to prevent the importation of negroes, and others, as slaves into this province.' It passed all the forms in the two houses, and was laid before governor Hutchinson, for his consent, March 8. On the next day the assembly was prorogued, after a morose message from the governor, between whom and the two houses there had been a warm contest on other subjects. The negroes had deputed a committee respectively to solicit the governor's consent; but he told them that his instructions forbade. His successor, general Gage, gave them the same answer, when they waited on him.

The blacks had better success in the judicial courts. A pamphlet, containing the case of a negro, who had accompanied his master from the West Indies to England, and had there sued for, and obtained his freedom, was reprinted here; and this encouraged several negroes to sue their masters for their freedom,

and for recompense for their service, after they had attained the age of twenty-one years. (The first trial of this kind was in 1770. The negroes collected money among themselves to carry on the suit, and it terminated favorably for them. Other suits were instituted between that time and the revolution, and the juries invariably gave their verdict in favor of liberty. The pleas on the part of the masters were, that the negroes were purchased in open market, and bills of sale were produced in evidence; that the laws of the province recognized slavery as existing in it, by declaring that no person should manumit his slave without giving bonds for his maintenance, &c. On the part of the blacks it was pleaded, that the royal charter expressly declared all persons born or residing in the province, to be as free as the king's subjects in Great Britain; that by the laws of England, no man could be deprived of his liberty but by the judgment of his peers; that the laws of the province respecting an evil existing, and attempting to mitigate or regulate it, did not authorize it; and, on some occasions, the plea was, that though the slavery of the parents be admitted, yet no disability of that kind could descend to children.)

During the revolution-war, the *public opinion* was so strongly in favor of the abolition of slavery, that in some of the country towns, votes were passed in town-meetings, that they would have no slaves among them; and that they would not exact of masters, any bonds for the maintenance of liberated blacks, if they should become incapable of supporting themselves.

In New-Hampshire, (where I then resided,) those blacks who enlisted into the army for three years, were entitled to the same bounty as the whites. This bounty their masters received as the price of their liberty, and then delivered up their bills of sale, and gave them a certificate of manumission. Several of these bills and certificates were deposited in my hands; and those who survived the three years' service, were free.

The present constitution of Massachusetts was established in 1780. The first article of the declaration of rights asserts, that 'all men are born free and equal.' This was inserted not merely as a moral or political truth, but with a particular view to establish the liberation of the negroes on a general principle, and so it was understood by the people at large; but some doubted whether this was sufficient.

Many of the blacks, taking advantage of the public opinion and of this general assertion in the bill of rights, asked their freedom, and obtained it. Others took it without leave. Some of the aged and infirm thought it most prudent to continue in the families where they had always been well used, and experience has proved that they acted right.

In 1781, at the court in Worcester county, an indictment was found against a white man for assaulting, beating, and imprisoning a black. He was tried at the Supreme Judicial Court in 1783. His defence was, that the black was his slave, and that the beating, &c. was the necessary restraint and correction of the master. This was answered by citing the aforesaid clause in the declaration of rights. The judges and jury were of opinion that he had no right to beat or imprison the negro. He was fined guilty, and fined forty shillings. This decision was a mortal wound to slavery in Massachusetts.

The state of New Hampshire established their constitution in 1783; and in the first article of the declaration of rights, it is asserted, that 'all men are born equally free and independent.' The construction there put on this clause is, that all who have been born since the constitution, are free; but that those who were in slavery before, are not liberated by it. By reason of this construction, (which, by the way, I do not intend to vindicate,) the blacks in that state are in the late census distinguished into free and slaves, there being no Indians residing within those limits.

In the same census, as hath been before observed, no slaves are set down to Massachusetts. This return made by the marshal of the district, may be considered as the formal evidence of the abolition of slavery in Massachusetts, especially as no person has appeared to contest the legality of the return.

The prohibition of the slave trade was effected in the following manner. In the month of February, 1788, just after the adoption of the present federal constitution by the convention of Massachusetts, a most flagrant violation of the laws of society and of humanity was perpetrated in this town, by one Avery, a native of Connecticut. By the assistance of another infamous fellow, he decoyed three unsuspecting black men on board a vessel which he had chartered, and sent them down into the hold, to work. Whilst they were there employed, the vessel came to sail, and went to sea, having been previously cleared out for Martinico.

As soon as this infamous transaction was known, governor Hancock, and M. L'Etombe, the French consul, wrote letters to the governors of all the islands in the West Indies, in favor of the decoyed blacks. The public indignation being greatly excited against the actors in this affair, and against others who had been concerned in the traffic of slaves, it was thought proper to take advantage of the ferment, and bring good out of evil.

Accordingly, in the association of the Boston clergy, originated a petition to the legislature, praying for an act to prohibit the equipping and insuring vessels bound to Africa for slaves, and providing against the carrying innocent blacks from home. This petition was circulated, and signed by a great number of reputable citizens. The blacks were urged to present a similar petition, which they did; and fortunately another of the same kind, from the society of Quakers, presented at a former session, was then lying on the table. All these were brought up together, and the effect was, an act passed March 26, 1788, 'to prevent the slave trade, and for granting relief to the families of such unhappy persons as may be kidnapped or decoyed away from this commonwealth.' By this law it is enacted, 'that no citizen, residing within this commonwealth, shall, for himself or any other person, either as master, factor, supercargo, owner, or hirer, in whole or in part, of any vessel, directly or indirectly, import or transport, or buy or sell, or receive on board his or their vessel, with intent to cause to be transported or imported, any of the inhabitants of any state or kingdom in Africa, as slaves, or servants for term of years, on penalty of fifty pounds, for every person so received on board, with intent to be imported or transported, and two hundred pounds for every vessel fitted out with such intent, or so employed; and 'all insurance made on such vessels shall be void.' It also further provides for the friends of any person decoyed away, to bring an action, and recover damages, which shall be paid to the injured person at his return, or go to the maintenance of his wife and children. A prohibitory act of the same nature had a few months before been passed in the state of Rhode-Island, and soon after another was passed in Connecticut.

This was the utmost which could be done by our legislatures; we still have to regret the impossibility of making a law here, which shall restrain our citizens from carrying on this trade in foreign bottoms, and from committing the crimes, which this act prohibits, in foreign countries, as it is said some of them have done since the enacting of these laws. But a stigma will ever attend their names, and I hope conscience will do its office, and be seasonably heard.

The three blacks, who were decoyed, were offered for sale at the Danish island of St Bartholomew: They told their story publicly, which coming to the ears of the governor, he prevented the sale. A Mr Atherton, of the island, generously became bound for their good behaviour for six months; in which time letters came, informing of their case; and they were permitted to return. They arrived at Boston on the 29th of July following; and it was a day of jubilee, not only among their countrymen, but all the friends of justice and humanity.

SPIRIT OF RELIGIOUS PERIODICALS.

The following is the essay alluded to in our last number. Here is common sense—here is reason—here is sterling republicanism—and here is moral courage. The articles succeeding it, from the Christian Register, the Vermont Telegraph, and the Boston Christian Herald, are written in a true spirit.

From the Boston Telegraph.

