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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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THE LIBERATOR.

Slavery is one unmingled mass of corruption, cruelty and crime. We maintain that every man who takes the oath of office in these States, and yet holds a slave, is guilty of wilful and corrupt perjury; and that, as the gospel of Christ is true and obligatory, every negro stealer who professes to be a Christian, is a non-descript or a stanch hypocrite.—REV. G. BOURKE.

From the *New-England Magazine* for Jan. AMERICAN COLONIZATION SOCIETY.

[CONCLUDED.]

Since the Colonization Society commenced operations, they have exported about two thousand blacks, of whom one fourth were slaves, emancipated for this express purpose. The colony has also received an accession of a few hundred blacks taken from slave ships captured on the coast. The colony has now two thousand inhabitants only, so that we must suppose that there is some truth in the accounts we have received of the malignity of the climate, since it has devoured the whole natural increase of the emigrants, and the slaves by whom the settlement has been augmented, not to speak of the missionaries and agents whose bones rest in the soil of Liberia. In fact the progress of the colony has been backward, as far as it respects numbers. The original settlement of New-England was considered a desperate undertaking, yet the process of population was never retrograde, nor even stationary, for half the length of time the Colonization Society has been in operation. In short, the Society has altogether failed in one of its great objects, the civilization and conversion of Africa. All the industry and Christianity in Liberia has been carried thither, and has there remained stationary, or worse, and all that has been carried thither is not to be found there now.

Yet the good men who have taken it on themselves to watch and guard the exiles have not been idle. Liberia can boast of its gardens, and cultivated fields, of its church and its school. Let us hope that, the first dangers and difficulties attending the settlement of a new country being now overcome, the colonists may increase in numbers and prosperity. Let us hope that this small germ may give being to an independent and happy nation.

The principal ground on which we object to the Colonization Society is, that it holds up to the people of the United States hopes which can never be realized, and which tend to perpetuate the degradation of the blacks at home. By per-

suading the free negroes that they never can be happy or respected here, it extinguishes their hopes and better feelings, and takes away their motives for honorable exertion. The remote prospect, too, of a gradual but ultimately entire removal of the race, serves to quiet the consciences of many who would otherwise endeavor to remove a great shame and scandal from the land. Let us now see if the means within the reach of the Society are adequate to remove the evil, or even any considerable part of it.

There are two millions and a half of colored persons in the United States at the very least. Their annual increase has been estimated at fifty thousand. The expense of removing each individual is, according to the African Repository, thirty dollars. At this rate it would require 1,780,000 dollars to remove the increase of a single year. And could this be done yearly, it would merely keep the black population stationary, supposing the emigrants to be taken from the mass indiscriminately, without regard to sex or age. The increase of the free blacks, alone exceeds eleven thousand annually. It would require 330,000 dollars to transport their increase for a single year, calculating the expense at the rate given by the Society. Now the Society has never owned half that sum during the whole period of its existence.

No great nation was ever depopulated by emigration, and were the negroes by themselves, they would constitute a great nation. Is Ireland the less crowded, because of the many thousands she has cast on the shores of other lands? Her present condition may answer the question. To depopulate a country, the emigration must be greater than the increase.

To get entirely rid of the black population, we must therefore export more than the increase. Let us suppose a plan to effect this object in any given time; thirty years for example. We must transport at least 100,000 per annum. This will cost us three millions of dollars a year. But it is useless to pursue the calculation further, since it is self-evident that the 1,780,000 dollars, which would be requisite to transport the mere increase, can never be raised. It is barely within the limits of possibility that the Society may ever be able to raise the sum required to transport the increase of the free blacks alone. If we say that it has expended 150,000 dollars since its existence began, we believe we shall exceed the truth; and it is by no means probable that its receipts will ever hereafter be materially augmented. The scheme has had the decided approbation of the American people ever since it was first devised; it has been constantly before the public, and has probably attained the maximum of its popularity.

Our calculations above are based on the assumption that the owners of slaves would give them up willingly, without fee or reward. Unless that should take place, the price of transportation would be collected in vain. We leave it to our readers to judge whether such liberality can be expected. And if the government should consent to purchase a hundred thousand slaves annually for deportation, the expense would be twenty-three millions per annum, estimating their price at the moderate sum of two hundred dollars each. We also leave it to our readers, whether such an act of ultra legislation can be expected.

Let us now see what the Colonization Society has done toward thinning the numbers of the negroes. It has been in operation fourteen years, and during that time has transported two thousand persons only, some trifle more than the increase of a fortnight. When we believe that the ocean can be scooped dry with a bucket, we shall also believe that they can effect the change to which the public looks forward so confidently.

On expressing our opinions on this subject, we have frequently been asked, what, had we the power, we would do with our black population? and this is a question more easily put than answered. On one point, however, we are decided; we would make no attempt to remove the negroes; being firmly convinced that it is utterly impracticable. That the members of the Colonization Society are good men, that they are actuated by the purest motives, we firmly believe; but we believe, as firmly, that their labors are misdirected, inasmuch as they tend to make us impatient under a misfortune which we must endure, and to foment and increase the already too great dislike of the two races to each other.

The reasons which we have most often heard in favor of the continuance of slavery are these. We acknowledge the criminality of the system in the abstract, we deplore its existence, and we would be rid of it if we could. But the evil was entailed on us by our fathers, and we are not responsible for it. We cannot, however, emancipate our slaves. They have not the habits which would fit them for free men; they are ignorant of the arts of life; they are, moreover, shiftless and ignorant, and would probably perish of want, were they emancipated immediately. Add to this, that they smart under a sense of wrong, and would, perhaps, slay us for our pains. We can devise no means of a safe and gradual abolition, save those offered by the Colonization Society. We have not made these a subject of consideration, finally, if we set them free, and if none of the above-mentioned evils come to pass, they will remain in contact with us, which is very disagreeable; they will acquire power and property, and at last become half owners of all the southern states. This last consideration alone ought to be a conclusive argument against emancipation, unless followed by emigration.

We are compelled here to beg the question; but we believe our readers will readily allow that these are the sentiments usually in the mouths

of the advocates of the Colonization Society. We think it will not be hard to answer them all. We, the present generation, are not, indeed, answerable for the introduction of slavery; but, if any safe means to remove the curse should offer, and we do not avail ourselves of it, we shall stand with our fathers in the relation of the receiver with the thief. How do we know that no such means can be devised? Have we ever sought for them? We have not; and the neglect is in itself highly criminal. The only scheme of the kind which has been offered to our acceptance is that of the Colonization Society, and the experience of fourteen years has proved that to be futile. Let us therefore seek some other.

