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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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THE LIBERATOR.

If the plague had rewards and pensions to bestow, it would find apologists; but in defending the poor and the oppressed, as we must struggle against power, riches and frenzy, we may expect nothing but calumny, injuries and persecutions.

In our first numbers, we began a review of Walker's Appeal, but left it incomplete, intending to resume it at a future period. The following is from the pen of a gentleman of talents, whose opinion we solicited on the subject of his criticism. We attach a few notes to his paper.

WALKER'S APPEAL. NO. I.
To the Editor of the Liberator.

DEAR SIR—I herewith return the copy of 'Walker's Appeal,' with such remarks as its perusal has suggested. If my memory does not deceive me, you asked me for a review of the article: now what follows can hardly claim that dignified title, but if you think it worthy of a place in your columns, it is very much at your service.

I have often heard, and constantly believed, that 'Walker's Appeal' was the incoherent rhapsody of a blood-thirsty, but vulgar and very ignorant fanatic, and have therefore felt no little astonishment that it should have created so much alarm in the slave-holding states. It has been represented to me as being as worthy of contempt, as the Book of Mormon, or the 'Gems' of Robert Dale Owen; and believing such statements, I have never taken any pains to procure it. I have now read the book, and my opinions are changed.

That Walker was a fanatic cannot be denied: (1) strong indications of religious delusion may be found in his every page. He calls incessantly on the name of his Maker, in a way not agreeable to Christian ears; he calls his colored brethren the Lord's people, and towards the end of the pamphlet declares he would not have published his lucubrations without the express command of the Almighty so to do. It cannot be disputed that Walker was ignorant, even of the English language; his sentences are ill-arranged and constructed, and there are slips in grammar in every paragraph. However, this fault is by no means as glaring as might have been expected in one of his race. I doubt if more than one in three of the white population could have written better English or so good. His fanaticism and want of education nevertheless do not affect the force of his argument, or the strength of his thoughts. There is a truth and boldness in what he advances, an honest indignation, and a powerful though homely eloquence in his manner, that the crust of ignorance and vulgarity cannot hinder from finding their way to the head and heart. On mature reflection, it appears to me that his work is despised in New-England only because it is unknown. I am convinced that he was a brave, just, good man, endowed with talents of no mean order, deeply and properly persuaded of the wrongs of his race: one, in short, who would, had time and circumstances permitted, have been the apostle and champion of the blacks. Wo to that slave state in

(1) If religion justifies a man in fighting for liberty, or urges others to fight, Walker was not a fanatic; if it does not, he was a fanatic. We choose the latter ground—does our correspondent?

which three men like David Walker shall go at large! The ruin, which, in the name of God, he predicts, would speedily be accomplished. It is vain to call him incendiary, ruffian, or exciter of sedition. Let those who hold him such, imagine the circumstances of the two classes of our population reversed, and those who now rise up and call him cursed will build him a monument, and cry hosannah to the patriot, the herald of freedom. Nor let his ineffectual efforts be despised: the power of mind is extending among blacks as well as whites, and some other may rise to finish what he began. The further I have read his pamphlet, the less has been my surprise that he is regarded among his people as a man inspired. Such do I picture to myself the apostle Paul, Luther and John Knox. Such rough, but soul-convincing truths must have flowed from their lips. Had Walker delivered what he has written from the pulpit, and had his oratory been worthy of his thoughts, I know no popular preacher of the present day who could have been compared to him. I who say this am, as you know, a free white man, without personal interest in the question of slavery, in one way or the other, and can have no motive but the love of truth.

I think it would be hard to refute any of Walker's arguments; but let us leave general terms. He begins by stating it as his conviction, that the colored people of the United States are the most wretched, abject and degraded beings that ever existed since the creation of the world; in a more deplorable condition than the Jews in Egypt, the Helots in Sparta, or the slaves of the Roman Empire. Can there be any doubt of this? We know little of the condition of the Jews in Egypt; but we do know that some of them were promoted to high offices in the state, and that they were not precluded from the literature and science of their masters. The Helots and Roman slaves could raise themselves to the rank of citizens, by complying with the laws provided to that effect. The slaves of Greece and Rome had free access to the schools, and many attained the highest rank in art and literature. Many more privileges and immunities they had, which are not extended to our negro brethren. (2)

Here follows a paragraph which requires no comment, and which I give entire:
'Yea, the jealous ones among us will perhaps use

(2) At the present time, American slavery is unacquainted for cruelty. We challenge antiquity to produce a parallel. Where, it has been pertinently asked, is the protection that was given to the Jewish servants? Where the year of release? Where their jubilee? Where are the humane laws of ancient Crete, which not only forbade cruelty and enjoined humanity, but actually compelled the masters, once a year, at the Feast of Mercury, to exchange situations with the slaves? Where is the temple of Hercules, that formerly protected the Egyptian slave from abuse? Where is the liberty of speech that belonged to the slave at Athens? or the Temple of Thesarus for protection? Even under the rigorous and stern feature of the Spartan Law, the condition of the slave, or Helote, was enviable in comparison to that of the negro slave now in America. Slaves in Sparta were considered as the property of the State—not of individuals. They possessed the means of acquiring property; and were protected in the enjoyment of their earnings. At the present day, the slaves in the islands belonging to France, Spain and Portugal, are under milder laws, and endure less practical cruelty, than those in the United States; particularly, because they are inseparably attached to Landed Estates. Even in the British Possessions, the spirit of humanity is more active than among us. As to domestic slavery in Africa, it hardly deserves the epithet. Park, Denham, Clapperton, Lanfer, and others, assure us that the condition and employment of the slave so nearly resemble those of his master, that it is difficult, and often impracticable, to distinguish the one from the other. Prisoners of war are the victims destined to gratify the cupidity of the slave traders.' Among the Mohammedans, every seventh year is a jubilee to the slaves. Among Christians, slavery is perpetual.

more abject slavery, by affirming that this work is not worth perusing, that we are well situated, and that there is no use in trying to better our condition, for we cannot. I will ask one question here—Can our condition be any worse?—Can it be more mean and abject? If there are any changes, will they not be for the better, though they may appear for the worse at first? Can they get us any lower? Where can they get us? They are afraid to treat us worse, for they know well, the day they do it they are gone. But against all accusations which may or can be preferred against me, I appeal to heaven for my motive in writing—who knows that my object is, if possible, to awaken in the breasts of my afflicted, degraded and slumbering brethren, a spirit of inquiry and investigation respecting our miseries and wretchedness in this *Republican Land of Liberty!*'

In the several pages immediately following, Walker quotes history, sacred and profane, in support of the foregoing positions. I need not descend to particulars, with which you are as well acquainted as I, and which would therefore be mere common-places. Yet as addressed to an ignorant class of readers, they are not impertinent, and much judgment is shewn in their selection.

Now I appeal to heaven and to earth, and particularly to the American people themselves, who cease not to declare that our condition is not hard, and that we are comparatively satisfied to rest in wretchedness and misery, under them and their children—not, indeed, to show me a colored President, a Governor, a Legislator, a Senator, a Mayor, or an Attorney at the Bar—but to show me a man of color, who holds the low office of constable, or one who sits in a Juror box, even on a case of one of his wretched brethren, throughout this great Republic!