WE have here particularly reference to the freedom of the mind. We are aware, that many, who are held in liberal bondage, may still be imbued with that noble spirit, which constitutes the sum and essence of real independence and moral freedom. The body may be lacerated with the scourge of the despot; but the soul is too nearly allied to its Divine Author, to cower or crouch in the presence of one, who is himself a slave to his avarice, pride, ambition, cupidity, and voluptuousness. But there are many, who profess to be free, and the advocates of equal rights, who are as fully laden with the chains of popular opinion and popular prejudices, as the veriest slave of the veriest tyrant was ever oppressed with manacles and fetters of iron and brass. If they advance a step, even in pleading the rights of injured humanity; that step must be taken in the precise path, which has been marked out by public opinion. To break away from these 'leading strings,' and presume to walk at large on the broad basis of moral principle, is considered into high treason, against the powers that be; and is as really criminal in the eyes of aristocratic reformers, as the abscinding slave in the eyes of the despotic and capricious planter. These remarks, we conceive, will apply even on the subject of slavery itself. There are many, indeed, who have come forward to advocate the rights

of injured Africans; but, on what principles do they plead those rights? Not so much on the ground of justice as of national policy. We have the Africans here, and how shall we get rid of them? By and by they will become so numerous, and so enlightened, that they will assert their own rights, and arise, en masse, to resist the arms of the oppressor, and break those chains of bondage, which have clanked about them from generation to generation. We fear for our own safety and personal interests; we fear for the very liberties of our country, which we now hold in bondage. Therefore, we must devise some measures to liberate the Africans by degrees, and to send them back to the country from whence they originated. If this is not the general reasoning of present professed philanthropists, we will frankly acknowledge, that we have mistaken both the question at issue, and the popular logic of the day. Why should the slave be emancipated? Not on the ground of justice; not because 'all men are born free and equal'; not because God hath made of one blood, all nations of men, to dwell upon the face of all the earth; but because the public good and the safety of the nation require the emancipation and the transportation of the blacks. On this principle, if the avaricious and domineering despot of the South can make it appear, that the safety and interest of the nation require the continuance of slavery; the slave must still be bought and sold in the shambles; driven from place to place, like herds of cattle and flocks of sheep; and like the horse or the ox, be forced to toil from morn to night, under the lash of the merciless driver.

There is, then, neither equity nor mercy in this doctrine of expediency and national policy which is so much preached, at the present day. It is capricious as the wind that blows, and no more directed by moral principles than the bird of passage, that migrates from north to south, and from south to north, with the change of the season.

The African should be emancipated on the ground of equity, and not on the ground of expediency. He has the right to be free; and those who advocate his freedom, should have sufficient moral principle and independence, to advocate it on the ground of equity. It can hardly be called an act of mercy to release the slave. Mercy is unmerited favor. But, the slave has the right in justice to his freedom. It cannot then, be strictly an act of mercy, but an act of equity, which the slave has a right to demand, for his master to set him at liberty. Let the master be placed in the same situation as the slave, and his blind eyes would at once be opened, and his deaf ears at once be unstopped, to the brightness and equity of our Saviour's golden rule: 'All things whatsoever ye would that men should do unto you, do ye even so to them.'

But, where is the justice of transporting the emancipated slave back to Africa? Why not let him live on the spot, where he has toiled, and sweat, and where he has become acclimated? He has tasted the bitterness of slavery to the very dregs, in a land of boasted liberty; and why not suffer him to taste the sweets of freedom in a country where he has so richly earned them? We have land enough, who need not form a colony of blacks in America? What need to incur the expense, and expose their lives, in sending them away to the pestilential shores of that country, whence they or their fathers have been torn by the ruthless ruffian?

But, the slave needs to be instructed, and could not provide for himself here, were he set at liberty. Well, then, let him be instructed here. If he needs instruction here, he must need it as much in Africa; and if he could not provide for himself here, he could not provide for himself there. The planters took one-half as much pains to instruct their slaves, and to exalt their character, as they do to degrade and keep them in ignorance; they would very soon be prepared not only for safe emancipation, but to act the part of faithful and useful citizens. Ignorance is the mother of crime. In order to prepare the way for the emancipation of the blacks in this country, with safety to themselves, and safety to the citizens at large, let that literary and moral instruction be bestowed upon them, which, in addition to their bondage, is now so cruelly withheld. Then, it will not be necessary to send them out of the country, when they are emancipated; but with perfect safety, they can be planted in this land, to which they have an equal, if not a better right, than those who have held them in bondage.

We are aware, that these are unpopular doctrines; and that those, who are themselves enslaved to popular opinion and popular prejudice, will consider them the height of political and moral treason. It is, we believe, for this very reason that the editor of the 'Liberator' is treated with such coldness, and that no more liberal patronage is bestowed upon him by the 'boasted friends of liberty' and the Africans. He advocates the emancipation of the slave, not merely on the ground of expediency, but on the ground of equity and moral principle. He likewise maintains, that the African 'as good a right to enjoy the land and the liberty of this country, as those who have enslaved him, or as those who are so zealous for sending him back across the ocean.' The man who advocates this doctrine, must himself be free and independent, and, of course, unpopular for a season. But, he who advocates the cause of freedom should himself be free, and the cause need not be discouraged; because moral principle will prevail, and triumph over the selfish and carnal policy of even those who, because they make great pretensions, claim the right to control the opinions and to mark out the course of every one, who engages in the work of reform.

SLAVERY RECORD.

From the Christian Register. COLONIZATION OF THE FREE BLACKS.

MR. EDITOR,—perceive from the papers, that an attempt has lately been made to form a state society in Massachusetts as an auxiliary to the American Colonization Society. Believing that the measures which are, and will continue to be pursued by this association, produce injurious effects, which are far from being compensated by any good which is likely to ensue from them, this seems to me a suitable occasion for a few remarks on the proceedings and object of this society. I trust that in the observations which I may make, it will be understood that I mean no impeachment of the motives of the gentlemen who advocate the scheme of colonization. I have the highest respect for the public and private character of many of them, and willingly believe that they are actuated by motives of pure benevolence.

Whether it would not be better to have all the free blacks removed out of the country, if it could be done with their voluntary and free consent, is a question which it is not necessary here to discuss. I am ready to admit for the purpose of the present argument, that the state of society would probably be improved if we had no blacks here; but it is far from following, that they ought to be urged to remove; still less that all measures for removing them are justifiable.

The fundamental principle of the Colonization Society is, that the free blacks are so miserable and degraded, that the good of the country requires them to be removed. Whenever meetings of the society are held, and speeches made, the constant theme of discourse, is the ignorance, stupidity, and wickedness of the free blacks, and the necessity of their being so irremediable, and the prejudices of the whites against the African race are so intolerant, that the free blacks must at all events be conveyed out of the country. The publications of the society are always dwelling on the same topics.

Is this constant and systematic attack upon a particular class of the community likely to be productive of any good effects? Does it tend to create or cherish humane and Christian feelings towards the unhappy class of blacks here; but it is not the contrary, the direct tendency of this vituperation of colored persons, to inflame the prejudices with which they are already borne down, to widen the breach which already exists between the European and African races, to diminish the confidence and respect which individual blacks would acquire by their good conduct, to lead the partisans of colonization to give exaggerated representations of the actual ignorance and degradation of the subjects of their schemes, and to perpetuate by representation, their shame as irreducible in this country?