As we cannot get rid of our slaves, let us see how we can render their presence safe and tolerable to ourselves and to them. Here they are, and here they will remain, either as our friends or as our enemies. If we do not set them free, they will, ere long, at least try to set themselves free. The increasing intelligence of the free blacks begins to have its effect on them. The case is a crying one. The voice of insurrection reaches us on every wind. It is undeniable that the tranquility of the South is gone. She sends forth a voice of sorrow and lamentation, 'Rama! weeping for her children.' It is to be feared that this is but the beginning of trouble. As it is, life is not secure; property has lost its value. Penal enactments and bloody retaliation only make the matter worse. The ignorance of the slaves is no security—it cannot continue. They are beginning to learn that 'all men are born free and equal,' and to act upon that knowledge. Insurrection after insurrection may be put down; the slaves would probably be defeated in a general servile war; but in the meanwhile what is the condition of the south? Every man has his hand on the sword. It is better that our brethren should give up their slaves, though their legal property, than that such a state of things should continue. Something must be done, and speedily.

The slaves now maintain themselves and their masters too; it will be strange if they cannot maintain themselves alone. We cannot see how emancipation would relax their muscles or otherwise disqualify them from life. It is true, there is some danger in immediate abolition, but it seems to us that there is more in the continuance of slavery. If we give them freedom, we shall have a claim on their gratitude; if we do not, they have every thing to hate, but nothing to love us for. Had we not better give with a good grace what we cannot safely hold? Supposing such a change to be peaceably effected, the present generation of slaveholders need fear no material diminution of their importance. The negroes are laborers now; they would then be nothing more. The two parties would still be in the relative situations of master and servant.

Why do not the legislatures of the slave states deliberately on measures to cure the malady radically, instead of administering remedies which only give partial relief, and leave the system in a worse condition than before? Abolish slavery, and the negroes have nothing to contend for—draw the bonds closer, and every further restriction, every stripe, is an additional incentive to revenge, a motive for insurrection and massacre. Instead of wiping out the score of wrong, the slaveholders seem to be endeavoring to put its discharge out of their own power. Policy, if not humanity, should suggest a different course.

We are well aware of the present unfitness of the negroes to exercise the rights of free men, or to possess the smallest political power. We believe that an instant, general abolition would involve them in very many difficulties. Yet, we think, that their condition would be bettered even by this measure. Which of ourselves would not prefer a life of freedom, though accompanied by every hardship human nature is capable of enduring, to the mere animal enjoyments of a life of hopeless servitude, ignorance and degradation? We are sometimes told, indeed, that the slaves are well treated, not over-worked, fed, and comfortably clad, and that they would not be free if they could. We grant that this is true of a great many of them, but what then? The same things may be said of domestic cattle; and the slave, who feels thus, is no whit, morally, superior to his fellow slave, the horse or ox he drives. But this is not true of the great body of slaves. They are generally well treated, contented, and happy; how is it that we find a dozen runaways advertised in every southern paper that reaches us, and how is it that these are most commonly identified by the scars of the whip?

We think a safe method of gradual abolition may be devised, which will injure neither the master nor the slave. Let us suppose that the slaveholders of a single state consent and agree to give freedom, ten years hence, to every slave, who, during that period, shall have been sober, industrious, and obedient. Suppose, that after that time, each planter shall divide his plantation among his freedmen, and allow them to cultivate it on shares, as his tenants. Let us suppose that freedom from personal violence and restraint is the sole reward of ten years of good behavior,—will not the slaves still have the most powerful motive to exertion? Will it not be their interest to serve, and to be at peace with their masters? Will not this ten years training go far to remove their unfitness for freedom? Will this system injure either of the interested parties? The planter would neither part with his lands nor his income. He would only give up the market price of his slaves, and he would receive peace and safety in exchange. He would convert deadly enemies into friends, and, after all, would only relinquish what he has no moral right to retain, and what, in all probability, will otherwise be wrested from him, or from his posterity.

Suppose that the legislature of this supposed state should then pass a law, admitting each freedman to all the further privileges of citizenship, five years after the date of emancipation—provided, always, the said freedman should be able to produce a certificate of his previous good conduct, and of his ability to read and write. Magistrates and ministers of the gospel might be empowered to grant such certificates. Would not this system, or something like it, do away with all uncharitableness on the part of the blacks, and silence the voice of insurrection forever? It seems to us, that if the blacks be indeed men, accessible to the common feelings of humanity, such a system would have an all-important effect on them. It would make the curse a blessing, and give our country two millions of useful citizens, instead of the same number of contented brutes and discontented foes who now burthen our soil. In half a century, the United States would not be disgraced by the presence of a single slave, and probably this change would be effected in much less time.

This scheme would indeed eventually make the blacks joint owners of the soil with the whites, and equal sharers of the powers of government. Why, if they qualify themselves for this situation, should it not be so? We believe no reason can be alleged why it should not, apart from their color. If an amalgamation of the two colors is desired, is it not in rapid progress now? And if the negroes must remain on the soil, is it not better that they should remain as intelligent friends than as brutal enemies?

We are often told, that we of the free states have no interest in the matter, and that we have no right to meddle with our neighbors, whatever they may do. We hold that we have that right; and that we are interested. By buying the produce of slave labor, we do as much to perpetuate the system as the slaveholders themselves. We have guaranteed the existence of slavery, by acceding to the federal constitution. We share the national reproach, and we are liable to be called on to suppress insurrection. The only difference between us and our southern brethren is, that we do not wield the scourge with our own hands, and that our lives are not in danger. And we have no interest to oppose such a change as we have suggested; for why should we care whether we buy our cotton and sugar from blacks or whites, if both sell at the same price?

We have given our views of the Colonization Society, and of the practicability of extinguishing slavery in the United States, by other and speedier means than theirs. We rest the case here.

From the Massachusetts Journal. DISTRICT OF COLUMBIA.

To the Subscribers of the 'fifteen petitions' of inhabitants of Pennsylvania, for the abolition of Slavery and the Slave Trade in the District of Columbia.

CITIZENS:—I learn from the observations of Mr. Adams, who presented the above mentioned petitions, that you are of the Society of Friends. I did not need to be so informed,—because I have read the history of that horrible disgrace, and scourge to humanity, called 'Negro Slavery,' and I had not to learn from a Representative in Congress, in 1831, either that there were no better people than the quakers, or that they had been the prime-movers of all the measures for relieving one half of the human race from the misery, and the other from the guilt of Slavery. Moreover, I had not to learn in 1831, that the Friends in America were stirring in this business in 1696, and that to them is due the enviable distinction (if any worldly distinction can by them be deemed enviable) of leading, by more than thirty years, in this just and benevolent work. But I will not spend my time in composing encomiums, which it is your highest praise not to desire. Let us come at once to the point.