Here is the cream of Walker's argument, as far as it relates to the free blacks, improperly so called. Are they indeed free? It is true, they labor only for their own benefit, and in some states have the privileges of voters. But let a black appear at the polls, and he will be subject to gross insult, if not actual violence, merely for exercising an acknowledged right; a right that every true American would shed his best blood to defend. In some states, the law makes no material distinction between blacks and whites, and every office and employment is as free to one as the other. But the accursed prejudices of society debar the blacks from the benefits of such provisions. Even in this city, the birth-place of freedom and the first cause of happy revolutions, what is the lot of a man whose crime is a dark skin? Is he a lawyer? He will never handle a white man's fee, whatever his talents and knowledge. No merchant or respectable mechanic will receive his son as an apprentice. The fountains of knowledge are sealed to him. Let him engage in trade, or in a mechanical employment, and the competition of any, the most worthless white, will ruin him. He gains not admittance to a convenient part of even God's temple. In a word, let the character of a black be never so fair, his life never so blameless, his knowledge and accomplishments unequalled, he can never, never hold fellowship with the respectable classes of the community, or sit down to a white man's table. (3) I may be asked if I would associate with negroes? I answer no, not with any one I know; (4) not because they are black, but because they are vulgar, ignorant people, no way qualified to hold communion with me. I will associate with no white person of the same class. Shew me a negro, who sustains an irreproachable character, whose knowledge is equal to my own, (5) and

(3) Instead of asserting that 'he can never, never hold fellowship,' &c. we should say, 'he does not hold fellowship,' except in rare cases. We must suppose that 'V.' believes with us, that this state of inequality is not always to remain. The blacks stand on much higher ground than they did twenty years ago. A few years more will add greatly to their elevation.

(4) Perhaps because 'V.' is not so well acquainted with them as we are. Some of them are men of respectability, virtue and intelligence, with whom the best white man ought not to be ashamed to communicate.

(5) Are we to associate with none whose knowledge is less than our own? Moral worth should be a better passport to society than intellectual.

whose manners are those of a gentleman, and if he will so far honor me, I will walk arm in arm with him through Washington-street to-morrow, from Market-street to Roxbury line. As for the rest, I would have them treated precisely like white men of the same class; with more kindness, however, for they are more miserable; and with indulgence, for they are very ignorant. I would have them encouraged to aspire to every office and occupation,—not condemned to the shoe-brush, the razor, the saw, and to such other implements as we think shame to handle. Thus by elevating the character of her descendants, should we in part atone for the wrongs of injured Africa, and thus would the 'curse of a black population' become a blessing. Yet I fear these things will never come to pass, at least in my time. (6) The pyramid of prejudice stands on a broad base, is as high as a mountain. The blacks will find it hard to pull it down, while a white man stands to defend every stone.

(6) On this point, our doubts are at rest. The revolution will take place—may, it has begun. The 'pyramid of prejudice' is crumbling, and Truth, Religion, Reason and Justice are sapping its foundations.

REV. THOMAS PAUL.
The late Portsmouth Journal contains the following tribute to the memory of the lamented Paul. We shall endeavor to write or procure a biographical sketch of his life for insertion in the Liberator; as his example ought to be held up to the view of the nation.

We notice in the Boston papers, the death of Rev. THOMAS PAUL, pastor of the First African Baptist Church in that city, aged 55. We claim this colored man as a son of New-Hampshire; he being a native, we believe, of Exeter. While we would make honorable mention of him as a man of talents and piety, we wish his name to be held in lasting remembrance, as a standing proof that the minds of Africans are capable of a high degree of cultivation—the doubts of any person to the contrary, notwithstanding.

The West-Lexington, Ky. Presbytery has reminded the churches, embraced in its order, that 'it is the bounden duty of every master and mistress to have their servants taught to read the word of God, especially that no young servants be permitted to grow up in their families who cannot read, and that every one who is able to read be furnished with a bible.' This is very different from the spirit manifested in the columns of the Southern Religious Telegraph,—a Presbyterian paper in Richmond, Va.—which would prohibit the instruction of slaves in reading, and prevent the circulation of the bible among them, lest, on learning to read it, they may be induced to read bad books!

By the ordinance for the government of the North Western Territory, slavery is forever excluded from its soil. It appears, however, by the late census, that in Illinois there are 100 slaves, and in Michigan 27. What does this mean? Is it one of the fruits of nullification? We should like to know how it happens that there are 100 slaves in the State of New-York. In 1827, we believe, slavery was entirely abolished in that State.

MARCH OF EQUALITY!—By command of the Danish King, the free blacks in the island of St. Croix have been admitted to all the rights and privileges of the whites. A free black has been appointed to the office of military aid to his Excellency Gov. Van Scholten, and another admitted to practice in all the courts. Yet we are told by colonizationists, that the free colored population of this country can never be admitted to equal rights at home! Is our republic more despotic than a monarchy? We will not believe it.

By the Lexington, Ky. Luminary of the 18th inst. we learn that thirty-six slave owners have signified their willingness to form a Gradual Emancipation Society. There is some hope, therefore, that many children of the present generation of slaves in Kentucky may escape the doom of their parents.

For the Liberator.

ANOTHER DREAM.

I tremble for my country when I reflect that God is just, and that his justice will not sleep for ever.—JEFFERSON.

Will it be thought that I have a strong propensity to fall asleep over my books, if I confess that the immediate origin of another strange dream seemed to be the following passages, which I had been reading from Butler's Analogy. 'Suppose then two or three men of the best and most improved understandings, in a desolate open plain, attacked by ten times the number of beasts of prey—would their reason secure them the victory in this unequal combat? Power then, though joined with reason, and under its direction, cannot be expected to prevail over opposite power though merely brutal, unless the one bears some proportion to the other. Brute force might more than maintain its ground against reason, for want of union among the rational creatures. Length of time then, proper scope and opportunities for reason to exert itself, may be absolutely necessary to its prevailing over brute force.' Again—suppose that a certain number of rational creatures had by greater physical power, joined with a greater improvement of their rational powers, obtained authority over other creatures having the same nature, but in a less favorable situation, and with a less cultivation and command of the rational powers which they nevertheless possessed. Suppose further that this authority were so exercised, in so arbitrary a manner, and with so little regard to the rights, the happiness, and the wills of the rational creatures subjected to it, as necessarily to generate in them a desire to free themselves from it. It is manifestly impossible that such a state of things should continue. For having the same rational nature with those who possess power over them, it must necessarily come to pass that some among them will be placed in circumstances to give the necessary improvement to their rational powers; and it is impossible, or, however, in the highest degree improbable, that among the innumerable unforeseen circumstances continually arising, some conjuncture will take place which will give them a superiority of power over the rational creatures who had before been above them. In this case, their desire to free themselves from authority will become effect. A slight noise here caused me to raise my eyes from the book in which I had still supposed myself to be reading, (though the latter passages I have never since been able to find in the Analogy.) My black servant had entered the room, and stood before me, with something more than his usual self-complacency shining in his dark face.

'Sir,' said he, 'that set of rational creatures, called negroes, have arrived at the conjuncture in which their desire to free themselves will probably become effect. The slaves have risen, Sir.'

He made his customary polite bow, and retired. I hastened out of the room to inquire the news, caught a glimpse of my newly planted tree, which was again flourishing in full grown vigor, and tried to overtake blacking; but just as he reached the tree, he seemed to vanish away. I met no other creature I had ever seen before. Every face was filled with consternation. The words, 'insurrection,' 'civil war,' 'carnage,' 'savagery,' rang in my ears. Companies of militia were mustering and hastening Southward. The few blacks both free and slaves, in this part of the country, (that is the middle section,) were gone. I was told, to join their brethren. The rising was general throughout the country, and had been conducted with wonderful secrecy by the management of one or two intelligent leaders. News was continually pouring in of battles and murders, and horrible atrocities.—Then a shout of joy—The United States troops had gained a considerable victory, and taken many prisoners, some of them among the leaders. Fifty had been hanged, to strike terror into the rest, and it was confidently expected that the insurrection would soon be quelled. Alas! the next news was that the tide of victory had turned—and the blacks had retaliated by hanging fifty of their prisoners, all of them persons of respectability. I saw a venerable looking old man fall senseless on the pavement, when he heard his son's name among these unhappy victims. Other disasters followed, and it was now known that these unexpected successes of the negro arms were attributable to the genius and skillful generalship of their commander in chief, a person from Liberia, who was considered among them as a second Lafayette. The assistance he had brought with him was trifling in point of numbers, but he was himself a host. Rumors of other foreign assistance increased the general consternation throughout the United States. In addition to this, no inconsiderable number of persons refused from conscientious scruples to take up arms against a people whom they considered to have been grievously oppressed, though few approved this violent method of asserting their rights. Early one morning came the intelligence that a party of negroes were within four miles of us. We had supposed ourselves safe, from our comparatively northern position, and were wholly unprepared. A very few families and individuals escaped to the neighboring villages. The rest were subjected to all that the vengeance of infuriated slaves