That the tendency of the operations of the American Colonization Society, is what I have supposed, is not a mere matter of speculation. The great majority of the free blacks, who from the very outset have been jealous of this society, are now satisfied that it operates injuriously upon them. They feel its measures as a persecution. The bitter prejudices of the whites against their race, which they hoped in time by good conduct to alleviate, are influenced to fury by the constant aspersions of this benevolent association. They feel that it is exerting a moral force to drive them from their country against their will, by increasing the difficulties of their present situation, which are already sufficiently distressing.

The free blacks in New York have recently expressed their opinions against this society in a public meeting, and the same has been done at different times in other places. These expressions of opinion, by the parties who are to be affected by this institution, ought not to be disregarded. This is the country of the blacks as well as of the whites, and the rights of the blacks are deserving of equal consideration with those of the whites. If the blacks choose to prefer America to Africa, is it humane or Christian to attempt to expel them, either by open violence or by the force of opinion? I trust that benevolent men in Massachusetts will hesitate before they will join a society whose tendency is so questionable, and whose measures of supposed benevolence, are most strongly opposed by the very persons who are to be its objects.

I may perhaps be asked as to judge of the proceedings of the Colonization Society, if we propose a parallel case. Many persons think it a great evil that we have so many Irish in this country. They say that these Irish are ignorant and degraded, that the religion of most of them is a wretched superstition, that their morals are low, that they are a thick headed, blundering race, that they corrupt the morals of our native laboring classes by associating with them; that they reduce the wages of labor by working at prices lower than the persons who have any ideas of comfort or respectability can afford, and that they abuse the political privileges which we grant them too freely. Suppose then that a society should be formed to remove all the Irish from the country, nearly the same arguments might be urged in favor of its objects, as are now done in favor of the Colonization Society. The ignorance and degradation of the persons to be colonized are, in both cases, the same; the prejudices against them among the rest of the community, are very similar; and the advantages which are to be gained from getting rid of a part of the most corrupt and uncultivated members of society, are nearly equal. A proposal for such a society would, I believe, find no favor in our community. Its odious and unjust character would at once strike every reflecting mind with horror. It hollow pretensions to humanity would be every where ridiculed; its measures would be stigmatized as persecution; and its supporters would be overwhelmed with general indignation.

Since I have said so much against the Colonization Society, I ought perhaps to suggest what measures ought to be adopted with regard to the free blacks. These measures are sufficiently obvious, and have not been, as I am happy to say, altogether neglected. If the blacks are ignorant, they should be educated; if they are vicious and degraded, they should receive moral and religious instruction; if they are suffering under the intolerant prejudices of the whites,

reason and religion should be exerted to abate and overcome those prejudices; and to remove the political disabilities which now oppress them. In fine, let them be regarded not as a burden, but as a part of the rights with the whites. If the same exertions and the same amount of funds which are now employed in the schemes of colonization, were used to improve the free blacks in their native country, it would do more to raise their character and improve their condition, and thus to increase the happiness and prosperity of the country, than any thing which can ever be effected by the Colonization Society.

From the Vermont Telegraph. SLAVERY.

Upon the subject of slavery, there is in this country a dead sleep. The respective evils of slavery and emancipation have been gravely discussed, and weighed, and balanced, till the eternal principles of right and justice have been forgotten. It ought ever to be remembered that the question of emancipation is not a question of expediency, but of right. Expediency can never sanctify an action morally wrong. The stealing, or buying, or selling, or holding of slaves, is morally wrong. If the great principle recognized by our laws be correct, that all men are created equal, and that liberty is their unalienable right, then the holding of a slave, against his will, is unlawful, and his claim to an immediate release is a right, of which none but his Maker can deprive him. Upon whatever pretext, or with whatever intention, man is held, it is an infringement of God's law. It is idle for us to talk of the evils which would result from the liberation of the blacks, or of the necessity which compels their masters to retain them. It is not for us to say, whether the slave is happier than he would be if released; he himself is the only man upon earth to judge, whether it is for his interest to remain in the service of his master or not. Yet how often do we hear the remark, that it would be an injury to the slaves themselves, to be set at liberty in their present state; as if we were to be the judges whether it is better for them to be slaves or freemen!

But the plea is false. It is not for the good of any innocent man to be held in bondage. A system of oppression which binds down the intellect, and enchains both soul and body,—which lays its hand upon the blessed book of God, and hides its messages of love from the perishing sinner,—which disregards and sunders the sacred relationships of husband and wife, parent and child,—which creates in the heart a reckless insensibility to all that is lovely and all that is pure,—such a system is, in its very operation, of blighting and blasting influence, a bitter and a ruining curse.

Nor is it true that necessity compels the enforcement of the wrong. It is not true that our southern plantations yield a richer harvest for being tilled by unwilling hands. It is not true that the blacks, if set at liberty, would refuse to labor and support themselves. It is not true that in the event of their present state, they would appear the beggars shown them, but, murdering their mothers, and inflicting desolation over the land. But it is true that if their liberty be not given them, they will be by and by take it.

Within a few months our attention has been called up to another infringement of personal right; and from the apprehension that the original owners of this soil might be driven from the land of their fathers, remonstrances from all quarters have been poured in upon our national legislature. But what is the expiration of a few tribes, in comparison with the perpetual bondage of millions? If, as patriots and Christians, we are bound to protest against the expulsion of the Indian, from his native forest, how much rather should we lift up our voice against that unhalloved and malignant policy, which robs the African—not of his gold, not of his fur or hunting grounds, but of himself, of his liberty, and, perhaps, of his immortal soul! If Indian oppression be a national sin, in which we are all involved, how much more fearfully, as institutions of abominable wrong, by our silence, shall we be found guilty before God?

From the Boston Christian Herald. PARALLEL CASES.

Should the slave thus query with his American master, 'What are the principles of the American revolution sound principles?' Were the American people right in casting off the bondage that was imposed upon them? How will he answer the question? No, or yes? Must he not, in either reply, directly condemn himself and his countrymen? If he answer No, he will plainly convict the American people of rebellion—of unlawful resistance to a just power, and therefore meriting the execration of all enlightened statesmen. If he answer Yes, (and what American citizen would not?) he places his countrymen in the very seat of the oppressor, whom they have just before lawfully resisted. By that same reply, he would say to the African—'You would be obliged to these and assert your independence. You are an entitled liberty and you would claim it. A Lafayette would do right—would deserve immortality to come forth and enlist in your cause. All the friends of liberty should engage heartily in your behalf, and you should conquer or die. Such are the sentiments which his affirmative would fully sustain. Was it then a farce—a mere mockery, which we imposed upon mankind, when, in the face of the whole world, we made a declaration of our rights, and declared them to be equally the rights of all men? Were we so selfish as to set forth that imperishable document, holding out to us in readiness for a practical disavowal of its sacred contents, whenever our interests might present the temptation? Do so? Is this our boasted claim to a regard for liberty and equal laws? What nation but would be selfishly magnanimous enough to wish such rights for themselves and posterity? But is there not one so magnanimous as to wish to bequeath them equally to all mankind? No, not one.

INSTRUCTION OF THE BLACKS.