How could you commit so great an oversight as to transmit your petitions to Mr. John Quincy Adams? Why did you not ascertain his sentiments before sending them? Why did you not inquire if he approved, and would sincerely support them, in the same cover in which you sent them? According to his statement in the House, several months had passed away, between your sending, and his offering, the petitions—and surely during that time you would have had an answer, if you had asked one, to all fair and decorous questions. But I think that without your inquiring, he ought to have informed you that he did not approve, and could not support, the prayer of your petitions. He ought to have disclosed to you the state of his opinions, and given you an opportunity to seek some other organ of your representations.

You were probably influenced in your determination to prefer your petitions through the ex-President, by the fact that he was a citizen of a free State, and grew up in a soil not polluted with the blood of the tears of slaves; and by the further fact that he was always understood to have thrown his weight into the scale against the extension of the crime and the curse of slavery to Missouri. That Mr. Adams is, geographically, a citizen of Massachusetts, is true; but morally and politically he is not, and has not been for some years. That he once opposed the extension and perpetuation of slavery in this Republic, is true, but that he would do so now, I do not believe; nor would you, had you been aware of the fact that during the whole of his late administration, of which in the main I highly approved, he was negotiating with all his well known zeal and his eminent ability, to procure for the United States the cession of the Texas. By the laws of the Republic of Mexico, slavery has been abol-

ished; but there can be no doubt that if the Texas were added to the United States, it would again become, and would remain, Heaven only knows how long, a slave territory, and would be cut up into slave States. That such has always been the understanding of our republican slave States there can be no doubt, and in fact our States must be said to have assented to it when they agreed that slavery should in future be bounded by the 36 deg. of North latitude. In the late illustrious Convention of Virginia, it was stated by their foremost men that they lived in hopes of a revival of prosperity when the Texas should be obtained, and a new market opened there for slaves! If then you had known that Mr. Adams endeavored to procure this market, you would not have entrusted to him your petitions. That he did so, I have not the least doubt; and if any one who has, let him call Poinsett's instructions and correspondence. In truth the cause of the difficulties which beset that Minister in Mexico, is supposed to have been the jealousy of the Mexican people, that the United States were pressing them in an indecorous manner to part with a portion of their soil and sovereignty,—taking an unmanly advantage of their weakness and wars, and of our strength. It was most honorable to them, that under such circumstances they were roused. I have mentioned these facts, thinking that they may be useful for the guidance of yourselves and others in future.

And now, Citizens of Pennsylvania, what is the truth and force of the objections, which Mr. Adams has made to your petitions? He says that the slave trade in the District of Columbia may perhaps be abolished, but slavery not. Mr. Adams appears to be unaware that so long as slavery itself exists there will be slave markets; and where there are slave markets, there will be slave traders. Where there are carcasses there will be crows. If a slave trader should wish to carry on this tragical business in the District of Columbia after a law shall have been passed, prohibiting such traffic, would it not be easy for him to rent a house and a farm temporarily or permanently for that purpose, and become a legal inhabitant of the District? especially as there is but too much reason to believe that the surrounding population would be but too prone to countenance such an evasion of the law.

Neither does Mr. Adams appear to be aware that although the forms of abolishing the slave trade, properly so called, that is, the African slave trade, have been gone through with so many times in Parliament, in Congress, and in treaties; yet that trade is as far from being substantially put down as it was before Clarkson, Wilberforce, Fox, Franklin, or Benezet lived. The annual number kidnapped, stolen, and torn away from their native land, was never estimated at more than 100,000. It has been more than that since slavery was formally abolished by Great Britain, the United States, and several continental nations of Europe. Indeed that the slave trade is not yet abolished, is confessed by statute books, upon which we and other nations have placed laws, making that trade, and every trace of it, PIRACY. If other laws had not proved ineffectual, why resort to this? But this will prove as ineffectual as the rest, and for the same reason a law abolishing the slave trade in the District of Columbia, would fail of its object there. It is a common principle of political economy and the corner stone of the whole science, that where there is a demand there will be a supply. You may lay duties, you may prohibit by penalties, and just in proportion as duties are high, are penalties severe, will the value of the merchandise be high when all obstacles are overcome. Why are nutmegs smuggled from Canada and sold all over the country? because they yield a profit so much greater than other merchandise as to pay for the risk. But slaves are a kind of merchandise easy to smuggle, because it transports itself, and requires no carriages or beaten paths.

In the Island of Cuba, notwithstanding that the trade is piracy by the laws and treaties of Spain, about thirty thousand slaves are annually landed, from Africa. I am told that they are smuggled into the U. States at Key West Island and at other points. If anything can be made by it, no one can doubt that it is done. Moreover I believe that the domestic Slave trade from one State to another, is accompanied by the same cruelties and crimes as the foreign trade. The only difference is in the length of the voyage. Kidnapping, sudden and violent and hopeless separation from kindred, friends, and the native land, are the same. The horrors of this domestic trade—the private dungeons, unknown to the public authorities, and the deaths uninvestigated by them, which it involves—are subjects too awful and too maddening to be dwelt upon.

Citizens,—with the light of experience before him, with his early and blessed New England associations and all his Christian feelings and faith, Mr. Adams has made the presentation of your petitions an occasion of pledging his name and his influence to the continuance and the augmentation of the horrors and the guilt of slavery in this, and in every part of the world. The words which fell from him on that deplorable occasion will prove so many torches to set fire to happy villages for the purpose of carrying off its unoffending inhabitants in Africa; or they will prove hand-cuffs and whips to carry on the equally guilty traffic at home.

May your counsels be wise as I know they will be beneficial on this important subject and this unusual occasion.

L'AMI.

I have ever thought the prohibition of improving our rational nature, to be the worst species of tyranny that the insolence and perverseness of mankind ever dared to exercise.

SLAVERY RECORD.



From the N. Y. Daily Advertiser. INSURRECTION OF THE SLAVES IN JAMAICA.

By the brig Lawrence, from Jamaica, we have been favored with a Courant of the 30th ult. giving the particulars of an insurrection among the slaves of the island. Captain Fowler states that martial law had been proclaimed, that the slaves had burnt a number of buildings, and that Jackson, Esq., an eminent barrister of Old Harbor, had been murdered in his house by the insurgents.

Two companies of the 84th regiment were marched yesterday morning from Spanish Town to Port-Renderson, and embarked on board his Majesty's ship Blanche, Com. Farquhar, which will proceed this day to Montego Bay, to assist in maintaining order and tranquility in the parishes of St. James and Trerelaw.

The work of destruction has commenced. We now see two fires, evidently in the direction of St. James.

Ten o'clock.—We have just received intelligence that the fire at Palmyra estate was extinguished, after burning down the trash house. The head driver and three negroes belonging to the property have been secured. A company of the St. James' militia, under the command of Capt. Cleghorn, moved from Adelphi on the first notice of the fire, and remains there. We understand that the drivers on the neighboring estates, instead of going to their overseers for orders, as usual, this being the last day of the holidays, have taken their wash-baths and gone off, as they say, to their grounds.

