

THE LIBERATOR

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

WEDNESDAY, JULY 9, 1831

THE LIBERATOR

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W. LLOYD GARRISON, EDITOR.

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THE LIBERATOR

Every man who holds slaves, and who pretends to be a Christian or a Republican, is either an infidel or an abominable sinner who renders himself obnoxious to the moral and divine reprobation. Evangelical charity induces the hope that he is an ignoramus.—BURNS.

[The following hand-bill obtained a limited circulation, in this city, on the afternoon of the 4th of July; to have produced an effect, it should have gone forth to the public last week. It may prove serviceable, however, even for another year.]

BE NOT DECEIVED!

READ AND REFLECT.

To Christians, Philanthropists and Patriots: It is proposed to take up a collection in some of the churches, this afternoon, in behalf of the American Colonization Society. In order that the really benevolent and philanthropic may not be duped in their charities, they are conjured, by every Christian motive, to read the following statement.

The superstructure of the Colonization Society rests upon the following pillars:

PERSECUTION, FALSEHOOD, COVARDICE, INFIDELITY.

1. Persecution. It declares that the whole colored population must be removed to Africa; but as the free portion are almost unanimously opposed to a removal, it seems to be the determination of the Society to make their situation so uncomfortable and degraded here, as to compel them to migrate: consequently it discourages their education and improvement in this their native home. [See the African Repository, and the documents and reports of the Society.] This is persecution.

2. Falsehood. It magnifies our colored citizens as being natives of Africa, and talks of sending them to their native land, when they are no more related to Africa than we are Great Britain.

3. Covardice. It avows a prominent remedy for colored citizens ought to be removed, that their presence among us will be dangerous to us as a people. This is a libel upon their character, instead of demanding justice for this oppressed class, the Society calls for their removal. The Lord disapproves the device of the crafty, so that his hands cannot perform their enterprise: the counsel of the fearful is carried headlong.

4. Infidelity. It boldly claims that there is enough in the gospel to make down the prejudices of men, and that, so long as the people of color remain among us, we must be their benefactors! This is a libel upon Christianity—a libel upon the religion of the Bible, and the foundation of the Christian Church. Every honest man should expose the doctrine.

The pretences in support of the colonization scheme are ridiculous. These are—

1st. To relieve the country. But, about as many are added to our colored population every week, as the Society has carried away in fourteen years! How long will it take, at this rate, to overthrow slavery, or to give relief to the land? It is believed that as many slaves are smuggled into this country, annually, as the Society has transported during its existence!!!

2d. To abolish the slave trade. But, the slave trade has continued to extend with the increase of the Colony, and never was so brisk as at the present time! The only way to break up this infernal traffic, is to break up the market.

3d. To evangelize and civilize Africa. But, why should we do evil that good may come? Why send the ignorant to instruct the ignorant—the degraded to elevate the degraded—the blind to lead the blind? Why take men from the light, and carry them into darkness to renovate their sight? What absurdities!

It is cheerfully conceded, that there are many pious, benevolent and patriotic citizens, who support the Colonization Society; but it is believed they have taken the scheme upon trust, without a careful consideration, and are therefore duped in their good intentions.

It is said that the emigrants go voluntarily. True, we do not put bayonets in their breasts; but we take another mode about as cruel and effectual. We enter into a moral conspiracy, and assure the people of transportation. What wickedness!

Suppose the blacks should suddenly, by a miracle, become white: who would call for their removal? None. The Colonization Society, therefore, is based upon prejudice—acted by prejudice—supported by prejudice.

Brethren and Countrymen!—Let us, at once, abandon the wild, destructive, unnatural scheme of colonization. The great body of the colored people must, inevitably, remain in our land; and the sooner they are made free, intelligent and equal, the better for us and for them. Let us be compassionate and relieve the condition of our free colored population; let us not be angry, but rather let us rejoice, that they are among us. We can never treat them too kindly. We owe them an immense debt, and, blessed be God! we have ample means to pay it.

Let it be remembered that the Society does not interfere with slavery, but is the apologist for slave owners! that many slave owners are among its members! and that the great argument frequently urged at the south is, that the Society, by its operations, increases the value of the slaves!!!

Let it also be remembered, that a very large proportion of the emigrants, have died very soon after their arrival at Liberia; and of the eighty-five who went out in the last vessel, SIXTY-THREE are reported to be dead!!! Of whom will this awful sacrifice of human life be required, but of all those who continue their support to the colonization crusade.