In our last number, we promised to animadvert upon some outrageous doctrines maintained by the editor of the Richmond Religious Telegraph, affecting the temporal and eternal welfare of the free black and slave population of Virginia. We have since received another number of the Telegraph, in which we find the arguments reiterated and at greater length, as inserted below. Our limits will not permit us to pour out the indignation which is swelling in our bosom. Let it be remembered that their author is a Presbyterian clergyman—a professed minister of righteousness! Jesuitism was never more subtle—Papal domination never more exclusive. The gospel of peace and mercy preached by him who advocates the Popish doctrine, that 'ignorance is the mother of devotion!' who would sequester the bible from the eyes of his fellow men! who holds that knowledge is the enemy of religion! who denies the efficacy of instruction in lifting up a degraded population! who would make men brutes in order to make them better christians! who desires to stop free inquiry, by making the clergy infallible guides to heaven! Now, what folly and impiety is all this! Our amazement is without bounds—our senses almost doubt their evidence. How could the Rev. Mr. Converse (whom we have considered a pious man and an able editor) endure such detestable sentiments? He has inflicted a severe blow upon his own denomination—upon the christian religion—and upon the cause of emancipation. May the Lord forgive him, and open his eyes to the sinfulness of his conduct! Let him not preach Popish debasement and subserviency under a Presbyterian garb; for, by so doing, he dishonors the one, and compliments the other. Besides, is it not mockery to preach repentance and faith in our Lord Jesus Christ to the persecuted blacks, and at the same time to deny them the right and ability to 'search the scriptures' for themselves? They have an inalienable right to freedom; their ignorance should be enlightened; instruction will not injure their morals or usefulness, nor endanger the safety of the people.

'If the free colored people were generally taught to read,' says Mr. Converse, 'it might be an inducement to them to remain in this country. We would offer them no such inducement.' Here is the cloven foot of colonization; here the spirit that is hunting down the free colored population in every State. Show them no mercy—deprive them of all knowledge—make their situations uncomfortable—give them no chance to rise in the scale of being, among ourselves—and then send them to Africa as missionaries to save souls, and to evangelize the continent! What hypocrisy!

From the Southern Religious Telegraph.

A North Carolinian, who teaches the Colored People—A writer, whose articles may be seen in the Liberator, advocates the expediency and duty of teaching slaves and other colored persons to read, as a means of instructing them in the doctrines and precepts of Christianity. Some time ago, we were as decidedly in favor of this mode of teaching them as he is—but we have been led to doubt both the expediency and practicability of giving them this kind of learning. We have not room to-day, to present our views fully on this subject—and we do not wish to have much debate upon it—nor do we wish to insert the efforts of those who regard it as a duty to teach their servants to read the Bible.—We add but a few brief remarks.

- 1. Oral Instruction, in reading and expounding the Scriptures to servants, in a plain and practical manner, is the most direct way of giving them the knowledge, and of causing them to feel the sanctions of religion. Without this kind of instruction, given steadily and regularly, there is very little reason to expect that the knowledge of letters be made to contribute to their spiritual improvement.
- 2. Teaching a servant to read, is not teaching him the religion of Christ. The great majority of the white people of our country are taught to read—but probably not one in five, of those who have the Bible, is a christian, in the legitimate sense of the term. If black people are as depraved and as averse to true religion as the white people are—and we know of no difference between them in this respect—teaching them to read the Bible will make christians of very few of them.
- 3. If christian masters were to teach their servants to read, and to apply the articles which they would not feel the obligation, as they ought to feel it, of giving them oral instruction, and often improving their minds. We have known many good christians who appeared to feel that they had about done their duty to their servants, by merely inviting them, or giving them the opportunity, to attend religious worship in their families. And had they, in addition, taught them to read, we fear that they would have quieted their consciences with the belief that they had done quite enough for the salvation of their servants.—Do faithful parents treat their children in this way? Do they not regard them as brutes, to peruse regularly morning and evening? Do they not often speak to them in accents of affection, to persuade them to attend to the things which concern their salvation? And do they not repeat these lessons of christian instruction from one week, month and year, to another? And ought not the christian master to adopt the same course, to save the souls of his servants?
- 4. If the free colored people were generally taught to read, it might be an inducement to them to remain in this country. We would offer them no such inducement—for we believe it to be for their interest,

in every respect, and for the benefit of their children, to cross the Atlantic and join the flourishing colony at Liberia.

5. A knowledge of letters and of all the arts and sciences, cannot counteract the influences under which the character of the negro must be formed in this country. Placed as he is among a people with whom he can form no connections, among whom he can hold no office, he must, from the circumstances in which he is placed, be a degraded being. A white man, in similar circumstances, is the same servile creature. To meliorate, permanently, and elevate the condition of the negro—we must send him to a nation of his own color, where he will learn the worth of character, and correct the servile, improvident habits, which are inseparable from his condition here.

6. It appears to us that a greater benefit may be conferred on the free colored people, by planting good schools for them in Africa, and encouraging them to remove there, than by giving them the knowledge of letters to make them contented in their present condition.

We repeat the remark—a shorter and more direct course, than teaching them to read, ought to be taken to give them the knowledge of God, and lead them to obey His commandments. This is indispensable to save their souls, and this must be done, whether they are taught to read, or not, by oral instruction.

EFFECTS OF SLAVERY!

The following paragraph shows the impoverishing effects of slavery at a glance, and the relative value of free and slave labor. We are impatient to receive complete returns of the census of last year. Some facts, we opine, will be brought to light, which will startle the supporters of slavery themselves.

VIRGINIA. In 1790 the 'Ancient Dominion' contained within her boundaries one-fifth of the whole political power of the Confederation—was twice as large as New-York, and one-third larger than Pennsylvania. But the tables are now turned. Her political weight in the scale will be just one-half that of New-York, in the Congress under the new census, and one-third less than that of Pennsylvania. She will have to take rank with Ohio, a state that was not in existence when she was in the zenith of her prosperity.

A RIDICULOUS ENACTMENT.

The reputation of Massachusetts has been shaded by executions of witches in olden time; but as the persons bewitched could show marks of disordered intellects, and sundry burns and bruises—and as the age was not so enlightened as our own—there is some ground of justification. What shall we say in defence of the following section of the Act of June 22, 1786, which makes the wearing of a black skin a punishable offence? How will it affect the reputation of the State in years to come? Hail, Liberty! hail, the march of mind!

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

NEW-ENGLAND DESPOTISM.

We mentioned in a late number, that the people of color, in Rhode-Island, had petitioned the legislature of that State, for exemption from taxation, in consequence of their being deprived of equal rights. As a proof of New-England justice and equality—and of Yankee sagacity, we now state that the prayer of the petitioners has been refused! The Providence Patriot says, 'the real cause of rejecting the prayer of the petitioners, was the difficulty suggested by the Hon. E. R. Potter, of deciding who was black and who was not. It was feared that many men to escape the payment of taxes, would claim to be black when they had no title to the claim.' What a sagacious legislator! Now, Mr P. ought to know, that a black skin is too unpopular for any white man to claim, even to escape from taxation. He ought to know, also, that his 'difficulty' shows the absurdity and oppression of the present law. What have shades of color to do with a question of right? Who is to be punished in this part of our country on account of his skin? We hope the colored people, to a man, in Rhode-Island, will refuse to pay their taxes. Let them appeal, from court to court, until they obtain justice.

A white man, who said he came 'from a country where no negro could hold a white man in the face,' has been committed to Bridewell, New York, not having any friends to give bail. It appears he cuffed a colored man for daring to stand on the sidewalk, while he was passing by. The poor blacker merely lifted his voice against such treatment, and the great man drew a pistol, threatening to blow out his brains if he uttered another word.—Boston Patriot.