Eleven o'clock at night.—The work of destruction is going on. The whole sky, in the southwest, is illuminated. From our place we at present perceive five distinct fires—one apparently in this parish, the others in St. James', and at no great distance from us.

Midnight.—One fire is raging with unabated fury. We apprehend it to be the whole of the works and buildings on York estate, in this parish.—Cornwall Courier.

BRAZIL. Rio de Janeiro papers to Dec. 2, have been arriving at New York.

Abolition of the Slave Trade.—The Regency publishes that the Assembly have declared free all slaves to be hereafter imported from Africa. Those who make slaves of freemen are to be subject to the corporal punishment of the 17th article of the criminal law; and importers of slaves are to pay \$200,000 for each, and the slaves shall be transported again to Africa by the Government. All persons engaged in or privy to the introduction of a slave are considered importers.

NASHVILLE, Dec. 31.

It will be seen by reference to the act on that subject, that free negroes are prohibited from emigrating to this State, and remaining 20 days therein, under a penalty of not less than ten nor more than fifty dollars, and confinement at hard labor in the Penitentiary, not less than one nor more than two years.

A similar bill has passed the Legislature of Louisiana, and become a law.

A bill has passed the House of Representatives in Mississippi, during its late session, prohibiting the introduction of slaves, above the age of twenty years, into the state as merchandise. The Senate, however, struck out from the bill every thing of a prohibitory character, retaining only some valuable police regulations in regard to slaves and free negroes.

Evils of Slavery.—The following extract exhibits, in a striking view, the distressing situation of the south in regard to slavery.

Pray for us.—A gentleman in Virginia thus writes to his friend, in this city. 'These insurrections have alarmed my wife so as really to endanger her health, and I have not slept without anxiety in three months. Our nights are sometimes spent in listening to noises. A corn song, or a hog call, has often been a subject of nervous terror, and a cat, in the dining room, will banish sleep for the night. There has been and still is a panic in all this country.

I am beginning to lose my courage about the melioration of the South. Our revivals produce no preachers; churches are like the building in which they worship, gone in a few years. There is no principle of life. Death is autocrat of slave regions.'—Cincinnati Journal.

LADIES' DEPARTMENT.

Am I not a Woman and a Sister?



To the Editor of the Liberator.

Sir.—The following beautiful lines from an old number of the Genius of Universal Emancipation, appear so appropriate to the figure of the kneeling Slave, in the Liberator, that you would oblige a subscriber by placing them under it.

THE KNEELING SLAVE.

Pity the Negro, Lady! hers is not, Like thine, a blessed and most happy lot! Thou, sheltered 'neath a parent's tireless care, The fondly loved, the theme of many a prayer, Blessing and blest, amidst thy circling friends, Whose love repays the joys thy presence lends,

Tread'st gaily onward o'er thy path of flowers, With ceaseless summer lingering round thy bowers; But her—the outcast of a frowning fate, Long weary years of servile bondage wait.

Her lot, unheer'd by hope's reviving gale, The lowest in life's graduated scale— The few poor hours of bliss that cheer her still, Uncertain pensioners on a Master's will— Mistake ceaseless toils renewed from day to day, She wears in bitter tears her life away.

She is thy sister, Woman! shall her cry, Uncared for and unheeded, pass thee by? Wilt thou not weep to see her sunk so low, And seek to raise her from her place of woe? Or has thy heart grown selfish in its bliss, That thou shouldst view, unmoved, a fate like this?

MARGARET.

For the Liberator.

TO THE FRIENDS OF IMMEDIATE EMANCIPATION.

A knowledge of the demoralizing influence of the slave system, and experience having proved the inefficiency of the attempts at the gradual abolition thereof, it becomes imperatively the duty of Christians immediately to abolish so inhuman a system. Convinced also of the necessity of the friends of emancipation acting in unison, as therein consists their strength, we are induced to address our female friends in the different parts of the Union, inviting them to co-operate with us in forming an Anti-Slavery Intelligence Society; the object of which shall be to collect and disseminate information, likely to promote the grand object we have in view. It is proposed that persons, favorable to this plan, should form themselves into societies, and deputize one or more of their number to correspond with others associated for the same purpose; that in places where there may not be a sufficient number to form a society, individuals should in like manner maintain a correspondence; such societies and individuals to be considered members of the general Anti-Slavery Society.

And, further, we would earnestly recommend the formation of Free Produce Societies, and entire abstinence from the gains of oppression, believing them to be among the most effectual methods of ensuring the success of the cause. Slavery, or oppression of any kind whatever, being in direct contravention to the precepts of the Christian lawgiver, hence we draw the inference, that no slaveholder can be a Christian: then it will follow, that he that assists or encourages another to do evil, is as criminal as the one he abets; and he that receives goods or property fraudulently obtained, or shares the profit arising from the sale of such goods or property, is also equally guilty. It is the duty of every one to render justice to his fellows, to endeavor to abolish any iniquitous or oppressive system; and while he fails to do this, he strengthens the hand of the oppressor, and is himself no less unjust. Many proofs from sacred writ might be adduced in support of these positions; also from the annals of nations, if it were needful to advance facts to substantiate them; but holding them to be self-evident truths, we deem further illustrations superfluous. In what relation, then, do we stand with the slaveholders? They retain their victims by our consent; by concurring, more, they are only agents of our will. By concurring the articles which the planters furnish, and in return supplying them with commodities, we enable them to use the lash more frequently, to screw the fetters still tighter, to brand, scourge, and manacle with impunity. Who, then, will affect to believe, that we are not with them involved in the depths of guilt? The moment the inhabitants of the Northern States cease to abet these cruelties, that moment the shackles of the slave will fall, and he stand before us in the character of a freeman. The fire of intellect having been smothered for ages, may not burn so bright as that of his fairer brethren; but the tear of heart-felt gratitude swelling into his eye, will bear ample testimony that the soil is luxuriant; and, if properly cultivated, would yield an abundant harvest. We would not endeavor, by exciting the passions, to gain a momentary attention to the subject; we appeal to your understanding, your judgment, entreating you to follow the dictates of wisdom and justice, thereby hastening the period when it will not be hypocrisy to call America the land of liberty and equal rights.

Any communication addressed to the 'Secretary of the Anti-Slavery Intelligence Society, Philadelphia,' will be attended to. Philadelphia, 1832.

For the Liberator.

EMIGRATION TO MEXICO.