Reader, as you value the approbation of a good conscience, let the contribution-box pass by, empty. If you give any money, it will be the price of blood!

Boston, July 1, 1831. CHRISTIANITY.

A highly esteemed friend in New-York, during our recent visit to that city (a keen controversial and an indefatigable writer)—while waiting for our appearance at the hotel, sat down and edited the following pithy communication. How will the advocates for resistance to oppression, meet his argument? Will they have the courtesy to contend, that our fathers were justified in their rebellion against the mother country, for a petty tax; and yet that the slaves (trodden down to the earth, as they are, by the iron heel of tyranny) have no right to regain their liberty by violence? Let us see how they will reconcile such a gross paradox. Let us have every man's name, and the name of his denomination, who will support the above position. Do you think you can do this? THE EDITOR OF THE LIBERATOR.—SIR: What are we to understand by the sentiment frequently

advanced in the Liberator, touching non-resistance? Is it that men are to fight under no circumstances? Is it that the Poles ought not to shake off the yoke of the Autocrat? that France ought to have abridged the usurpation of Charles the Tenth? that Greece ought to have continued under the imperious Turk? that South America ought not to have revolted from Spain? that St. Domingo ought to have continued enslaved to France? that we ought not to protect our frontiers against Indian incursions, or liberate our citizens from Barbarian captivity, or terminate the West Indian traffic, or resist the Tea Act of a British parliament, or prevent a Caesar from snuffing out liberties, or prevent a Caesar from preventing ourselves from being enslaved, or even defend our own property and lives against robbers and murderers? Is this the meaning? If so, few indeed will assent to the doctrine. Why, Sir, the Poles are regarded as Patriots, and have the sympathies of the whole world. And the French Revolution, and the Haytian Revolution, and the American Revolution, are they not considered glorious achievements? And would not our country be considered even criminal, to permit the Indians to butcher and the Barbarians to enslave, and the Pirates to murder her citizens? Would not a man be considered a poltroon, yea, a wretch, who should, unhesitatingly, permit his wife to be killed, and his children to be mangled and beaten and enslaved? Would not the nation be adjudged deserving of indignation, that should tolerate a man, that upbraids arguments, if he voluntarily followed out would go to justify the rebellion of slaves? Would they so, indeed? Is it verily so, that the fact of the lawfulness of resistance in defence of property, liberty, wife, children, and even of life itself, would render resistance lawful on the part of slaves? If it is so, the fault is not mine.

There are those who deem resistance, under any circumstances, unlawful; but as they are a very small minority of mankind, they are not to assume the question, and force it upon others. But, especially, should they not apply it particularly to the case of slaves? They should likewise call the Poles to order, and reprimand the heroes of our Revolution; yea, and the man who defends himself against the highwayman, and the ship's crew that repels the assault of the piratical cruiser, and the citizen who defends his own house against the midnight robber; not forgetting, however, that in so doing, they are only giving the views of one party, on a controverted question, instead of enjoining a truth universally admitted.

The conclusion of the matter, then, is this: the friends of peace are not to say to slaves, you ought not to resist—you particularly; but that none ought to resist—that is, in their opinion. But, perhaps, some of the opponents of slavery have not these peculiar views of peace and war, and they might judge resistance to be lawful. They would, of course, inculcate their views. And it would remain for those concerned; to judge between the opposing sentiments. Indeed, it is for them to judge now between warlike and pacific principles. They are not to be bound by the dictum of either party, on this, any more than on any other question. No one is to assume either side of a controverted question, for a third party. That party is to judge for itself. And as slaves are like other men, it is to be feared that, whether right or wrong, the time will ere long arrive, when they will judge resistance to be allowable. Right or wrong, Sir, methinks this country will yet see troublous times from her slaves. There is no prospect of the termination of slavery, except by physical force—for behold the circling system. Say the abolition of slavery? We cannot liberate our slaves, because their ignorance would render them dangerous as freemen, and we dare not give them intelligence, because this would render them dangerous as slaves! Here, then, we have a perpetual war. The question then is, will slaves continue to wear their chains forever, or will they attempt to cast them off? If they do, how long will they be able to resist? Even if it were admitted that such resistance would be wrong, yet how can it

be expected of slaves, goaded to frenzy by oppression, to be better, and exercise greater forbearance, than other men? It is not to be expected. And, should they rise, they should and would be treated with all those who have fought for liberty; the world over—blatant or passively, as they are treated.

CONSISTENCY

INCENTIVE TO REBELLION!