could inflict, but I have only a confused remembrance of murders, and tortures; screams of agony, and lamentations for husbands, wives, children and parents. Three savage negroes rushed into my house, and killed my wife and child before my face. Oh! the unutterable agony of that moment! as real as anything I ever suffered in my waking life. I fainted. From this situation, I was roused by a loud and tumultuous shout.—'The Haytian fleet!'—'The Haytian fleet!'—'Where am I?' said I. And I found myself in one of the southern cities, chained to another prisoner, and surrounded by negroes, whose countenances expressed the joy and triumph occasioned by the arrival of aid from Hayti. I soon found that my destination, as well as that of several hundred other prisoners, was to labor on the fortifications of the city, under the lash of one of the most savage looking negroes I ever beheld, and so surrounded by armed men that escape was impossible. We were fastened two and two together, and worked incessantly in the broiling sun, the least pause of weariness being followed by the lash. The driver especially exercised the most excessive severity against the person to whom I was chained. The cause of this the latter explained to me, by saying that the fellow had been a slave of his, and from his sullen and unmanageable disposition, had been frequently subjected to punishment, for which he was now taking his revenge. Once a prisoner just before us, carrying an immense weight, stumbled and fell, and my companion laid down his own burden to assist him. This drew upon him so cruel a whipping that I feared for his life. It was in vain to remonstrate or to represent that he was only performing an act of common humanity. 'Ay,' said the fellow, 'there's plenty of humanity from white to white, but none from white to black.'

Next followed a siege. The city was desperately attacked by the United States troops, and as desperately defended. Time passed on, provisions became scarce, and something like the horrors of famine were felt, chiefly by the white prisoners. After two days fasting, I was just raising to my lips a morsel of bread I had somehow obtained, when a little wretch of a black child snatched it from me and devoured it. The United States army withdrew, and our sufferings were at an end. We were indeed employed in the most servile drudgery, but no longer feeling the want of food, that was a trifle. Rumors of battles, with alternate success on each side, continually reached us, and it began to be said that both sides, but especially the whites, were tired of fighting. The blacks felt desperate, and resolved they must conquer or die. The whites were for the most part gradually driven northward, and the blacks left in possession of the southern states. One day as I was toiling along, dragging a pretty heavily laden handcart, the shouts of the multitude burst upon my ear, and the ringing of bells announced some great event. 'Liberty! Independence! Peace!' were presently distinguished. 'The tyrants acknowledge us for an independent nation! Huzza! Independence, and equal rights, and no distinction of color!'—The genius of dreams who had already by some mysterious multiplication or division of moments, crowded months into as many hours, with a little regard to the unities of place as time, now transported me to Charleston, become the seat of the newly established government. I found myself disguised as a negro and seated amidst the imperial council, listening to an animated debate on the question of disposing of the white prisoners still resident among the blacks. Various were the measures recommended. Some talked of death, and some of slavery for all, or for all above a certain age. The States had proposed a treaty of peace and alliance with certain advantages, on condition of life and liberty being granted to those whites still in the power of the blacks. They offered an asylum to those unfortunate people among them. The treaty was rejected, for it was remarked that, 'our allies, the Cherokees, would laugh to scorn the idea of trusting to a treaty.' At this moment I feared lest the burning blush of shame upon my cheeks should betray the white man, even through their dark disguise. It was decided to be unsafe to permit these unfortunate people to find a retreat so near, as they might foment disturbances. One of the council then read an elaborate report he had prepared, recommending that every white person should be punished with death who shall be proved to have held in unjust bondage more than twenty of his fellow creatures. The principle of this distinction he defended by its analogy to those laws which subject the crime of theft to a more or less severe punishment, according to the amount stolen. Various petitions having been brought forward from different individuals praying for the life and liberty of their former masters, it was proposed that a clause be added exempting from death those who would otherwise be liable to it, but whose lives should be petitioned for by three fourths of their former slaves. But even with this amelioration, the law was thought by some too sanguinary. A venerable looking man whom I took to be a minister of the gospel, next rose. 'Why,' said he, 'do we speak of death and punishment? The retribution for our wrongs has already been terrible: there has been enough of death and

destruction. Let us think of mercy. And let us not speak of slavery any more than of death for the whites. Why should we imitate the tyranny from which we have escaped? Oh let us set an example of magnanimity, and remember that no one ever repented having returned good for evil. Let the wretched remnant of the tyrants dwell in peace among us.' Another orator rose.—'The speaker who recommended mercy has, in that, my entire approbation; but to think of their remaining among us on any footing of equality is as preposterous as to propose to allow a race of tigers to range our cities with the freedom of domestic animals. We may talk of magnanimity and forgiveness, but it is absurd. The enmity between us is as eternal and deep rooted as that between the race of Eve and of the serpent; and as reasonable would it be to cherish one of the latter in our bosom, as to adopt the whites into our nation. We may talk of giving them freedom among us, but it is impossible; they would ever be among us an abhorred and despised race. They have themselves long ago decided, that we and they can never occupy the same realm as equals, and they were right. We never can. But does it therefore follow that we must either exterminate, or reduce them to slavery and as far as possible to a level with the brutes? Happily there is yet an alternative, and I call upon every philanthropist and every patriot to join in a scheme which unites at once a humane regard to this ill-deserving but much to be pitied race, with a due consideration of our own safety, and the welfare of our country. Let us colonize them. But the question then arises in what spot we should fix them? Where but in their native land, the land of their fathers, the region to which their constitutions are by nature adapted, and whence they were driven by persecution and oppression? There is a peculiar, a moral fitness in this restoration. Arrangements may easily be made with the king of Portugal or the Grand Seigneur for the purchase of a sufficient territory, and humanity shall restore the exiles to that beloved native soil whence oppression drove them forth some hundred years ago.' With indignation and scorn expressed in every feature, another individual thus spoke: 'Away with this false and sickening humanity. Let criminals be treated as criminals. There is a peculiar, a moral fitness in holding those in slavery who have so held others. My counsel is, that they and their descendants for ever be retained as slaves to us and our posterity. Tell me not of the innocent children who have not participated in their fathers' crimes. When felt their compassion for innocent children or unborn generations, whom they would have doomed to perpetual slavery, neither for their own nor their fathers' sins? As a nation have these people sinned, and as a nation must they receive their retribution.' He sat down, and some of more merciful disposition again spoke of colonization. But others suggested that where the poor whites were born was in truth their native land, and that there were all their attachments; that Portugal and Turkey, though in Europe, could scarcely be considered the native country of Englishmen, still less of their descendants; and that at the distance of several generations, but little affection remained for a parent country. These suggestions were over-ruled however, and humanity and colonization were voted to be identical. But another difficulty occurred. Many persons were in possession of white laborers whom they had either taken prisoners in battle, bought, or otherwise obtained, (and if their title were now defective, time would mend it.) Could these persons be deprived of their property? Again, how could the portion of northern territory, of which the nation was in possession, or might come into possession, be cultivated without white laborers? Must it be left a desert? All which matters occasioned much debate. Then the advocates of vengeance made once more an effort to be heard. 'Let every person without exception, who shall be proved to have been guilty of the crime of keeping a human being in slavery, be condemned to death.' Here I made an effort to speak in behalf of mercy, but could utter only inarticulate sounds, and awoke in an agony of horror. Unspeaking was the relief of finding that all these things were but a dream. May no resemblance to them ever be reality! T. T.