MR. EDITOR.—I am happy to learn that the sentiments of some of my Treason brethren are in accordance with my own, in regard to our leaving in Mexico and Upper Canada; for, in my humble opinion, one thing is needful for us as a people, even emigration; but not to Africa; nor to place ourselves as a distinct people any where; but to attach ourselves to a nation already established. The government of those United States is not the only one in this hemisphere that offers equal rights to men; but there are others, under whose protection we may safely reside, where it is no disgrace to wear a sable complexion, and where our rights will not be continually trampled upon, on that account. We profess to be republicans, and such I hope we are; but wherein do we show our republican spirit, by sitting still and sighing for that liberty our white brethren tell us we never shall obtain; or in hoping that in some fifty or a hundred years hence, our children's children will be made free? I think we do not evince republicanism by this conduct, but verily believe that the time has arrived, when we too ought to manifest that spirit of independence which shines so conspicuously in the character of Europeans, by leaving the land of oppression, and emigrating where we may be received and treated as brothers; where our worth will be felt and acknowledged; and where we may acquire education, wealth and respectability, together with a knowledge of the arts and sciences; all of which may be in our power—of the enjoyment of which the government of the separate states in the union is adopting means to deprive us.

The author of this article is aware, that the subject is not popular, and perhaps will not be kindly received; but it is one that I hope will be deeply pondered in the mind of every colored citizen of this country, before he passes sentence against it. Some of our readers may inquire, where is that country to which we may remove, and thus become free and equal? I believe that country to be Mexico. There is an independent nation, where indeed 'all men are born free and equal,' possessing those inalienable rights which our constitution guarantees. The climate is healthy and warm, and of course adapted to our nature; the soil is rich and fertile, which will contribute to our wealth; and there we may become a people of worth and respectability; whereas in this country we are kept poor, and of course, cannot aspire to any thing more than what we always have been. I have been wanting to hear of some way being pointed out, that will tend to better the present generation; but, as yet, have heard of nothing that appears to be permanent. I would not wish to be thought pleading the cause of colonization, for no one detests it more than I do. I would not be taken to Africa, were the Society to make me queen of the country; and were I to move to Canada, I would not settle in the colony, but take up my abode in some of the cities where a distinction is not known; for I do not approve of our drawing off into a separate body any where. But, I confess, I can see no just reason why we should not cultivate the spirit of enterprise as well as the whites. They are found in every quarter of the globe, in search of situations to better their condition; and why may we not 'go and do likewise'?

I am informed that the population of Mexico is eight millions of color, and one million of whites; and by the rapid growth of amalgamation amongst them, there is every probability that it will ere long become one entire colored nation. I am of opinion that Mexico would afford us a large field for speculation, were we to remove thither; and who can say, that the day will not soon arrive, when the flag of our colored American merchant-ships from the Mexican ports shall be seen proudly waving in the breeze of the American harbors? And shall not our sons feel proud to enlist under the Mexican banner, and support her government? Surely they will.

There is one objection, however, that may arise in the minds of some; that is, the religion of that nation being Pagan; but we can take with us the Holy Bible, which is able to make us wise unto salvation; and perhaps we may be made the honored instruments, in the hands of an all-wise God, in establishing the holy religion of the Protestant Church in that country; and that alone might be a sufficient inducement for the truly pious.

A COLORED FEMALE OF PHILADELPHIA. Philadelphia, January 2, 1832.

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From the Genius of Universal Emancipation. LETTERS ON SLAVERY.—No. II.

TO ISABEL. DEAR ISABEL.—You tell me that you think my language is strong. You say that you are no advocate of slavery, but that existing circumstances would render it extremely 'inconvenient' (that I believe was your term) for you to become an avowed opponent of it at present; and that while so many, who are open professors of religion, humanity, and benevolence, rest undisturbed by the rebukes of conscience; you cannot believe that it is demanded of you, who are so vastly inferior in all these points, particularly to concern yourself about the subject—especially as you are convinced that all your sacrifices would be of no avail.

Methods that 'inconvenience' is a strange term, Isabel, to associate with an act of duty—for it is as much I would press it upon your attention—and the circumstance of this strikingly momentous subject having been hitherto so long and so strangely neglected, is the very reason that your exertions are necessary now; for if apathy and indolence had not long since app'd the same salve to the rebukes of conscience, slavery would ere this have ceased to exist.

Then the conduct of others can be no excuse for you. If the path of duty is plain before you, ought you to wait for the example of others to incline you to enter it? Surely not! you know, my friend, that we are to be answerable each for ourselves; we can claim no forgiveness for neglected duties because others have offended in the same manner. Their education, their prejudices may have gathered a mist around their mental vision, causing them to behold objects totally reversed from their real situation, as sailors are said sometimes to behold a distant vessel with its hull apparently elevated in the air, and its masts resting on the waters; and surely in such a case you would not join with the ignorant and misinformed, in asserting that such was its actual situation!

Slavery, my friend, must be either positively right, or positively wrong. There is no middle point on which it may rest. It is not a thing to be merely disapproved of—coldly warred with as a venial offence. It violates all the most essential principles of the Christian religion. I am not raving, Isabel! I can appeal to that volume which I have seen wet with your own repentant tears, for the truth of my assertions! If the most distinct, the most sublime declarations of the gospel are to be wholly reversed in their acceptation, then indeed is slavery innocent, and I may lay down my pen, and congratulate you that our country is indeed blessed—a shining light to all the inhabitants of the earth! But do you, can you for one instant imagine slavery to be consistent with the holy principles of christianity? And if it is not, surely it is at our own peril that we trifle with our knowledge of its guilt! As to the availability of your exertions, it is not for you to judge—even if they should be apparently useful, (which you cannot tell,) still it is as imperatively your duty to cleanse your hand from injustice.

Do you wait for an express call? till your angry conscience shall press you down to the dust with its terrible upbraiding? Alas, my friend, that hour may come too late! If the case was a doubtful one, then indeed it might be right to wait till the finger of God expressly taught you; but when your reason and your heart tell you that you are lending your support to a system of crime and injustice, can you expect to be also, and yet, forced into righteousness? You know that I love you, dearest Isabel—you cannot doubt that; but even at the risk of alienating your affection, must I speak thus plainly?—I entreat, I implore, I conjure you, before your God, to commune with your own heart upon this subject—and then answer to your conscience, whether I have not spoken to you the truth? ADAMS.

JUVENILE DEPARTMENT.



Extract of a letter from Captain, dated Havana, —

'During my stay at Havana, I walked out to what is called there the Barracoons, that is, a range of very long buildings, with a yard attached to each building, where the cargoes of the slave ships are deposited for sale. I went into one where there were about one hundred children, none of whom were more than 12 or less than 7 years of age, all ranged along exposed for sale, decorated with beads and other trinkets to amuse the infant mind. The little things were all singing a kind of chorus, and appeared to be much more cheerful than I could have expected. I assure you it was with difficulty I suppressed a tear, nor can I hardly refrain from it while I am writing. Perhaps many families, as happily situated as our own, have been torn from each other, not to satisfy (for there is no such thing as satisfying) but rather to whet that very avaricious spirit of those engaged in this most iniquitous of all traffic. I rejoice that this foul blot is gradually washing away in our own country. It is no wonder those islands are visited with hurricanes, yellow fever, and every other evil that afflicts the human race.'