The following patriotic epigram, was sung in various places on the 4th instant, (it has been set to music)—and is now flying on the wings of the press from one extremity of the Union to the other. We infer, therefore, that those who support, approvingly, are so decidedly the enemies of oppression, that if the slaves at the south were to rise in rebellion, they would cheer them to the onset with the spirit-stirring cry of—

Fall, tyrants, fall! These are the days of Liberty!

Our enemies are progressing the fastest, that we are striving to kindle a civil war in the land—Independent spirits, if the above positions, which they so highly admire, be not distinctly meant, unequivocal call for the massacre of our English antagonists, we cannot comprehend the design of language. Verily, American patriots have chosen a fearful rule by which to be judged for their conduct! Do they wish to be paid in their own coin? If so, they should not be surprised to receive the same coin from the Boston Patriots.

SONG FOR THE FOURTH OF JULY.

The trumpet of Liberty sounds thro' the world; And the universe wars at the sound!

Her standard Philoquy's hand has unfurled; And the nations are thronging around:

Fall, tyrants, fall!

These are the days of Liberty,

Fall, tyrants, fall!

How noble the ardor that seizes the soul!

How it bursts from the yoke and the chain!

What pow' can the fervor of Freedom control,

Or its terrible vengeance restrain?

Fall, tyrants, fall!

Ye stern towers of despotism, dungeons and cells!

The tempest shall sweep you away, if ye stand!

From west to the east the dread hurricane swells,

And the tyrant goes pale with dismay, ere he falls!

Fall, tyrants, fall!

The slave, on whose neck the proud despot has laid

Now feels the himself's man!

And the lordly usurper, who ruled with a rod,

Hides his head 'midst his servile throng!

Fall, tyrants, fall!

The tyrant's power, that once was all might,

Is trampled in the dust, its chains are no more,

And the nations will endure the vile bondage no more,

Who Religion her freedom maintains!

Fall, tyrants, fall!

The hymn of the free shall American be,

With a cold and impenetrable pride,

No! each freeman his part in the chorus shall bear,

And contend for the rights of mankind!

Fall, tyrants, fall!

Let a statement of fact respecting slavery and the American Colonization Society, will be made at the Centre Church, this evening, at a quarter before 8 o'clock, with a view to correct some erroneous statements recently made in the Liberator, and to submit lately delivered by me in New-York, respecting the Colonization Society, and to receive any objections which I am not prepared to substantiate by legitimate and proper evidence. Will any friend in this city wish to see a prospect of the proceedings of the above meeting, or to receive a copy of the Liberator Sunday—please to feel; and truth is comprehended by examining principles.

COLLEGE FOR THE PEOPLE OF COLOR

During our residence in Baltimore, the erection of a College, on the model of the labor system, for the education of colored youth, was a subject of frequent conversation among several warm-hearted individuals. It was finally proposed, owing to a want of confidence in its success...

DEAR SIR—Several persons, who are deeply affected with the condition of the people of color in this country, have for a considerable length of time felt the importance of an institution for "training to educate young men, who should become well qualified to fill important stations in society; who would have, by means of intelligence and science, combined with piety, a power to elevate and strengthen their brethren...

When this subject was suggested to ANTHONY TAPPAN, Esq., more than eighteen months ago, his generous mind embraced it as a noble and most desirable object. He then offered to be one of ten persons, who should each give \$1000 to establish such an institution, suggesting that the whites should raise ten thousand, and the colored people ten thousand more. Some circumstances have delayed the early commencement of the institution, but it has been a subject of deep interest and of frequent conversation to this moment.

We rejoice that some effort is making to educate young men, who may become instruments of enlightening Africa, but cannot consent, that in the institution now proposed, any fetters should hold the minds of the youth on the subject of their future residence and field of usefulness. That such view, as we hope would come from such an institution, are needed in our country pre-eminently, no one acquainted with the case will deny. But we would not raise up men for this country exclusively; we would improve and enlarge the mind and its field of vision, and let the choice of the individual and the providence of God direct his course of duty, and the field of his labors.

It is desirable to connect the mechanic arts, and some degree of agriculture and horticulture, with this institution.

It is important that a foundation be laid, for the establishment of a more perfected state of society, in every part of our country, among the people of color, and in other parts of the world where they reside. You are perfectly aware of the disadvantages which attend them in their efforts for this object. It is thought, therefore, that the College should be so connected with many useful pursuits, and with the advantages of domestic and social life, as would prepare the young men for active life and to aid their brethren, in other places, in all those things which make men happy, and which give them, as individuals and as communities, influence in the world.