African Education Society.—The school of this Society, retained in its progress by the long sickness of the Secretary, the death of his wife, and dispersion of his family, is now open for the reception of pupils, a few more of whom can be admitted. Applications for admission are to be made to B. L. Lear, Esq. of Washington, Joel Cruttenberg, Esq. of Georgetown, or to Isaac Orr, Secretary A. E. S., and Principal of the Institution.—American Spectator.

THE FA Knowledge of George and the account of what of the slave at do not punish That is why the laws? Why, the republican law makers, make such law cannot and Nor if it seems as such laws. Not all w many person free by law, the people, o ple, wished I recollect I ot an opinion: 'Father,' more about 'The last beds,' said L a dreadful th so poor as no on. 'There an condition, w thing I have you children the first pla write.' 'What, g to read!' 'I want to see 'Some of the nobody to gently wish v but there are the boys and Some of the taught to rea 'How diff in a part of everybody o here 'sch towns.' 'I ple, so that I they're not? 'Yes, my object.' 'Do they in those stat anything?' 'I guess, afraid if they will fin kept in slav 'The wh slaves to w their being more than h ber of the s their own ag ple who wo instruction. Some do tea ing to pay li 'In their things that Helen. 'Yes,' as altogether, I 'I think, eat, and hav are angry w 'Let us c rather be a not very ha thing again, ing and talk 'Besides, like that of get all that 'And all way,' said t 'Would;

JUVENILE DEPARTMENT.

For the Liberator.

THE FAMILY CIRCLE.—NO. V.

Knowledge, the wing wherewith we fly to Heaven.
SHAKESPEARE.

George and his sisters were deeply interested with the account which their father and mother had given them of the slaves. A state of things so very different from any thing they saw around them, perplexed them very much, particularly Helen, to whom the whole subject was entirely new. One day, after sitting thoughtful some time, she suddenly exclaimed, 'Mother, why are not the people who keep slaves, and beat them, and do all those wicked things, taken up, and put into prison, and punished, just as people are for stealing, and breaking into houses, and other wicked actions?'

'Because, my dear,' said her mother, 'the laws of the slave states allow people to keep slaves, and do not punish such kinds of cruelty.'

'That is very strange,' said Helen, 'who makes the laws?'

'Why, the people, to be sure,' said George; 'in a republican country like ours, the people choose the law makers, and will be sure to choose men that will make such laws as they like. But, Helen, dear, you cannot understand about this.'

'No! I either, very well,' said Lucy, 'only it seems as if they must all be very wicked, to make such laws.'

'Not all wicked,' said her father. 'There are many persons who would be glad to set their slaves free if they could, but in some of the states it is contrary to law. But it is true, as George says, that if the people, or, rather, the greater part of the people, wished it, different laws would be made. You recollect I told you that different people have different opinions about slavery.'

'Father,' said Helen, 'will you tell us something more about the slaves?'

'The last you told us, was about their having no beds,' said Lucy. 'People here always think it is a dreadful thing, if they hear of only a single person, so poor as not to have a comfortable bed to sleep on.'

'There are some things,' said her father, 'in their condition, which appear to me far worse than any thing I have yet told you, though I am not sure that you children will comprehend that they are so. In the first place, none of them can either read or write.'

'What, grown up men and women not know how to read!' said Helen. 'How strange! Do they not want to learn?'

'Some of them do,' replied her father, 'but there is nobody to teach them. And, I believe, they generally wish very much that their children should learn; but there are no schools for them, where all the little boys and girls may be taught, as they are here. Some of the states have a law that no slave shall be taught to read or write.'

'How different,' said Lucy, 'from what it is here, in a part of the same country, where people think everybody ought to learn. The geography says that here "schools are established by law in all the towns." The schools are established to teach people, so that they may know better how to be good, are they not?'

'Yes, my dear,' said her father, 'that is the great object.'

'Do they not want the black people to be good, in those states where they will not let them be taught anything?'

'I guess,' said George, 'the white people are afraid if the slaves learn much about right and wrong, they will find out how wicked it is for them to be kept in slavery.'

'The white people,' said their father, 'keep the slaves to work for them, and care very little about their being good, or about their knowing anything more than how to do their work. The greater number of the slaves, old and young, do not even know their own age. However, there are some good people who would be very glad to give their slaves some instruction, and especially to teach them to be good. Some do teach them to read, and run the risk of having to pay large fines for doing so, contrary to law.'

'Is their not knowing how to read, one of the things that you think worse than all the rest?'

'Yes,' said her father, 'that and their ignorance altogether, for they are not taught in any other way.'

'I think,' said Helen, 'their not having enough to eat, and having to be whipped when their masters are angry with them, are the worst.'

'Let us consider,' said Lucy; 'I think I would rather be a little hungry sometimes, and sleep without a bed, and even be beaten sometimes, if it were not very hard indeed, rather than never to read anything again, and never to have the pleasure of thinking and talking about what I read.'

'Besides,' said George, 'to make your case quite like that of a slave, you must suppose yourself to forget all that you have ever read.'

'And all that you have ever been taught in any way,' said her mother.

'Would you be willing,' said George, 'to forget

what you know, little as it is, about the sun and the moon, and the stars; and never to have the thought come into your mind, of their being great worlds, and that, perhaps, there may be people living in them, as there are in our world?'

'Oh no, no indeed,' said Lucy, 'I wish I knew more about them.'

'Would you be willing,' said George, 'never to be able to think again of all the animals we have read about; the elephant, and the rein-deer, and the camel, and all the curious insects, and a hundred other delightful things?'

'And never to read any more such things?' said Lucy; 'Oh I should be very sorry!'

'All these,' said her father, 'are pleasures which the poor slaves cannot have. They cannot read about these things, and nobody tells them about them. They have no books, and if they had, they could not read them.'

'I wish,' said Helen, 'I could give the little children some of my picture books. They could look at the pictures of the animals.'

'I wish you could, my love,' said her mother.

'You seem to understand something, Lucy,' said her father, 'of the pleasure there is in knowing things, and in learning things. These are the pleasures of the mind; and people who are older than you, and know more than you do, know that such pleasures are the greatest that men and women can have. Therefore, I pity the slaves, a great deal more, for being shut out from all these pleasures, than I do for having to work hard, or for not having a bed to lie on, or salt enough to eat with their food, or even being hungry; or being whipped sometimes. I would, far rather, suffer all these things, and yet be what I am, in my mind, than to be as the poor slaves are, in mind, and have all possible bodily comforts and pleasures.'

'But the worst of all,' said their mother, 'is that they have so little notion of right and wrong. Most of them will steal and tell lies.'

'Do they not know that they ought not to do such things?' said Helen.

'I cannot tell,' said her mother, 'exactly, how much they know, but they do not perfectly understand about it. They are kind and affectionate, and do not think it wrong to steal for each other.'

'I should think,' said Helen, 'they would be taught better at Sunday school.'

'You forget, my dear,' said her mother, 'that they have no Sunday school to go to; that is, by far the greater part of them have not. I have heard, however, with much pleasure, of a few cases in which Sunday schools have been established for slaves. But very many of them are without any religious instruction at all, and do not even go to church, and many of those who do go, are too ignorant to understand what they hear there. I heard of a little girl, nine years old, who, when she was asked who made her, could not tell, and appeared never to have heard any such question before, and not to have the least knowledge of anything relating to religion, or any notion of right and wrong. And this was a child, too, who appeared to be kindly treated, and was thought to be "remarkably well off, for a slave."