Communicated.

On board a slave-ship, a child of about ten months old took sick, and would not eat. The Captain took up the child, and flogged him with a cat, and with an oath said, 'I'll make you eat, or I'll kill you.' From this and other ill treatment, the child's legs swelled, and the Captain ordered some water to be made hot for abating the swelling. But even his hand into the water, for the cook putting his hand into the water said it was too hot. 'Put his feet in,' said the Captain, with an oath. The child was put into the water, and the nails and skin came all off his feet. Cried little then then put round them. The child was then tied to a heavy log, and two or three days afterwards, the Captain caught it up again and said, 'I will make you eat, or I will be the death of you.' He immediately flogged the child again; and in a quarter of an hour it died. After the infant was dead, he would not suffer any of the people on deck to throw the body overboard, but called the mother, the wretched mother, to perform this last sad office to her murdered child. He beat her, regardless of the indignant murmurs of her fattered countrymen, whom, in the barbarous plenitude of secure tyranny, he permitted to be spectators of this horrible scene, his beat her, till he made her take up the child and carry it to the side of the vessel, and then she dropped it into the sea, turning her head the other way that she might not see it.

The following anecdote is taken from an interesting little publication, called, 'Pity the Negro.'

'We had just got out of the harbor of St. Thomas, on our passage to the island of St. Croix, when the captain of the schooner in which we sailed, sent a little Negro boy to the top of the mast to fetch down the flag; in untying it, he lost his hold and fell into the sea. He called out for help; but our barbarous captain would not let the boat put off to his assistance. However, a Spanish dog of the captain's seeing the poor little Negro in the water, jumped overboard, and laid hold of the boy's arm. The captain called the dog several times, but he would not come; when, fearing he might lose his dog, he ordered out the boat; but as soon as the poor boy came on board, he beat him most shockingly for losing his flag.'

BOSTON.

SATURDAY, JANUARY 28, 1832.

A CHALLENGE!

The following letter was received, a few days since, post-marked Athens, Ga. Jan. 12. It contains a challenge to mortal combat, by a tyrant who seems to be conscious that his death would prove a public benefit. I append to it a few notes.

ATHENS, (Geo.) Jan. 10th, 1832.

To the Editor of the Liberator.

With the utmost astonishment and indignation, sir, I have read one of the late numbers of this most slanderous and villainous publication. (1) With the utmost stretch of my imagination, I never could have conceived of a man so absolutely destitute of every patriotic principle, (2) as in the open blaze of day thus to disseminate doctrines and principles so entirely at variance with the peace, happiness and prosperity, may the very existence of the Republic. You undoubtedly, sir, have not reflected upon what you are doing. For the life that 's in me I cannot conceive what your object can be, (3) unless 'it be to destroy that free and happy government under which we now live. You cannot expect, by these base and impudent lies which you are circulating to benefit the slaves—Impossible. (4) You cannot expect to render your countrymen better, wiser or happier; nor can you expect to render service either to God or man. (5) Your motives, then, must be wholly, illegal, unjustifiable. They must be either to promote your own private emolument, or to destroy the peace and harmony of the country, or both. (6) Instead of meliorating the condition of the slaves, you are rendering them ten-fold more wretched, thus adding their misery to the catalogue of your black, daring and unchristian deeds. (7) Look at the effects already produced by the circulation of your abominable paper in different parts of the South. How many innocent women and children have been hurried from the stage of being by the lawless hands of these African desperadoes, whose minds have been inflamed and wrought up to the utmost pitch of madness by the principles propagated through

your diabolical agency, and that of your infernal satellites—all emissaries of him who is 'going about as a roaring lion, seeking whom he may devour.' (8) But your work of death and carnage stops not here. These same slaves, whom you profess to benefit, are necessarily, and as a matter of course, for their daring atrocities, put to the most painful and miserable death. And indeed the slaves generally throughout the country, who have not put their full designs into execution, are treated by their masters with greater rigor than they would be, did not this excitement exist. But I suppose you congratulate yourself in being so happy as to bring about this state of things. Base villain! And can you look with complacency and delight upon the sufferings of your fellow-men, when you well know they can result in no good to any living creature? (9) Such fiend-like barbarity, such infernal wickedness, is enough to chill the blood of the veriest monster that ever breathed the vital air. The sole object of your paper seems to be to drive the slaves to open and indiscriminate rebellion, when you are just as absolutely certain that they never can obtain their freedom in that way, as you are of your own abominable infamy. (10) If your only desire was the abolition of slavery in this country, you would take up the subject calmly and dispassionately, and reason upon it, endeavor to convince, to persuade, and offer some means by which we could rid ourselves of the burthen. I myself, sir, would become a subscriber to your paper, give up all my slaves, and use the best of my endeavors to push forward the success of the cause, while thousands of voices from the south would respond a hearty amen to every suggestion that might promise the accomplishment of the desired end. We are in principle as much opposed to slavery as your honorable self; it is an evil, and it is one which we must mildly endure, until we can rid ourselves of it in a suitable manner. Suggest a plan, sir, and see if we do not embrace it. (11) But no—you will write it out of the country; you speak, and it must be done; you will thunder it out by the potency of your gigantic arm; by one blast of your tremendous artillery, you will blot it out into oblivion. You impudent scoundrel! And I will blow you where the buzzards will never find you. Meet me, sir, in Washington City, on the 4th day of March, prepared to meet the fate which you so richly deserve. Write me whether or not you accept this challenge; if not, sir, expect to die in less than one month thereafter, either by my own arm or that of the State. (12) For be assured, sir, that if you continue your publication, you will be officially demanded; and when the State calls, you must, you shall come. (13) I now ask you, will you desert? or shall I be compelled to ride more than 1000 miles to put a period to the misdeeds of so base, infamous, abominable, traitorous, lawless, unprincipled, impudent, degraded, cowardly a dog as you are? A SLAVEHOLDER, Athens, Geo.

(1) The effect of the Liberator upon the minds of southern slavites is nothing strange. So long have they yielded the cow-skin, and used the brand, and defended their sable victims, without crinination, that the rebukes of this paper naturally excite their fiercest passions.

(2) To plead for the emancipation of two millions of slaves, and to denounce an oppression which language is unable to depict, is certainly conclusive evidence that 'african is utterly destitute of every patriotic principle.' A true patriot is he who buys, sells, steals, starves, whips, brands, debases and pollutes a certain portion of his fellow-creatures—his patriotism increasing with the multiplication of his victims.