It is proposed that the people of color should have every desirable privilege respecting the appointment of Professors and the management of the College: at least, that their rights shall be as great in the case as that of their white friends, who may have some part of the direction of the College.

It is high time to act efficiently for this long abused and oppressed people. God is with them; he will plead their cause; and he will be with us, and our associates, if we and they arise for their help. He will defend and bless us. The arrows of our enemies will fall as our feet harmless: the shafts of those who decry the wisdom and benevolence of those who cannot be guided nor be held back by slaveholders—who ask not what is politic but what is duty—who will not accept that benevolence which denies the claims of justice—will pass by like the wind, and be no more remembered.

In consequence of the intelligence contained in the above letter, we determined to visit Philadelphia, in company with two philanthropic individuals, in order to lay the subject before the Convention of Colored Delegates. Our mission was successful. The delegates, fortunately, were men of large, sound views and of far-sighted vision. They unanimously agreed of the establishment of a College, and decided upon New-Haven as the place of its location. Rev. SAMUEL E. COLEMAN was selected as the traveling Agent to obtain subscriptions and donations for the institution. He has accepted of his appointment. Further particulars hereafter.

We think we have a good claim upon the passage of decent people, who having defiled our streets with a narration of the vulgar brawl which has recently taken place at Washington, brawls disgraceful to the nation and libel upon civilization.

Charles Carroll, of Carrollton, is dangerously sick and not expected to recover.

The fifth Year of the Massachusetts Temperance Society, celebrated with unusual pomp and splendor, on the 25th of June, at the City Hall, Boston. The occasion was rendered more interesting by the participation of our slaves. One of our most distinguished ministers, Dr. J. W. Alden, delivered an address, in which he exhorted the colored people to abstain from the use of intoxicating liquors, and to engage in the pursuit of agriculture and other useful occupations.

In this city, an oration was delivered before the municipal authorities, by Professor Palfrey, and another by William F. O'Connell, Esq., before the Young Men's Association, by Rev. Mr. Beecher, and another by Mr. Quincy Hall, at the close of which the Young Men's Association, became very interesting, and the result of the oration was very satisfactory. We select only one of them, which may refer either to Slavery or Nullification, which are the two great evils of the age.

OUR POLITICAL EXERCISE—Redundant in the good fruits of liberty, of which all may partake and live, but of the fruit of the cross, nurtured at the South of the garden, the day that, thus early, thus abundantly, the sun of justice should be seen.

There were two Sunday School celebrations, the schools connected with the Congregational and the Baptist Churches.

At a Vestry meeting, in the morning, I am told (I regret my absence) that the Rev. Dr. Beecher very earnestly called upon every man, woman and child to put their hands into their pockets, and contribute money in aid of the Colonization Society. He gravely declared, that the removal of the whole colored population to Africa was an enterprise of easy accomplishment! Notwithstanding my great, perhaps extravagant admiration of the Doctor, I beg leave to doubt his assumption. It is astonishing that he should cherish such a gross delusion. I know, it is easy to make calculations. I know it is an old maxim, that "figures cannot lie;" and I very well know, too, that our philanthropic artifice is not prodigiously fond of figures, but of doing nothing else. Give them a slate and pencil, and in fifteen minutes they will clear the continent of every black skin; and, if desired, throw in the Indians to boot. While they depopulate America, they find not the least difficulty in providing for the wants of the emigrating myriads to the coast of Africa; we have ships enough, and notwithstanding the hardness of the times, money enough. O, the surpassing utility of the arithmetic; it is more potent than the stone of the philosopher, which is to transmute, at a touch, base metal into pure gold.

The Doctor informed his hearers that the Society was opposed only by a few foolish whites. The folly, however, threatens to be contagious. I, for one, have no desire to shrink from this compliment.

He also stated, if our informant did not misinterpret, that a few other foolish whites were advocating the immediate emancipation of the slaves, reckless of the consequences. This compliment, also, I accept without hesitation.

After all, I think it will be easy to prove that he is not more ardent than immediate abolitionists. I never knew him to be wise enough, in his pulpit, to tell his hearers that if they were habitually guilty of drunkenness, of exercising cruelty, of stealing property, of committing adultery, they must refrain from these crimes gradually, and aim at an uncertain, indefinite, far-off reformation. Such a doctrine might quiet the consciences and tickle the ears of drunkards, tyrants, thieves and debauchees; but it would hardly be tolerated, even from the lips of LYMAN BEECHER, by the worshippers in Bowdoin-street meeting-house. Now, slavery is a violation of every natural right; it is a system of robbery, adultery, cruelty and murder; and its perpetuity justly exposes the nation to the wrath of Heaven. Yet he is foolish, in the Doctor's estimation, who tells the slaveholders to leave off their sins at once, and to be, to-day, honest and humane men! For one, I cannot listen to any proposal for a gradual abolition of wickedness.