'These things seem very shocking, and very strange,' said Lucy; 'still, I cannot help pitying them more for having cruel masters who beat them, and do not give them enough to eat, and separate fathers and mothers from their children, so that they never see each other again. Oh, that is worst of all.'

'It is, indeed, very shocking; but if these poor people, who suffer all this, could have the comfort of thinking, in the midst of their sorrows, that they have a great and good Father in Heaven, who will make them happy in another world, if they try to be good in this; if they could have the comfort of knowing and thinking of these things, they would be much less to be pitied.'

'Oh,' said Lucy, 'I wish they could know that part of the beautiful hymn I learned.'

'Repeat it, my dear.'

Lucy repeated—

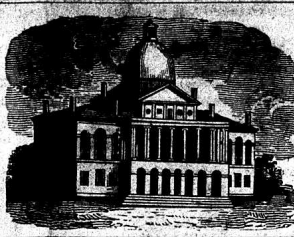
'Negro woman, who sittest pining in captivity over thy sick child; though no one seeth thee, God seeth thee; though no one pitieth thee, God pitieth thee; raise thy voice, forlorn and abandoned one; call upon him from amidst thy bonds, for assuredly he will hear thee.'

U. I. E.

COMPLIMENTARY.

The intelligent and philanthropic editor of the Lynn Mirror pays the following merited tribute to our colored population. 'In his valuable History of Lynn, page 13, Mr Lewis has predicted the arrival of a period, "when the lights of freedom and science shall shine much more extensively on these dark children of bondage—when the knowledge of the true faith shall awaken the nobler principles of their minds, and its practice place them, in moral excellence, far above those who are now trampling them in the dust."

'The Spirit of Liberty and Intelligence is fast spreading among the Colored Population of the United States, both free and enslaved. Many of them are already well informed in their understandings, and refined in their manners; and numerous communications, written by them, have appeared in the public papers.'



BOSTON,

SATURDAY, MARCH 5, 1851.

ADDRESSES ON SLAVERY.

At the request of the Society of Free Enquirers in this city, I expect to deliver an Address, in the Lower Julian Hall, TO-MORROW (Sabbath) EVENING, at 7 o'clock. Subject—THE ANTI-REPUBLICAN AND ANTI-CHRISTIAN TENDENCY OF THE AMERICAN COLONIZATION SOCIETY.

Providence permitting, I shall also repeat one of my former addresses,—on the cruelties and impieties of slavery;—at 10 o'clock in the morning, at the same place.

It is immaterial to me what party or sect I am invited to address on this subject. Universal emancipation from despotism is, and ought to be, common ground. He is neither a free man, nor a friend to freedom, who makes this a sectarian or political cause. If the religious portion of the community are indifferent to the cries of suffering humanity, it is no reason why I should reject the co-operation of those who are more deeply interested, though they make no pretension to evangelical piety.

My animadversions on the Colonization Society will not be so elaborate and critical as I could wish, having been written the present week during a few midnight hours which ought to have been devoted to rest from my other labors. I have promised to dissect the Society in the columns of this paper, and shall fulfill my promise as soon as possible.

WM. LLOYD GARRISON.

GUNS AND TRUMPETS.

Neither the African Repository nor the American Spectator, at Washington city, has the courtesy to exchange with us. The latter, if we are not misinformed, is spoken of by the Colonization Society, and therefore its lavish panegyric upon that combination is worth as much as self-glorification—and no more. We are indebted to a Baltimore friend for a number of the Spectator of February 12, in which we find the following tremendous flourish:

'AFRICAN COLONIZATION.—The voice of opposition to this philanthropic and popular enterprise, is becoming more sharp and shrill, as it sinks beneath the mightier swell of applause and approbation, almost universal. We regret to observe the late talented and persecuted Junior Editor of the Genius of Universal Emancipation, in the dying ranks of this opposition. We hoped that his good sense would ere long withdraw him even from the side of abolitionists. But in the Liberator, a publication which he has lately commenced at Boston, he manifests decided hostility to the Colonization Society. "Oppression makes a wise man mad," is the only reason which we can assign for a change so much to be regretted.'

On this subject, too, most of the colored people of the North are with him; a circumstance which indubitably proves their ignorance and moral deficiencies. At a late meeting in New York they resolved, 'that we claim this country, and not Africa, as our mother country, and all attempts to send us to Africa, we consider gratuitous and unavailing for.' They called on the benevolent to aid in raising them and their race from the degradation and 'disabilities, like a millstone about them,' to which they are subjected. And so they may call till doom's day, or at least till the present favorable opportunity of improving their condition will be no longer in existence. Let them first demonstrate, like the Colonization Society, the practicability and benefits of their plans, and then call upon the community to aid in effecting them. The thrush of ingratitude will then not be needed to put an end to Colonization.'

The editor, it seems, has mistakenly relied upon our 'good sense' to withdraw us from the side of abolitionists; i. e. our 'good sense' must keep in colonization traces—slander our free colored brethren—apologize for the planters—deny the right of the slaves to freedom—&c. &c. Thank you for nothing, again and again, Mr Orr. And then, what a compliment he pays to our colored friends, because they are so silly as to prefer their native country to Africa, and so presumptuous as to tell the colonization schemers, that they do not thank them for their interference—a circumstance which indubitably proves their ignorance and moral deficiencies!!! Well, that is written in a philanthropic spirit! O the ungrateful blacks! O the forbearance and dauntless benevolence of colonizationists! But then, it is terrible to receive such 'thrusters of ingratitude!'

The American Colonization Society have resolved to despatch a vessel, with emigrants for Liberia, on the 1st of May next. They get along slowly in reducing our colored population!

TIT FOR TAT.—Accounts from Colombia state that Gen. Espinar has formed a very bad party among the colored population of Panama; and several commotions have occurred in that city, where a number of peaceable citizens have been ill-treated 'only for the crime of being white.' A very bad party in this country, it is well known, keep two millions of inoffensive people in bondage, and treat them very cruelly, 'only for the crime of being black.'

A PITY QUESTION.—The benefit of party squabbles and party names is admirably illustrated in the following pity question, put by a writer in a late number of the Working-Men's Advocate:

'I ask the common sense man to show me the advantage that the public realize in the election of a Democratic Republican lawyer, over any other of the same profession. Are the fee bills changed; do your Judges receive less salaries, or do such business better and cheaper, or are the Bar Rules changed for the better, by such a process? If not, where is the advantage?'

AGENTS FOR THE LIBERATOR.

CHARLES WHIPPLE, Newburyport, Mass.
PHILIP A. BELL, New-York City.
JOSEPH CASSEY, Philadelphia, Pa.
WILLIAM WATKINS, Baltimore, Md.

We regret our inability to insert, to-day, the Resolutions and Address of the free colored citizens of Boston, on the subject of African colonization, adopted unanimously at a large and respectable meeting on Tuesday evening last. They shall be given next week, for the digestion of the American Colonization Society.

We are again reluctantly compelled to omit Mr Stewart's Proposals for his 'African Sentinel and Journal of Liberty' at Albany, N. Y.

TO CORRESPONDENTS.—The communications of 'S. T. U.' 'E. T. C.' 'A Colored Philadelphian,' 'F. J.' 'R. R.' 'Cato,' and 'Ada,' have been received, but we are necessitated to defer them to future numbers.