(3) No doubt—no doubt. So evidently hardened is this oppressor that he cannot comprehend how a friend of the blacks can be actuated by benevolent or disinterested motives.

(4) Why does not 'A Slaveholder' recapitulate some of these lies? Simply because he cannot.

(5) Notwithstanding the difficulties which obstruct the march of emancipation, I do not waver in my belief of its speedy triumph. I know that it is never useless to advocate the claims of justice. I am sure that truth must survive all opposition. It is not a calculation of figures with me how much I may be able to accomplish; whether it be more or less, my duty remains the same. Already has the Liberator made some of my countrymen wiser on the subject of slavery; and I am vain enough to believe that it will prove serviceable to the nation.

(6) If this were a cause calculated to 'promote' (?) private emolument, ten thousand philanthropists would spring up in a very few weeks; but alas! such is its unpopularity; that all who are fond of filthy lucre wisely shun it as they would the cholera.

(7) If slaveholders, because they are urged to repent of their evil deeds, choose to increase the burdens of their bondmen, the guilt be upon their own heads! In pleading for the rights of men, I am not responsible for consequences. The greater the amount of oppression, the sooner comes the day of deliverance. Let the traders in human flesh learn a lesson of wisdom in the fate of Pharaoh.

(8) In the first place, it is absurd to allege that any appeals to happy and contented slaves will induce them to murder their benevolent masters. Secondly, it is difficult to conceive how the minds of those could have been inflamed by the principles propagated by the Liberator, to whom the alphabet is a mystery, and who have neither the ability nor the opportunity to read. The Liberator is scarcely more angrily prescribed by the slavies than the bible. Thirdly, if the late insurrection be chargeable exclusively to the Liberator, to what cause may we trace the numerous revolts which took place antecedent to that event?

(9) No—no. I am not a slaveholder—I have not grown callous to pity by daily inflicting stripes upon the bodies of my fellow creatures. I was moved to plead for the miserable slaves in consequence of witnessing their sufferings.

(10) True—just as absolutely certain 'is the one case as the other.

(11) Do justly—love mercy—not. Liberty your slaves immediately—give them employment as free laborers—instruct their ignorant masters—remunerate them for past losses—and cease from your robberies.

(12) Several considerations induce me to decline the proposed interview. The name of the challenger is unknown to me. Judging from the principles manifested in his letter, I should be more likely to find him in the State Prison of Georgia, than at Washington, on the 4th of March. As I am a poor man, and possess no slaves whom I can rob to defray my travelling expenses, a

would be a wretched piece of economy, and a contemptible enterprise; for me to make a journey of several hundred miles, merely to shoot an animal whose carcass the buzzards alone could value, or be shot myself. The assassination which is threatened would give me some uneasiness, if the liberation of the slaves, or the triumph of justice and humanity, depended upon my existence; but as the case is otherwise, I can smile

(13) Doubtful. When duty calls me to Washington, or Millidgeville, or any part of the slave States, I shall not hesitate to go, though every tile upon the houses be a devil.

THE MARRIAGE LAW.

The following petition, for the repeal of a section of the Marriage Law of this State, will be presented to the Legislature in a few days.

To the Honorable Senate and House of Representatives in General Court assembled, the petition of the undersigned, citizens of this Commonwealth.

RESPECTFULLY REPRESENTS:

That they view the following section of the Act of June, 1786, as wrong in principle, ineffectual in practice, and an invasion of the liberty of the people of Massachusetts—namely:

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

The law is wrong in principle, because it imposes a severe and tremendous penalty upon an act in itself innocent. A marriage in fact between a white and a colored person is declared void—that is, their intercourse is illegal, they become amenable to the criminal laws of the State, and their children are illegitimate. The right of every individual to consult his own taste and feelings in matrimony ought to be sacred. The very first article of the Constitution of this State, paraphrasing a passage in the Declaration of Independence, declares that 'all men are born free and equal, and have certain natural, essential and unalienable rights; among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing and protecting property; in fine, that of seeking and obtaining their safety and happiness.' Unless it be affirmed that Indians, Negroes and Mulattoes are not men, and therefore are not born free and equal, and have not the right of seeking and obtaining happiness, the law in question violates one of the fundamental principles of the Constitution. Our courts have decided that, by virtue of this provision, every slave in the Commonwealth was free. If the Constitution be construed now in the same honest and fearless manner that it was by our fathers, this law must be pronounced unconstitutional by our courts, as infringing on the right of every individual to seek happiness.

But your memorialists believe the law has no effect whatever in preventing marriages between blacks and whites. If a white person and a black person are disposed to marry one another, the marriage will take place: If they go into another State, where such marriages are lawful, and have the ceremony performed there, they can immediately afterwards return into Massachusetts, and the marriage continues legal here. If they are in fact married here, the marriage is void and the children are illegitimate. But in one way or the other, the connexion will take place. Since this is the case, it is not better to make the marriage here legal, than to put the parties to the expense of going to another State, or to make their issue illegitimate? The innocent children are made the victims of this legislation.

It is not necessary for your memorialists to point out the causes which render the marriages of blacks with whites infrequent, or to inquire whether they are just or not. They believe this law is not one of these causes. They would not recommend the whites to marry blacks, or the blacks to marry whites; and still less should we recommend persons who are well-informed, polished and virtuous, to marry those who are rude, ignorant and degraded, whatever may be their complexion. They would not legislate in either case. They would not make it penal for the virtuous to marry the vicious; or the well-educated, the uneducated; or the white, the black. It is better, in each case, for individuals to choose their partners for themselves. If they choose indiscreetly, they will be sufficiently punished without any penal laws.

Your memorialists object, however, to the law in question, not so much on account of its direct effects, as because it is the expression of an unmanly and unchristian prejudice against persons of color—a prejudice which has done more than any other cause to create and perpetuate in its victims the vileness and degradation which it imputes to them. Not long since, a legal article in a southern periodical appealed triumphantly to this law, as a proof that even in Massachusetts the blacks were a proscribed and degraded caste. They feel it disgraceful to their native State, that the advocates of slavery should find in her statute book arguments in support of oppression.

Your memorialists conceive the law to be not only unconstitutional and oppressive, but one of the greatest legal absurdities ever recorded in any State Book. It punishes and degrades a certain class of our population, because their skin is of a sable color!—For the same reason have the Africans been stolen from their native country, and their descendants are now held in bondage in various parts of the Union. For the same reason are free colored persons in the slave States forbidden to testify against white persons in courts, and to exercise the elective franchise. The controversy, then, is between God and the Legislature: the one has chosen to fashion his creatures according to his own pleasure, and the other punishes them for being so made!