MR RUSSWURM.

To the Editor of the Liberator.

Sir—I have read from the U. S. Gazette of Philadelphia, a paragraph published by Mr Russwurm at Liberia, which I presume was intended for the perusal of the colored people of this country—viz:

'It is with much pleasure that we have witnessed the daily spread of the cause of colonization. Our brethren of color are beginning to view it in a more favorable light. And though a few of them, misled themselves, have endeavored to mislead the more ignorant to Canada, how have they succeeded? Do not the resolutions of Upper Canada speak volumes? Are they not viewed as intruders? Will not the arbitrary laws, or planted prejudices, which have been raised in Ohio, be rather and matured in Canada? and their posterity there is no abiding place on the other side of the Atlantic. Canada will hardly afford them a temporary shelter, against the bleak winds of winter. Before God, we know no other home for the man of color, of republican principles, than Africa.'

Read for yourselves, my colored brethren, the language of Mr Russwurm, and then you will be able to judge of the change which this world's goods are calculated to make in the principles of man.

When Mr Russwurm was employed in the editorial department of the Freedom's Journal, and paid for services which were not rendered, he was as much opposed to the colonizing of the free people of color in Africa as I am; but when his patron failed to support the Journal, he, not being able to live without other subscribers, converted the people's paper to the use of the Colonization Society, by which change he worked himself into their employment; and you now have evidence of his faithful performance to his worthy employers.

I have nothing to say against the very laudable efforts [?] of the Society. It has done, and continues to do, much good [?] for our enslaved brethren; and the Colony at Liberia is well adapted to the bettering of their unhappy condition. I am glad to see they have friends, who will aid in moving them to that highly respected country. But we who have a right to free suffrages, have no disposition to emigrate either to Africa or Canada. If left to our choice, we would much rather stay at home. It is here we have received our birth, and here we wish to remain.

Mr Russwurm tells us, he knows no other home for us than Africa. If he were in Philadelphia, and would make this assertion to me, I would tell him it was a palpable falsehood, and would prove it by his former editorial documents. I would ask whether Mr R. would have gone to Africa even on a visit, had he been in flourishing circumstances? I answer, no. I am too sensible of this fact, that he would as reluctantly fall a victim to the lion, the tiger, the serpent, or the climate, as any one of us; it was real necessity that drove him to seek in Africa an abiding home, as he terms it; and as his usefulness is entirely lost to the people, I sincerely pray that he may have the honor to live and also die there.

C. D. T. a Philadelphian.
[We owe an apology to C. D. T. for having so long unintentionally deferred his communication.]

SLAVERY RECORD.

For the Liberator.

INSTANCES OF CRUELTY.

Already do the hearts of many of the slaveholders tremble: their consciences trouble them, and they have a fearful looking for of judgment.' They take all possible means to keep their slaves ignorant. I have seen some of the slaves receive severe lashes of the whip for casting their eyes upon a printed paper, although they could not read. The excuse of their masters to me, for so doing, was the fear that they might possibly get learning, and know their strength, and rise up to assert their rights. This I think proves that the safety of the planters is in jeopardy. I have seen persons from the north threatened with imprisonment by slave owners, because they spoke to them of pity for their slaves.

I will enumerate a few instances of cruelty which have occurred in some of the West India islands.—At St Martin's, a Mr Canigout confined a young girl in a dungeon, and fed her on bread and water and she died, because she would not comply with his brutal attack upon her virtue. After she was dead, she was buried in a dung-hill. A slave belonging to Mr Richardson, a task-master of the same place, went to a neighboring planter to ask his intercession for him to his master for running away. He returned with a conciliatory note to his master, who received him with aggravated cruelty. He then attempted to run from him, when the monster drew a pistol and killed him on the spot.

I noticed an extract in the Genius of Universal Emancipation, concerning a slave who was whipped to death for not accounting for a missing pig. After his death, the pig made his appearance. I have seen a great deal of similar treatment in America, and have been told by planters that they had as good a right to kill their slaves as to kill their oxen or hogs, and that they considered them no better than cattle.

In the island of Tortola, Mr Arthur Hodge having some mangroves in his garden, the watchman did not render an account of one that was missing, for which he was sentenced to pay six shillings or receive a whipping. He went to one Perin, another poor slave, and received three shillings. The master was not satisfied, but threatened him again. Not being able to obtain the remainder, the delinquent was flogged until his head fell back: he was then taken to the sick house, where he died the next morning. After the death of the slave, complaint was made to a Justice, and the master was arrested and condemned. After his condemnation, he confessed that he killed his cook by pouring scalding water down her throat!

These things ought to be exposed to the community at large, that the people may see how their fellow-beings are treated by the slaveholders. I could mention many more cases similar to the above, but even more cruel; but my bleeding heart recoils at the task.

HARTFORD.

JUVENILE DEPARTMENT.

For the Liberator.

MY MOTHER'S LOVE.

My mother's love! how strong the spell! I've felt its power, I know it well! While yet in childhood's path I crept, For me it watched, for me it wept.

Who was it when my thoughts were new, That bade them Wisdom's ways pursue; And with unwearied toil and care, Taught me to lisp my infant prayer?

Who was 't that learned me first to know I should not always live below; That 'twas my duty to prepare For heaven above, where angels are?

E'en though with anxious cares beset, My mother's love I'll ne'er forget; But while life's varied ways I rove, One thought 's supreme, my mother's love!

In every duty I fulfil, My mother's love shall prompt me still; When wandering far in pleasure's track, My mother's love shall call me back.

My mother's love! my mother's love! A guardian angel it shall prove; Of things on earth, next those above, I value most my mother's love.

WEST INDIES.

TALENT DISPLAYED BY NEGRO CHILDREN.

The instructors of African intellect are requested to read the following interesting statement, which we extract from a late Report of the British School in Spanish Town, Jamaica. Only one child of such children being doomed to perpetual slavery!

The day-school now contains 152 scholars, —72 boys, and 80 girls.

The clear increase during the year has been 15. The school is composed of both boys and girls, and is designed to impart such a portion of education as will be compatible with the respective stations Divine Providence seems to have destined them to fill. The children, with a few exceptions, being objects of benevolence, are educated gratuitously, or for a trifling consideration. Their progress during the past year has been very gratifying, and in some instances remarkable.

About 70 of them, including several who are advanced considerably beyond the plan, can read the Scriptures with distinctness and accuracy. They possess also a considerable knowledge of civil and sacred geography, of biblical antiquities, and of the emblems, figures, parables, types, and most remarkable passages and chapters of the Bible, being interrogated respecting them on the Wednesday of every week; that day being devoted to the especial purpose of a general examination.

In Arithmetic, a class is advanced as far as Vulgar Fractions. Those who are not considered altogether on the system, are advanced still further; and the proficiency of others in writing, also justifies the hope of their being soon able to earn a comfortable living as clerks in some of the numerous offices in the town, which furnish a considerable means of employment to the colored population; whilst many, it is hoped, will be qualified for the various departments of agricultural or commercial industry. In every department of elementary learning is their progress visible.

There is scarcely one, who, besides his other acquisitions, is not able to recite chapters of the Bible, and hymns from memory.

One little boy, a slave, can repeat 238 hymns, (the whole number contained in the Sunday Schooler's Companion,) and three chapters, comprising 66 verses, almost without mistake or hesitation. A little slave-girl can recite, with equal facility and correctness, 49 hymns, and eight chapters of the Bible, the chapters containing 240 verses. And the ability of others in this respect, seems to be in a corresponding ratio downwards to the alphabet-class.

FRATERNAL AFFECTION.