We are unable to supply our new subscribers with the back numbers of the Liberator. To No. 8, we have not a single copy left. We are anxious to obtain four copies of No. 2, for which a liberal price will be given.

For the Liberator.

SONNET.

TO WILLIAM LADD, THE DISTINGUISHED ADVOCATE OF PEACE.

The conquerors of the earth have had their day—
Their fame lies weltering in a bloody shroud;
As crime and desolation haste away,
So fade their glory and their triumphs proud.
Great advocate! a fairer wreath is thine,
Base envy cannot soil, nor time destroy;
Thou art enlisted in a cause divine,
Which yet shall fill all earth and heaven with joy!
To calm the passions of a hostile world;
To make content and obedience increase;
In every clime to see that flag unfurled,
Long since upheld by the Prince of Peace;
This is thy soul's desire, thy being's aim,
No barriers can impede, no opposition tame.

G—n.

A Mr Gridley, who advertises some land in Georgia for sale, among his recommendations says—'The land is said to be very valuable; but I never had the extreme pleasure of getting within half a mile of it, not having prepared myself with a canoe. It is warranted to yield from thirty to forty bushels of ball frogs to the acre, and alligators enough to fence the tract.'

There is about taking place a great schism in the Catholic Church of France. It is said about 3000 Priests are abjuring Popery by a simultaneous act.

Private letters received from Rome on Friday say, that on the last scrutiny the whole of the votes, except one, were in favor of the elevation of Cardinal Weld to the papal chair.—London World.

Starting Fact.—There is a tipping shop for every fifty adult males in this Commonwealth.

A Paris paper of the first of January mentions the death of Madame de Genlis, the authoress, in the 87th year of her age.

Ardent Spirits.—The annual consumption of ardent spirits in Great Britain is stated to be 25,000,000 gallons.

Thursday, the 7th of April, is appointed as a day of Public Fasting, Hamilton said Prayer, in this State.

The Legislature of S. Carolina has imposed a tax of \$5000 on Lottery offices.

18,956 persons put up at Barnum's City Hotel, Baltimore, last year.

53,000 tons of anthracite coal are said to be annually consumed in Philadelphia.

In Philadelphia, there were in 1830, forty free; damage \$111,997. Uninsured, \$65,806.

Manufactures in New York.—The annual value of cotton goods manufactured at the several establishments in N. Y. is estimated at more than \$3,000,000; of woollen, at \$3,120,000.

I have bought the rest of my time, said an apprentice. 'Has your master any more time to sell?' enquired a young lady.

LITERARY.

WOMAN.

By a Female Correspondent of the L. T. Patriot.
Bat such is woman! mystery at best;
Seeming most cold when most her heart is burn-

He who would read her thoughts, must mark unseen,
Her eyes' full undisguised expression; trace
(If trace he could, while distance stretched between)

PATRIOTIC ODE.

BY PROSPER M. WESTMORE.

A voice on every wave,
A sound o'er every sea!
The war-note of the brave,
The anthem of the free!

Spirit of Freedom! from thy home,
Beneath our western skies,
We grieve thee forth the shackled earth to roam—
That red oppression's heart might quail,

SPRIT OF FREEDOM! ON—

Oh! pause not in thy flight,
Thy every clime is won
To worship in thy light;
Speed on thy glorious way,

FRAGMENT.

My little girl sleeps on my arm all night,
And seldom stirs, save when, with playful wile,
I bid her rise and put her lip to mine—

LIBERTY.

'Tis liberty alone that gives the flower
Of fleeting life its lustre and perfume;
And we are weeds without it.

SIGNS OF PROSPERITY.

FROM THE CHINESE.

Where spades grow bright, and idle swords grow dull;
Where jails are empty, and where harps are full;
Where church paths are with frequent feet outworn;

MISCELLANEOUS.

EXTRAORDINARY CASE.

The New-York Courier of the 21st ult. contains the following interesting report of a trial which lately took place before the General Sessions in that city. A correspondent writes:—As Regulus was well known and highly respected in New-York, the article will prove very interesting to your subscribers here.

Alexander D. Regulus, a colored man, indicted on a charge of having stolen a box, containing 900 five franc pieces, from the cabin of the Charles Carroll. The District Attorney stated, in opening the case, that the testimony upon which he would call for the prisoner's conviction was purely circumstantial.

William H. Merry, the first mate of the Charles Carroll, testified that the ship was to have sailed on the 12th, from the foot of Rector street, where she lay. On the 9th, in the afternoon, a box and two kegs filled with specie, were brought on board, they were at first laid on the deck, and subsequently removed to the ladies' cabin.

Charles Johnson, the assistant Steward, who had been arrested on the same charge, was called on by the District Attorney as a witness. He stated, that on the day upon which the robbery was committed, he had the steward's key in his possession. A short time before 6 o'clock, Mr Piper asked witness for the key; and after having used it, he returned it; witness laid the key on the table in the cabin. At this time, the persons in the cabin were Messrs Merry and Piper, the prisoner and the witness: in a few minutes he turned to take up the key, and it was gone.

The witness further stated, that he knew nothing of the robbery until after it had occurred, and that the Frenchman, who was permitted to sleep in the ship, had a key for the cabin. He also explained that Mr Merry's pistol was fired by him, and not by the prisoner, and stated that he had not informed Mr Boyd that prisoner stole wine, but he had told other persons some things which amounted to the same thing.

Who are the savages? A gentleman was recently passing through the Indian Country, in company with several gentlemen. On crossing a river, his pocket-book, containing 5000 francs in bills, was soaked through with the water.

John J. Boyd, an agent for the line of packets to which the Charles Carroll belonged, concurred with Mr Hays as to the manner in which the cabin door had been opened, and as to the motive for violence on the door. He stated further, that up to this transaction, the character of the prisoner was believed to be good; but since this was discovered, he heard, from Johnson and others, that he had been in the habit of embezzling the wine, &c.

James D. Moore, a painter, testified that he had been at work on board the Charles Carroll, and between 6 and 7 o'clock, on the night in question, he had occasion to go down Rector street, and, in so doing, passed the prisoner and another person whom he believed was Michaels, but who never swore positively, going towards the ship—and that he saw the prisoner and Michaels together, two or three times, that day, although the prisoner subsequently denied having been in Michaels' company that day.

On the part of the prisoner several highly respectable people of color, who were his previous good characters, viz. Messrs H. Scott, Brice, Aaron Morris, Adam Carman, Geo. Richardson, Mr Downing, and Mr Jennings.

Mr Merry was again recalled. He stated that there were but two keys for the cabin door. A Frenchman who was to be allowed to work his passage home to France, was permitted to sleep on board; but this man had not a key for the cabin door.

Charles Johnson, the assistant Steward, who had been arrested on the same charge, was called on by the District Attorney as a witness. He stated, that on the day upon which the robbery was committed, he had the steward's key in his possession. A short time before 6 o'clock, Mr Piper asked witness for the key; and after having used it, he returned it; witness laid the key on the table in the cabin.

On the part of the prisoner several highly respectable people of color, who were his previous good characters, viz. Messrs H. Scott, Brice, Aaron Morris, Adam Carman, Geo. Richardson, Mr Downing, and Mr Jennings.

Counsel for the prisoner, Messrs Price and Wm. H. Maxwell.