Among the "FOOLISH WRITERS" who are madly calling for the immediate abolition of slavery, may be reckoned a very large majority of the wisest and best men in Great Britain—including CLARKSON, WILBERFORCE, BROUGHAM, LUSHINGTON, STEPHENS, and O'CONNELL—and the most eminent clergymen of all denominations—together with many estimable men in our own country. These are convinced, by sad experience, that the doctrine of gradual abolition is a cheat—a lie—a delusion; and that it will be always in the future tense.

In the next breath, after his reprimand of abolitionists—I am told—the Doctor earnestly besought his brethren to pray for the success of the Poles in battle, and the overthrow of their oppressors! Why not also urge them to pray that the slaves at the South may succeed in destroying their masters? Are the Poles more than men? are the slaves less? or is the yoke of the former more galling than that of the slaves? or have they a superior claim upon the sympathies of Christians?

The publication of the Lynn Mirror, on the subject of the loss of citizenship, has been suspended. Mr. Lewis deserves great credit for the manner in which he conducted it. The Editors have not 20,000 copies of the Mirror for the benefit of the widows and orphans of the three unknown sailors of July at Fairport.

ADVANCING. At the Sabbath School Convention, held in Park street Church, on the Fourth of July, the colored boys were permitted to occupy some of the seats of the way up the side aisle. The seats of equality has certainly begun in Boston. The next winter, we trust, will carry the privilege to the South. The colored girls took their seats near the doctrine school, and in relation to the exercises, they behaved like children, was eminently interesting and encouraging, evincing the worth of the subject. The Rev. Dr. Beecher's address to them, we suppose, may be equally appropriate for the occasion, although we doubt whether it was not more show than profitable. Children are not readily instructed in a crowd by a public harangue. One portion of the Doctor's homiletical remarks was particularly reprehensible. Strange to relate, he undertook to convince the little boys and girls that infant sprinkling was baptism. How did he succeed? How, why, thus. You know, said he, that Lydia and her household were baptized. Now we read of the house of David, &c. which included children; therefore Lydia had children; therefore children were baptized. An argument, about as ingenious as pertinent.

Notices of Brazil in 1828 and 1829, by R. Walsh, L. L. D., M. R. I., &c., Author of a Journey from Constantinople, &c. 12 vols. Boston: 1831.

Mr. Walsh is well known to the reading public as the author of a very pleasant work, giving an account of his travels from Constantinople across the continent of Europe. The present volumes will be read, by all lovers of travel, with the same interest which they found in the Journey from Constantinople. We might easily recommend this work for the full and accurate information which it gives of the government of Brazil, the habits and morals of the people, the exuberant fertility of the soil, and its rich mineral treasure. We might praise it for its lively and graceful style, and the striking pictures of pastoral scenery which it presents. Though the merits of the work, in these and other particulars, are great, we shall not attempt to enumerate them; the chief value of it, in our eyes, is the just representation which it gives of slavery in Brazil. We have in several of our papers given extracts from it on this subject, and propose hereafter to continue them. They cannot be read without a deep and melancholy interest. Mr. Walsh does not content himself with giving mere declamation against slavery, but presents a multitude of facts in regard to it, which most convince even the most incredulous, of the frightful character of the system, and of the miseries which, it has entailed upon Brazil. Miseries which, under the most favorable circumstances, cannot be completely removed except in a long succession of ages. The conclusion which we think every unprejudiced mind must draw from the perusal of these volumes, is that the institution of slavery admits of no remedy but its abolition. We think that our brethren in the southern States may derive much benefit from a perusal of this work; if they will only attend to the lessons which it teaches. They should remember, however unpalatable these lessons may be, that they come from a disinterested spectator, who merely passes his judgment upon what he sees and hears; and that his opinions are much more likely to be correct than those of persons whose education and self-interest both lead to support the present state of society.

We do not propose, at this time, to make any analysis of Mr. Walsh's remarks on Slavery. One statement, however, is so interesting that we cannot refrain from repeating it. He informs us that the conduct of the free people of color in Brazil, has been so exemplary, as to have led to serious proposals for the enfranchisement of the slaves. We hope that our own free people of color will reflect upon this circumstance, and aim by their own good conduct to produce a similar state of feeling among the slaveholding States.