The following affecting instance of fraternal affection we find among the Quarterly Extracts from the Correspondence, &c. of the British and Foreign School Society. It deserves a wide circulation.

'Among other gratifying circumstances, I beg to mention that two or three years since, I happened to remark that two poor boys (brothers) who were employed in road making, were extremely well disposed, and possessed considerable ability. On my expressing a wish that they should learn to read and write, they asserted their readiness to attempt it, one offering to maintain the other in his labor until educated, on condition that the other in turn should support him when this should be effected. This was immediately put in practice, the laborer working harder than ever to maintain the scholar. In about eight months, the scholar being quite a proficient in writing and arithmetic, returned to his work, and supplied the other brother with bread while he also learned the same branches!

This affecting example was not allowed to pass unrewarded; aid was afforded, and afterwards they were both made overseers, though very young. On the suspension of road making, they both went to Smyrna, where one is employed by a merchant, and the other has established a school of mutual instruction at Barnova.'

SINGULAR FACT.—When the squadron, commanded by Sir Thomas Staines of the Isis frigate, took possession of the Rock of Gambia, at the northern extremity of Candia, about two years since, she found two colonies of mutual instruction in full activity there, which the Pirates who garrisoned the rock had established for the education of their children! One of them was taught by a Candiote who had shortly before learnt the system at Corigo.

BOSTON,

SATURDAY, APRIL 30, 1831.

MEETINGS IN GREAT BRITAIN, FOR THE TOTAL ABOLITION OF SLAVERY IN THE BRITISH COLONIES.

GREAT MEETING AT EDINBURGH.

On the 8th of October, a numerous and highly respectable meeting of the friends of Abolition was held at Edinburgh, in the Great Assembly Rooms, George Street. The Lord Provost, W. Allan, Esq., having taken the chair, and opened the meeting with a short address, the celebrated Mr Francis Jeffrey (now Lord Advocate of Scotland) moved certain resolutions which had been prepared by the Edinburgh Anti-Slavery Society, expressive of their sense of the evils and miseries necessarily attendant on the system of Negro Slavery, and their conviction that there ought to be no further delay in taking measures for its final and total abolition; and that, in the meantime, such means ought to be adopted for mitigating its evils, and for such instruction and improvement in the condition of the Slaves, as might be best calculated ultimately to fit them for the blessings of freedom. Mr Jeffrey entered into a long and luminous review of the various efforts that had been made in this country for the abolition of the Slave Trade and Slavery, from the earliest agitation of these great questions to the present period; but this historical summary, though distinguished by comprehensive views and accuracy of detail, was necessarily passed over.

After adverting to the insolent contumacy of the Chartered Colonies, in rejecting the Parliamentary Resolutions of 1823, and the unsatisfactory character even of the reforms that had been introduced into the Crown Colonies, so that generally speaking the Slaves in the West Indies were not a whit better in their condition than in 1792, he clearly demonstrated that, except by the authoritative interposition of the British Parliament, there was no hope of any permanent mitigation of its worst horrors.—Now then, he urged, was the time to appeal to this authority, when we were in the beginning of a new reign, and with the prospect of the immediate convocation of a new Parliament, with a number of new members fresh from the contact of their constituents, and to ask if a case had not been made out calling for its interference. If the friends of abolition were earnest, they had been at least long suffering and now was the time to come forward and express their opinions, and not to slake in their efforts until they should obtain the ultimate triumph—the extinction of Slavery itself.—(Applause.)

Mr Jeffrey then adverted to the various pretenses which had been urged by those who still resisted the abolition of the foul system of slavery, and ridiculed the threats of revolt made by some of the colonists, whose throats, he said, were only preserved from the bayonets which we paid for, and which assisted them to uphold a monopoly to our prejudice. They defied and insulted the House of Parliament of Great Britain, who they pretended that it had no right to look into their affairs; and they blasphemously quoted Scripture texts as an authority for slavery. They offered two arguments against emancipation.—First, that the slaves were their own property, and they might do with them what they liked; and secondly, that they had treated them well; and that they were contented and happy, and better off than if they were free. If they could fairly make out the first position, then he would agree that they should be reimbursed for their property; but he did not think that they could make out a fair claim of property.

He then referred to various decisions in the Courts both of England and Scotland, where it had been ruled that man had no right of property in man. God had given man a right of property over the beasts of the field and the fowls of the air; but had he given him a right of property over his fellow men?—(Applause.) If the slave was the property of his master, why did the property not continue when he brought him to this country? If he was his property, like other live stock, then, why might he not kill him, and eat him? If he was his property, he must be so out and out. But the master, it seems, holds a right of property in every thing but his life; and therefore the principle failed in practice by this one admission. This right of property was all for the benefit of the one and the injury of the other, since all that rendered life worthy of keeping was extorted by the one and lost by the other.—(Cheers.) But the masters said their slaves were happy and comfortable as they were; and that to liberate would be to injure and not to benefit them. He accepted the proposition, but deposed to interfere. His answer was, if that be true, they, the slaveholders, had no interest in maintaining slavery. They said they were better fed, better lodged, and better taught than the lower classes in this country or any country in the world. It might be so, but the unhappy bondmen did not think so; and why would their masters persist in conferring benefits on them which they did not desire? Why lavish benefits on so thankless a generation?—(Cheers and hear.) But how could all this be reconciled with the anxiety to keep them in a state of bondage? The reason was, that by doing so, they got, as they imagined, more work out of them than they could get from free laborers. There were two infallible tests to refer to in proof of the evils of slavery; the one was the continued decrease in the slave population of the West Indies, and the other the amount of punishments for crime among us.

The slave population, within the last thirty or forty years, had decreased in an alarming proportion, while the free blacks had gone on multiplying, and had nearly doubled their numbers in less than forty years.—(The increase of crime, too, was to be ascribed to the abject misery of the slave population. From the records in these islands, it appeared that, in ninety-nine cases of crime out of a hundred, it was to be ascribed to the evils of slavery alone.)

[To be continued.]

LOGIC.

The editor of the St Johnsbury, Vt. Herald says—'We believe that to turn a whole million of slaves loose at once would be a greater injury to them, and consequently a greater injustice, than perpetual slavery.' This is the doctrine of slaves—the doctrine of expediency—and what Paul, we think, would style 'the doctrine of devils.' We have no right to do evil that good may come—no right to hold innocent men in bondage for a moment. Until the editor can refute this position, he must, with us, call for the immediate emancipation of the slaves. Besides, his supposition is monstrous. Does he really believe that the slaves will act better, and be happier, under an iron despotism than under the law of kindness? Does he think that the whip, and branding-iron, and cropping-knife, are better stimulants to industry than reward and equitable treatment? Why talk of turning the slaves loose? Is not their labor desirable? Can the planters procure white laborers on their plantations? Will not the slaves, if encouraged and employed, do better as freemen—work better—behave better—be more productive—&c. &c.? By merely breaking their chains, is our duty at an end? Are they necessarily to become drones and vagabonds, and be thrown beyond the scope of our protection? This is not our logic. It is a gross delusion to think of educating the slaves for freedom: the cry of gradual emancipation will answer a thousand years hence as pertinently as at present. Man cannot be the property of man—who, then, is his owner but God?

The editor (who, as might be expected, is a colonization advocate) further says:

'We cannot see that it would be at all more at war with the principles of religion or of republicanism to constitute their present masters their guardians, than are the laws of the several states providing that such persons shall have guardians as are incompetent to take care of themselves.'

Suppose we grant the assumption—who are to constitute their present masters their guardians? Will slave owners (for they hold the suffrages of the south) consent to give up the slaves as their property, and to act in the character of 'guardians'? Why, this is immediate abolition at once! So be it! Guardians and owners of men no more resemble each other than angels and devils.

N. B. Will the editor inform us in what way the Colonization Society is 'a most efficient means of promoting the abolition of slavery in our country'? We are extremely anxious to ascertain, because he has no doubt that 'slavery in the U. S. will be abolished in half a century.'