FORGERY. The New-Bedford Courier mentions the arrest of two lads charged with forging a Bank Note of \$500, for their appearance at the Supreme Court. A quaker who offered himself as bondsman was refused, because he would not take off his hat.

Quercus. What is the origin of this ridiculous court mummery, of uncovering the head, holding up the hand, kissing a book, &c.?

ANECDOTES. A gentleman from Carolina recently gave us descriptions of the state of military tactics at the south, said that a captain one day exercised his men on a point of land, at the junction of a river. Instead of the usual direction to front, he said, 'Soldiers, stand with your faces to the Congarée, and your backs to the Santee.' The captain ordered his men to 'ob-lie-ue' to the left. 'That isn't right, Captain,' cried a man in the ranks, 'it is oblique.' 'Do you think I don't know?' replied the officer, 'I tell you it is oblique in my book.'—Lynn Mirror.

Who are the savages? A gentleman was recently passing through the Indian Country, in company with several gentlemen. On crossing a river, his pocket-book, containing 5000 francs in bills, was soaked through with the water.

Chief Justice Marshall.—It is quite amusing to hear 'small beer' politicians discuss the constitutionality of the late proceeding of the Chief Justice of the supreme court. Individuals who never looked into a law book, unless to see how far they might proceed in slanderous imputations with impunity, pronounce upon the legality of the measure, as calculated to lead in crime; and it would be as difficult to induce them to believe they might be mistaken, as to compel a stambout with the tails of lightning-bugs.—Fredericktown Herald.

One of the country correspondents of a London paper lately wrote to the editor, saying, that it is with extreme regret he is compelled to contradict the report of a murder at Barnes! What a disappointment to both parties!

The value of ill health is abundantly supported by the following paragraph. A man named Mearns, who had been sentenced to death in France, was reprieved for much longer than the usual time, owing to the bad state of his health; the officers have officially stated 'that his life would be endangered by bringing him out to execution.'

Come in time.—I never come late to a friend's dinner,' says Belleau, 'for I have observed, that when a company is waiting for a man, they make use of that time to load him with abuse.'

MORAL.

From the New-York Sentinel. THE DAZZLE OF WAR.

If there be any thing that blinds and dazzles the eyes of the understanding—that turns men's heads, and obscures their judgments—it is the catchword of martial glory. As the drum (a fit emblem of the spirit it is employed to rouse) draws every sound around it—ay! even the groans of slaughtered thousands as they fall—so does the military cry overpower the voice of common sense, and even check all perception of the thousand dangers and miseries that follow in its train.

The imbecile tyranny of the witless Bourbons carried with it its own antidote. Not so the splendid vices of the Corsica Chieftain. Even the who surrounded him—who saw him coldly thru his own glory into one scale and the lives and well-being of millions into the other, and knew that the lives and well-being of millions outweighed not, in the scales of his selfishness, even that bubble reputation which was wrecked at last in Ruessia—

As an example of the strange infatuation which attracted these poor victims to their idol, like the moth to the scorching candle, or the fascinated bird to the devouring serpent, we may quote the following extract from the journal of one of his officers.—A Charles Capet is a helper in the great cause of human improvement; for he brings tyranny into merited contempt. A Napoleon, Bonaparte is a despot, an emperor, without honor; he has the pride of a despotism in the brilliant robes of intellect and majesty, until the blinded nations fall down and worship him.

Here is the extract: 'He has ruined us—he has destroyed France and himself—yet I love him still. It is impossible to be near him, and not love him; he has so much greatness of soul—such majesty of manner. He bewitches all minds; approach him with a thousand prejudices; and you quit him filled with admiration; but then, his mad ambition! his ruinous infatuation! his obstinate, without honor! Besides, he was wont to set every thing upon a cast; his game was all or nothing! Even the battle of Waterloo might have been retrieved, had he not charged with the Guard. This was the reserve of the army, and should have been employed in covering his retreat instead of attacking; but, with him, whenever matters looked desperate, he resembled a mad dog—'

He harangues the Guard—he puts himself at its head—it debouches rapidly—it rushes upon the enemy. We were never driven by grape—We were turned our backs—and the rout was complete. A general disorganization of the army ensued, and Napoleon returned to himself, is cold as a stone. The last time I ever saw him was in returning from the charge, when all was lost. My thigh had been broken by a musket shot in advancing, and I remained in the rear, extended on the ground. Napoleon passed close to me; his nose was buried in his snuff-box, and his bride fell loosely on the neck of his horse, which was pacing leisurely alone. A Scotch regiment was advancing at the charge at a distance. The Emperor was almost alone. Lallemande only was with him. The latter still exclaimed, 'All is not lost, Sir, all is not lost—rally, soldiers! rally!' The Emperor replied, not a word. Lallemande recognises me in passing—'What says you, Raoul?' 'My thigh is shattered by a musket ball.' 'Poor devil, how I pity you! how I pity you! Adieu—adieu!' The Emperor uttered not a word.'

With some people earnestness is anger; plus bible-truth-speaking, facts of dignity; to say, as you mean, repining; zeal in a righteous and unjust cause, fanaticism; an unequivocal disapprobation of vice and crime, uncharitable inhumanity; an unwavering adherence to principle, imbecility or stubbornness; candid acknowledgment of error, meanness; chaste politeness, liberty inault; disinterestedness, downright filly; unostentatious benevolence, a whim; pure friendship, an incomprehensible; plety, bigotry; outward show, religion; love of money, virtuous sensibility; money, the one thing needful; wealth, immorality.

The great slight the men of sense, who have nothing but sense; the men of sense despise the great, who have nothing but greatness; the honest man pities them both, if having greatness or sense only, they have not virtue.—La Bruyere.

It is monstrous to consider how easy and pleased we are, when we rally, play upon, and despise others; and how angry and choleric, when we are ourselves rallied, played upon, and despised.—Id.

Artificial wants are more numerous and lead to more expense than natural wants; for in this case, the rich are often in greater want of money than those who have but a bare competence.

A rugged countenance often conceals the warmest heart; as the richest pearl sleeps in the roughest shell.

A noble heart, like the sun, showeth its greatest splendor when in its lowest estate.—Sidney.

Vertical text on the right edge of the page, including 'VOL', 'Bos', 'AT', 'WM. I', 'Form I', 'In gre than I', 'of the', 'er period', 'POST P', 'T', 'Reform I', 'In gre than I', 'of the', 'er period', 'POST P', 'JUDGE', 'VI', 'QUE', 'ED', 'whites', 'By et', '4th and', 'slavery', 'enumber', 'ber of b', 'whites', 'QUE', 'pated b', 'their ed', 'in a sta', 'If a', 'present', 'Englan', 'reckon', 'ees and', 'them v', 'sorted', 'rated', 'Cape-(', 'are sai', 'indust', 'prop let', 'lity v', 'e lica', 'w thous', 'ago.', 'even I', 'master', 'ation', 'lodgin', 'better', 'diseas', 'in fam', 'prudey', 'health', 'their c', 'and i', 'The', 'educat', 'In this', 'free s', 'tres to', 'white', 'four w', 'though', 'ceeds', 'childr', 'mon e', 'vnto s', 'aucto', 'by me', 'or is d', 'dren.', 'the m', 'the ct', 'pays I', 'little', 'dren', 'dren', 'same', 'are se', 'sively', 'of the', 'In.