EX-PRESIDENT JAMES MONROE died at New-York, on Monday, July the fourth, at half-past 3 o'clock, P. M. On the same day of this month, in 1826, the Ex-President Adams and Jefferson, also finished their mortal career. Mr. Monroe was 78. Mr. A. was 81—Mr. J. 84.

The publication of the Lynn Mirror, on the subject of the loss of citizenship, has been suspended. Mr. Lewis deserves great credit for the manner in which he conducted it. The Editors have not 20,000 copies of the Mirror for the benefit of the widows and orphans of the three unknown sailors of July at Fairport.

The second number of the Philanthropist merits a careful perusal. It was written before the recent afflictive intelligence from Liberia had been received. Several communications on file. A valuable one from Sandy Hill, N. Y. next week's issue.

A fire broke out in New-York on Sunday morning, in the centre of the block bounded by Amity, Greene, Mercer, and Fourth streets. All the buildings on the block, except one, were either totally destroyed or greatly injured. Another destructive fire took place in the city, and destroyed nearly the whole square bounded by Hudson, Varick, Vandam, and Charlton streets. About 50 buildings, including a Baptist Church, were consumed. It is stated that the conflagration was occasioned by fire crackers thrown into a yard where there were slaughtering.

Within the last eight days we have recorded the death of four married women in the city and Brooklyn, most of all of whom, there is reason to believe, perished by the hands of their own husbands! One of the Rotary societies was upset on the Neck on Monday by the breaking and sinking of a vessel, and several of the passengers hurt; one lady is said to have had her collar bone broken. Mr. Abel Coolidge, fruit dealer, who was on the outside, had his jaw broken, and his children hurt. A child about four years old was killed in Anns-street, by a carriage which was backed in the street. Drowned in Wilmington pond, on Saturday last, Rev. John E. Weston, lately pastor of the Baptist church at Lechmere Point, Cambridge.

The vessel which was sunk on the 5th of May! Show work. We could not learn, while in New-York, that any colored persons intended to emigrate from that city.

The oration delivered by Ex-President Adams, at Quincy, on Monday, is described by a writer in the Salem Register, to be worth all the sermons ever heard in the city.

Mr. William R. Collier, of this city, is now the Editor of the Journal of Humanity, Mr. Tracy having assumed the management of the Recorder. From Mr. Collier's issue, the Recorder had plants, we expect to receive a valuable paper.

The City Government has rejected the stimulus of France, and has a favored position will cause. Has not France had cause of St. Domingo? Messrs. in brief, the President is Hayti, Monseigneur Fabre, the President is Hayti.

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NOTICE. The Gentlemen of Color of Boston and its vicinity, are requested to attend a public meeting on TUESDAY EVENING, July 10th, at 8 o'clock, on business of importance; interesting to them. By request of Thomas Dalton, John T. Hilton, James H. Howe, and others.

CHARLES MITCHELL, ESQ.

The Baltimore papers mention the death of this distinguished Counselor and Attorney at law, in that city. He was a native of Connecticut, and son of the Hon. Judge Mitchell. Were it in my power, I would build a monument to his memory more durable than marble. Although I was a stranger to him, he generously volunteered his services as Counsel at my first trial for libel, (at the risk of his popularity in that corrupt city,) and defended me in a brave and masterly style. Indignation and shame at the continuance of the accused traffic in human flesh—sympathy for the poor victims of oppression—love for the cause of universal liberty—kindled his feelings into a blaze. His eloquence was a torrent that carried every thing before it. He thundered—he lightened. Before any other Court, he would have been successful. A handsome compensation was urged upon him, but he, presumptuously—almost indignantly—rejected it. He again offered his services at my second trial, but I determined to make no further defence.

Of his attainments as a lawyer—the fertility and amplitude of his mind—and the sweetness and energy of his eloquence, it is difficult to speak in sober terms. The benevolence of his heart was so expansive as the ocean. He might have stood almost without a rival in the land; but unhappily, his princely bark, deep with the weight of years and precious things, struck against a rock which has destroyed the magnificent fleet of nations, and went down to a premature sepulchre.

I bestow this poor tribute upon his memory, with unfeigned affection, and with a full assurance of my own sincerity in expressing the sentiments of the oppressed. I humbly trust he also has found an advocate with the Father, Jesus Christ, the righteous and merciful.

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