THE CRUSADE.

To the esteemed Friend who conducts the West Chester (Pa.) Anti-Masonic Register, we beg leave to say that we think his views of the beneficial effects of African colonization are extremely limited. With him we are willing to rest the propriety of the scheme upon this single point: 'Is it productive of more good than evil?' How are we to answer the question? Simply by seeing what the Colonization Society has done, examining the principles by which it is actuated, and the object to which its means are directed. 'At least,' says the editor of the A. M. R. 'fourteen slaves have been manumitted during the fourteen years the society has been in existence; if so, it has not labored in vain.' At this rate, we should like to know how long it will take to abolish slavery; and whether a Society, which accomplishes so little, had not better be succeeded by a more energetic system? Undoubtedly more than this number have been manumitted, but the whole amount is inconsiderable. We sincerely believe that thousands are now groaning in slavery, who would be rejoicing in liberty, if the Society had never been organized, or had been conducted on a different plan. We have neither time nor room, at present, to extend our arguments on this subject, but we are preparing for an earnest attack.

It is foreign to the point in debate, whether his correspondent 'A. E. B.' or any other individual, could be induced, by 'the prospect of wealth or ease, or the better accommodation of his offspring,' to migrate to a foreign shore, maugre the 'love of country—implanted in the human breast.' The question simply is, 'What is the object of the Colonization Society?' Why, in the first place, to remove all the free blacks—'and secondly, as many manumitted slaves as possible. And what is the doctrine which it grows?' Why, that the former class are very lazy and profligate, every where dangerous and full of treasonable designs, especially at the south; and that they can never be elevated at home. Is it not so? Are we, then, such a wicked people as always to array ourselves against the blacks? Is it not our eternal disgrace that we proclaim our inability to do right? Away with this foul calumny. Let us thank God that we have the blacks among us, and that He has put so many means into our hands to do them good; let us delight to advance their welfare here, and to make reparation for past misconduct.

We welcome to our table Mr Stewart's second number of the African Sentinel and Journal of Liberty. The paper increases in value. We shall make some extracts from it in our next number.

REVOLUTIONARY MOVEMENTS.

If they are consistent, the joy of those who are exulting over the recent revolution in France and the present one in Poland, will be greatly increased to learn, that accounts have been received, via Gaudalope, of the burning of all the Public Buildings at Basseterre by the blacks, and of insurrectionary movements in Antigua, where buildings on four Estates had been burnt. They will also be disconsolate to learn, by the following extract, that the revolutionists did not succeed; for we must suppose that our American patriots are sincere in their denunciations of tyranny, and feel quite as anxious for the liberation of black as of white slaves! We wonder whether they will raise subscriptions to assist the West India revolution, as they formerly did in aid of the Greeks?

Extract of a letter from an American gentleman in Antigua, to his correspondent in New Haven:

'Antigua, March 24.—This island is in a state of insurrection—all business suspended—martial law in force—and nobody sleeps but on their arms. Prompt measures, however, have been taken—some slaves, supposed to be ringleaders, apprehended, and trials by court martial to commence to-morrow. We hope a few days may restore order and security.'

We are, sorry to read the following paragraph in the Hartford Weekly Review. It does not appear which party was to blame as the originator of the affair, but we sincerely hope that the colored people will be able to make it satisfactorily appear that they were not guilty of the attack. Of course, two black men were committed for trial, but no white combatants!

Outrage.—A frightful disturbance took place in the streets of our city on the night of Friday last. It seems that a quarrel occurred between a portion of our white population, and the colored men with which our streets are swarming.—Seven or eight white men were injured, many of them severely, and two it is feared fatally, their skulls being fractured by blows inflicted with clubs and stones. The individual most severely injured, a Mr Chapman, had no participation in the affray, and the attack upon him seems to have been a wanton act of cruelty.—Two blacks have been committed for trial.

Extract of a letter dated Havana, 17th of March, 1831.—'The Planters in Cuba, (as well as the other West India Islands) are in a ruinous condition, in consequence of the low price of sugar and coffee, the great staples of this valuable island. In spite of John Bull's cruizers, nearly 2000 negroes were landed at various ports of this island within the last forty days, and now command only \$250 or \$300 a head, payable in one, two, and four years. The negroes are here happier, and better provided for, than seven eighths of the European peasantry!!! Several Guineaemen are getting out at St Thomas; one of them mounts 18 guns and 48 men—a Baltimore clipper—all of course under Spanish colors.'

ITEMS.

We invite the attention of our readers to the fearful Dream, inserted on the preceding page. It contains a home-thrust, we think, to colonizationists.

We proposed to accompany Mr Bigelow's spirited and manly letter on the Marriage Law, with some remarks of our own; but must postpone the discussion until next week.

'A Colored American,' Adam Arator, and other communications next week.

A writer in the Portland Gazette, in attempting to describe the fickleness of April, says, 'Some days she appears with a tempest in her mouth.' Either the tempest must be very small, or the mouth very large.

Our very flippant brother of the Essex Democrat (we are better of the age) is requested to inform his readers, that we formerly supported Mr Clay on the supposition that he was not a slave owner. No man who holds slaves shall receive our vote for any office.

We have before us a superb specimen of typography executed by T. F. Adams, a young printer of this city; it is the Constitution of the United States, with the Amendments thereto, printed on a large sheet, and embellished in a truly ingenious and a beautiful manner. Copies, we understand, are for sale at the bookstores; we commend them to public attention.

Messrs Cotton & Clapp have transferred the proprietorship of the 'Atheneum, or Spirit of the English Magazines,' to Messrs Kane & Co. The numbers for April contain two handsome lithographic prints, are neatly printed, and judiciously compiled.

A great blow up has taken place at Washington. All the Cabinet Secretaries have resigned their offices.—Mr Ingham, of the Treasury, appears to have been forced to vacate. The Hon. Edward Livingston is said to have been appointed Secretary of State, and to have accepted, &c. &c.

Gibbs and Wansley, the pirates, were executed near New-York city last week. When Gibbs' fall was disclosed are published, it is said they 'will astound the people of this nation!'

Mr Arnold, the national republican candidate, has been elected Governor of Rhode-Island by a majority of 1016 votes over Governor Fenner.

The U. S. ship Peacock has arrived at this city from Havana, bringing two pirates for trial.

The steamboat Tri-Color burst her boiler on the 19th inst. near Wheeling, Va. Several persons were killed, and others wounded.

The boiler of the steamboat Stranger, proceeding from New-Orleans to Monroe, recently exploded and killed ten of the hands, besides scalding several of the passengers.

LITERARY.

From the Scotsman.

The following 'excellent new Song'—although beautifully set by Bishop, in Goulding and D'Almaine's Select Scottish melodies—may have escaped the notice of some of our fair readers, who have unluckily been buckled to certain old Toby Filippota, whom Fate hath ordained never to shake hands with a member of the Temperance Society. Music has charms to soothe the savage breast, and even the savage beast; and were the following happy effort of Hogg's song every afternoon at five o'clock; to wightless lovers and wet gudemans, we have no doubt that the Revenue of Matrimonial Sighs would exhibit a deficiency of at least one hundred per cent. in the year ending 31st December, 1831.

THE LADIES' EVENING SONG.

[From 'Songs by the Ettrick Shepherd,' just published.]

O the glass is no for you,
Bonny laddie O!
The glass is no for you,
Bonny laddie O!
The glass is no for you,
For it dyes your roamin' brow,
An' it fills you roarin' fa',
Bonny laddie O!

Then drive us no away,
Wi' your drinkin' O!
We like your presence ma'r
Than you're thinkin' o'
How happy wad ye be,
In our bithesome company,
Taking innocence and glee
For your drinkin' O!

For your een are glancing bright,
Bonny laddie O!
Wi' a pure an' joyfu' light,
Bonnie laddie O!
But at ten o'clock at night,
Take a lady's word in plight,
We will see another sight,
Bonny laddie O!

There's a right path an' a wrang,
Bonny laddie O!
An' you needna argue lang,
Bonny laddie O!
For the mair you taste an' see
O' our harmless company,
Aye the happier you will be,
Bonny laddie O!

HOPE.

BY DR. DRAKE.

See through the clouds that roll in wrath,
Yon little star benignant, peep,
To light along their trackless path
The wanderers of the stormy deep.

And thus, oh! Hope, thy lovely form,
In sorrow's gloomy night, shall be
The star that looks through cloud and storm
Upon a dark and moonless sea.

When heaven is all serene and fair,
Fall many a brighter gem we meet;
'Tis when the tempest hovers there,
Thy beam is most divinely sweet.

The rainbow, with the sun's decline,
Like faithless friends, will disappear:
Thy light, dear star, more brightly shine,
When all is wail and sorrow here.

And though Aurora's stealing gleam
May make a morning of delight,
'Tis only thy enchanting beam
Will smile amid affliction's night.

HUMAN GRANDEUR.

We gaze upon a billow with wonder and awe,
Swelling high as it threatens the shore;
Till broken and lost, we forget what we saw,
And think of the billow no more.

So the pomp of the great, so the fame of the brave,
So the treasures of glory and pride,
Tho' they mount on the flood, like the high swelling
wave,
Like that too must ebb with the tide.

AMBITION.

He who ascends to mountain tops shall find,
The loftiest peaks most wrapt in clouds and snow;
He who surpasses or subdues mankind,
Must look down on the hate of those below.
Though high above the sun of glory glow,
And far beneath the earth and ocean spread;
Round him are icy rocks, and loudly blow
Contending tempests on his naked head,
And thus reward the toils which to those summits led.

GEMS.

The gem of earth—the dazzling gem—
That glids the gorgeous diadem:
The gem of heaven—the gem of truth,
Within the breast of ardent youth.

MISCELLANEOUS.

THE MARRIAGE LAW.

To the Editor of the Courier.

It was a saying of Fisher Ames, that 'a falsehood will travel from Maine to Georgia while truth is pulling on her boots.' The correctness of this proverb is signally verified in a case having reference to a motion of mine in the Legislature, in relation to the 'Marriage Bill,' (so called) in regard to which statements have been circulated in the great majority of the papers of other states, wholly variant from the facts. But believing that the boots of truth, when once fairly on, will be found to possess a due share of that seven league celerity for which an ancient giant was so celebrated, I will now put her upon her travels, in the hope that she will be kindly received and forwarded on her way by all those editors who have facilitated the journey of her treacherous predecessor.

The statements contained in most of the papers out of this city which have noticed this subject, are framed in such a way as to convey an impression that I am in favor of intermarriages between persons of different colors; and in some of the Southern papers I am spoken of as actually 'proposing the intermixture of the black and white population.' Such indeed are the very words used in the Philadelphia Inquirer, accompanied by a strain of ribaldry and abuse upon myself, which is completely in character with a paper that has served so long an apprenticeship in the laboratories of political misrepresentation and calumny. Had not the ignorance of the editor of that paper been somewhat commensurate with his self-conceit, he would perhaps have known that there is not upon the statute books of his own State any such prohibitory law as that which he so freely abuses the Legislature of Massachusetts for attempting to repeal. Had not some of the articles to which I have alluded been copied into certain Boston papers without comment or explanation, thereby virtually arraigning me before those whom I have had the honor in part to represent, I should not have presumed to call the attention of my fellow citizens to the truth of a case not affecting only so humble an individual as myself.

The facts then are these: A bill was introduced into the House for 'the more orderly solemnization of marriages.' Its provisions were numerous, and among them there was one copied from a former statute imposing a heavy penalty upon a clergyman for uniting in marriage any white person with any Indian, Mulatto, or Negro, and declaring such marriage to be null and void. Upon moving to strike out this clause, I stated to the House that I considered the whole bill itself to be in many respects a bad one; but if it must pass, I was decidedly opposed to a provision which at least in one respect (that of the Indian) was so wholly at variance with the spirit of the times and the tenor of a report which had just been adopted in regard to the Cherokees. I stated also that the only cases wherein the law had been enforced at all in regard to our colored population, had been where the clergyman himself had not the means of deciding whether the individual had sufficient of the 'objectionable blood' to fetch the case within the operation of the old statute. In this opinion I was sustained by statements from various parts of the Hall. It surely then appeared unjust to compel the clergyman to pay a heavy penalty while the parties themselves were allowed to go clear without any punishment whatever. I stated, also, that I believed there was but little if any disposition among our people to contract connexions of this nature, and that if predilections of the kind should occur, the statute would prove to be a feeble barrier to the gratification of a depraved taste. I thought therefore that it kind to leave the regulation of things of this kind to the known feelings and good sense of the community, rather than to re-enact a law which avowedly had done no good, and which was first passed in the early ages of the colony with special reference to the slave population and the numerous Indian tribes by which the colonists were surrounded. My motion was supported by a number of the most eminent members of the House, and prevailed without opposition. The bill, itself, however, was finally lost on account of its numerous imperfections in other respects.

The public may now judge how far I am liable to the charges of 'proposing the intermixture of the black and white population.' As well might a man who should object to re-energizing our province law against witchcraft, be charged with advocating necromancy and intercourse with him of the cloven foot. As I have already alluded to the fact of there being no such prohibitory law in Pennsylvania, it may not be amiss also to remark for the information of those who have no leisure to examine for themselves, that there also is no such law to be found upon the Statute Books of a large majority of the States, including our immediate neighbors,—Connecticut, New Hampshire and Vermont. It is believed, however, that in these States the instances of matrimonial connection between persons of different colors are as rare as in Massachusetts, while their archives are happily exempt from the record of a legislative act so grossly conflicting with that boasted maxim of our republic, which proclaims 'that all men are born free and equal.'

JOHN P. BIGELOW.

A HIGH COMPLIMENT.

The editor of the Wilmington Gazette, in noticing the late Clay meeting in this city, has the following paragraphs, which we copy:

'Our old friend, David Paul Brown, Esq. was the principal speaker upon the occasion; and that he made an able and interesting speech we make no doubt; and much as we are opposed to the cause which we presume he delivered, we are sure we should have been pleased to hear him. He has a happy faculty of saying many fine things upon any subject; and we doubt not, that, as bad as was his cause in the case, he had many good things to say;

if he had no good things, he expressed what he did say in a manner which would make them pass for good, as best with those who would not give themselves the trouble to examine them thoroughly and weigh them well.

We once heard him, at a debating society, when he was a boy, take up one side of the subject intended for discussion, and such was the force and cogency with which he enforced his position, that after he had concluded his speech, no one among the members could be found who was willing to take up the opposite side, when, determining that the subject should not pass without a discussion, he rose again and upset the whole of his former argument, and convinced every one, that the side he had just supported was the correct one.

We have heard many high compliments paid to the professional talents of Mr Brown, but none quite equal to the one above quoted. We have heard it frequently said, that he excelled this and that gentleman of the bar, but never before that he conquered himself. Were Mr B. only in the commencement of his career, such a notice as Mr Barker has given him, would be worth to him a great bag full of bribe. As it is, his fame as a distinguished and successful barrister, will be extended in proportion to the circulation of the anecdote.—U. S. Gaz.

ANACHRONISMS.

Do give one of our city Jackson papers a little light, so that while he is opposing Nullification, for which I commend him, he need not nullify history. According to him, Gen. Jackson restored peace to the country by the glorious battle of New-Orleans. Now, I have always been under an impression that a subsequent event could not produce a preceding one—and was not peace concluded before this battle?

ANSWER. S. S.

Such was the fact in ancient times, but it is a long road that never turns, and Gen. Jackson has been almost as many of the laws of nature, as of his country. Nor is the event instanced by our correspondent a solitary one. The good honest men, who made the constitution—simple souls—thought they did that small job in 1787, while they were talking over the matter in the Convention in Philadelphia. But General Jackson says he studied that constitution during the revolutionary war! The battle of Waterloo took place more than six months after the battle of New-Orleans—but General Jackson has published to the world that at the last mentioned battle, he conquered the victors of the former. Where the impossibility, then, that a battle fought on the 8th of January, should not have produced a peace which was concluded in December before! Gen. Jackson does nothing in the common way.

N. Y. Com. Adv.

Dr Andrew Thompson, of Edinburgh.—We referred in our Register to a speech of the Rev. Dr Thompson, at a recent meeting of a numerous body in Edinburgh, in favor of the immediate and total abolition of the Slave Trade, in consequence of which a petition to Parliament was drawn up, and signed by upwards of 22,000 persons. The last papers, just received, inform us of the very sudden death of that eminent clergyman, who was seized with a violent disease, on returning from public services in his own church, and while conversing with a friend, who was accompanying him, fell dead in the street.

Dr Thompson, next to Dr Chalmers, was the most popular minister in Edinburgh, and among the clergy of the kirk of Scotland held a distinguished rank for his talents, eloquence, influence and general worth. He was characterised by the energy of his spirit, which, though it sometimes betrayed him into vehemence, was accompanied with kindness and benevolence of feeling. Among other professions and literary labors, he was editor for many years of a religious journal, which obtained an extensive circulation, but which by the occasional sharpness of its reviews, involved him in frequent controversies.

The whole city of Edinburgh appeared to be deeply affected by his sudden death. Dr Chalmers preached an eloquent funeral discourse on the occasion, in which he celebrates his faithfulness and tenderness as a Pastor, as well as his genius and eloquence as a preacher.—Christian Register.

Extract of a letter from Norfolk, dated 13th April.—We took Mr Secretary Branch on board at City Point, he being on his way to take the Baltimore boat. He told me of his 'hair breadth' escape in the stage, on his way from Halifax to Petersburg. The driver, being pretty particularly drunk, tumbled from his high estate, like his immortal predecessor, and the horses, thus left with the reins of power hanging loosely about their necks, darted off at full speed. Our worthy Secretary, thus left with his children (who were accompanying him) in this perilous predicament, and the danger thickening from a precipitous fall on one side of the road, not far ahead, conceived the forlorn hope of stopping the horses, or diverting them from the danger of the road towards the middle of the road. It was a desperate attempt indeed—neck or nothing—and he barely escaped with whole bones, having strained the sinews was too much stunned, however, to produce any effect on the mettlesome steeds. Luckily a negro who was ploughing in a field on the road's side, saw the horses running away with the stage in time to go to the rescue of the passengers—and, with admirable presence of mind, took his horse from the plough and galloped off to head the runaways, and succeeded in stopping them, without the slightest accident to horses, stage, or passengers. Mr B. informed me that with the name of the negro and that of his master, if so, to emancipate him. This would be but justice—though, as it is not every one who would act as if he thought it so, the circumstance is creditable to Mr B.

MORAL.

RELIGION USEFUL TO HEALTH.

The late Dr Rush has remarked; 'that the affections of the world, by the activity they excite in the mind, have a sensible influence upon human life. Atheism is the worst of sedatives to the understanding and passions. It is the abatement of thought from the most sublime, and of love from the most amiable, possible objects. Man is naturally a religious, as well as a social and domestic animal,—and the same violence is done to his natural faculties by robbing him of a belief in God, as is done by dooming him to live in a cell deprived of the objects and pleasures of social and domestic life. The necessary and immutable connexion between the texture of the human mind, and the workings of an object of some kind, was some forty years ago fully demonstrated by the atheists of Europe, who, after rejecting the true God, instituted the worship of Nature, of Fortune, and of Human Reason,—and in some instances, with ceremonies of the most expensive and splendid kind. Religions are friendly to health and life, in proportion as they elevate the understanding, and act upon the passions of hope and love. It will readily occur to every one, that christianity, when believed and obeyed according to its original consistency with itself, and with the divine attributes, is more calculated to produce those effects than any other religion in the world. Such is the salutary operation of its doctrines and precepts upon health and life, that if its divine authority rested upon no other argument, this alone would be sufficient to recommend it to our belief. How long mankind may continue to prefer substituted pleasures and pleasures to this invigorating stimulus, is uncertain; but the time, we are assured, will come when the understanding shall be elevated from its present inferior objects, and the laxated passions be reduced to their original order. This change in the mind of man can be effected only by the influence of the christian religion, after all the efforts of human reason to produce it solely by means of civilization, philosophy, liberty and government, have been exhausted to no purpose.—Journal of Health.

* Rush's Works, vol. 1, p. 23.

THE BIBLE.

The importance of the Bible, as a guide to future happiness, is so generally admitted, its value is so universally understood, that any comment upon its excellence seems, at first thought, to be unnecessary, if not impertinent. But it is believed that a very small portion of the community entertain a full sense of its vast influence, when properly studied in forming the youthful mind to virtue, and preparing the understanding and the heart for those duties and trials to which it is destined in advancing life. The Bible should be used as a class book in every school. It should be put into the hands of all children, after they have well learned to read, when they are supposed to be capable of understanding many of its precepts, and of appreciating the beauty and the grandeur of its language, and the excellence of its history. A portion of it should be assigned to the highest class in school every day, as a regular study, and questions should be asked from it, and explanations given respecting its history, its biography, and its elevated and purifying principles, with that familiarity which may render it more interesting, and that seriousness and respect which its holy origin and its sacred precepts demand. No teacher should regard his school as complete, without a good class in the Bible.

Lynn Mirror.

The Colored Population in New-York is about 18,000, making about one twelfth of the inhabitants. Something is likely to be done, says the N. Y. Observer, for their spiritual improvement. The Episcopal, Methodist, and Baptist churches have erected a house of worship for the colored people; but after counting the seats in these houses, and all the seats in the meeting-houses of the whites, 111,000 remain unprovided for. A committee of the Presbytery of New-York have, for the last three years been fostering a little church, under the name of the Central Church, who was educated in the Theological Seminary at Princeton; and this church has greatly increased. A friend has purchased the house lately occupied by the Lutheran church, and offers it for the colored people at \$12,500. A subscription is to be opened to procure the sum, and \$500 are already offered by two persons.—Watchman.

Some of the N. York papers have devoted more than three columns to the confession of Gibbs the Pirate. According to his own account, he has been concerned in the robbery of one of *Forty sets*, and 'in the destruction of more than twenty with their entire crews.' He is supposed to have been an agent in the murder of 'nearly two HUNDRED HUMAN BEINGS!' His atrocities can hardly be equalled, except by manufacturers and vendors of 'liquid poison,' alias 'distilled spirits,' who may be considered as agents in the murder of their thousands and TENS OF THOUSANDS! Gibbs has slain his hundreds, and murderers their thousands! What do run-sellers of *Christians* think of the contrast? Were they to confess and repent, the records of their continued would occupy many more than three columns in the journals of the day.—Boston Telegraph.

It is an indelible stigma upon mankind, that the most ardent and unwearied propagators of Gospel doctrines have even been the most basely calumniated. The Saviour and his apostles restlessly Jesus bequeathed it as a part of his legacy to his followers—the martyrs were persecuted.—The Reformers were accounted the enemies of the church and the price of poets. John Milton, the prince of preachers, George Whitfield; and the prince of philanthropists, John Howard, like their master Christ, were hated without a cause—and even we are not too insignificant, to receive unmerited reproach—and to experience evangelical injustice.

Protestant.