The law is absurd because it makes the freedom of choice to depend not upon the fact that man is a rational and accountable creature, possessed of reason and judgment, but upon a certain cast of complexion! The precise shade, however, which destroys this freedom, it does not define;—and this uncertainty, which in many cases must occur, whether a person shall be considered a mulatto or white person, or what shade of color may render persons legal subjects of intermarriage, is a sufficient reason for repealing the law.

The law is absurd, because no body of men can be empowered to legislate over human affection.

Your memorialists believe that the General Court may as rationally legislate upon the size as the color of individuals. Actions, and not looks, come within the scope of its powers.

Your memorialists pray, therefore, that the seventh section of the Act of June, 1786, may be immediately repealed.

MATHEW CAREY'S PAMPHLET.

To the Editor of the Liberator.

Sir—Mathew Carey, Esq. the great philanthropist and thorough-going colonizationist, has published a pamphlet on Colonization. It appears that Mr Carey's acquaintance with the disposition of the people of color in the north, in relation to African Colonization, is extremely limited; else he would not have wasted his time and money in publishing a pamphlet full of the exploded doctrines of colonizationists; or the benevolent gentleman must have possessed more than ordinary vanity to have thought that, after all that has been said by some of our great statesmen and greater slaveholders, in behalf of the 'Heaven-born scheme,' and which has effected little or nothing, he could add any thing which would tend to convince or induce the people of color of the North and East, to emigrate to Liberia.

—I cannot think that Mr Carey is so woefully ignorant of the dispositions of our people, in relation to the African colony: he must certainly have seen such resolutions as follow, coming from the people of color from every city and town north of the Potomac. 'We were born in this country, and this is our home—we will know no other.' 'Here we were born, here we will live, and here we will die.' The hon. gentleman suggests the plan of sending out to Liberia five or more of our most intelligent brethren, to investigate the state of affairs, as they actually are in said colony. This is needless. First—I do not believe that there could be found five intelligent persons of color, who would feel disposed to make such an investigation; and secondly—we have sufficient evidence, by letters from colonists, infinitely more intelligent than Francis Devany and captains of vessels, whose character for truth and veracity is as good as Captains Sherman and Nicholson.

We have heard a great deal about Francis Devany's intelligence, and his twenty thousand dollars; the frequent mention of which is, doubtless, to tempt the inconsiderate of our people to emigrate. Now, it is very strange that we all here think Mr D. to be a very ignorant man; and we astonish the colonists when we inform them that here it is reported Devany has amassed the goodly sum of twenty thousand. 'Why,' say they, 'no man in the colony would venture to offer him four thousand dollars for his property.' As to the 'satisfaction and contentment which reign amongst the emigrants,' they tell us of direful disappointments, of loushouse disease, and horrid mortality. Instead of 'sweet breezes, and odoriferous plants, and fertile soil,' they tell us of a humid atmosphere, rotten vegetation, fetid swamps, and scorching sands.

Our captives say they hate to go on shore; for no sooner landed, prostrate to the earth, and on bended knees, the victim of emigration supplicates them in the most heart-rending manner, crying, 'Captain, take me but to America—I'll bind myself to you, and serve you as long as life lasts, as a man—a slave!' Oh, horrid! horrid! Humanity, philanthropy, where are thy blushes? But to Mr Carey. He says, 'no merit, no services, no talents, can ever elevate us to a level with the whites.' Whence does Mathew Carey receive this foresight, or art of seeing into futurity? Would he dare deny God one of his attributes? Are not all things possible with the great I AM—He who rules the destinies of nations? Again says the benevolent gentleman, 'The strong opposition to the establishment of a negro college in New-Haven speaks in a language not to be mistaken the jealousy with which they are regarded. And there is no reason to expect that the lapse of centuries will make any change in this respect. They will, always, unhappily, be regarded as an inferior race.' 'His clearly evinces the prejudice which I have always thought was the moving principle of the generality of colonizationists. The proceedings of the citizens of New-Haven have met with a general burst of indignation; heads as wise, and hearts with certainly less prejudice than Mr Carey's, have thought the conduct of the citizens of New-Haven disgraceful to them. As to the people of color being perpetually an inferior race, we have as much right to judge as Mr Carey; if an improvement in knowledge will make us so, we certainly shall be so.

Finally—we will inform Mr Carey, that all attempts by him or his colleagues, the colonizationists, to implant the desire of colonization in our hearts, will be forever futile; and our request to Mr Carey, and all other colonizationists, is to aid us in this our home, or let us alone. PAUL CUFFEE. Philadelphia, Jan. 19, 1832.

COLONIZATION.

MR. EDITOR,—I have perused a few of the last numbers of your most valuable paper with intense interest; and am now with you heart and soul.

For a long time, I felt pained and grieved with the thoughts of slavery; but, until lately, could see no way of assisting my colored brethren. The Colonization Society I am sure is not calculated to help the slaves. But little, very little, did I think, that, of all societies, to perpetuate slavery, the Colonization Society was the worst—yes, the Columbia Vigilance Association, contemptible as it is, is not worse. I do not mean to say, that the intentions of most of the members are as bad—far from it; but that the effect is worse, I doubt not. It is not the

object of the Colonization Society, to liberate slaves, but to carry away five people of color. And what advantage will this be to the slave? None, but to rivet his chains more closely. If not, why should the most relentless slaveholders wish to get rid of the free people of color? It is now becoming a serious determination with the slaveholding states to get rid of the free colored population; which, if they should, farewell to liberating slaves at present. Therefore I call on all my worthy friends, who patronize the Colonization Society, to pause and examine it, and see if all their benevolent intentions do not tend to keep two millions of their brethren in bondage; to bondage, not only physical, but moral; who are even denied the bread of life. Souls immortal, and as precious as ours, denied the privilege of reading the Bible, or learning the way to heaven! Thus must two millions of our brethren be sent unprepared into eternity, every thirty years!

Are we not guilty in this matter? Surely we are, and shall be, so long as we are bound to assist in keeping in bondage the souls and bodies of our fellow-men. And if any one doubts this, I recommend him to take the Liberator one year; and if he then doubts his guilt, let him notify me, and it shall cost him nothing for his subscription.

CHARLESTOWN.

N. B. I wish to say something about the 'Free Produce Society,' as soon as the inquiries of S. T. U. are answered.

A few copies of the following memorial have received the signatures of about eight hundred of our citizens; among them the mayor of Hudson, and many others of the first respectability; but they have learnt with great mortification, that before this and many other similar petitions could reach Congress, the Committee appointed to consider the subject, had precipitately closed the door against them, by a report to the House of Representatives, that we believe will give general dissatisfaction and ought to be set aside.

Hudson, (N. Y.) Jan. 2, 1832.

To the Senate and House of Representatives of the United States of America, in Congress assembled.

Your memorialists, Citizens of the County of Columbia and State of New-York, respectfully represent:

'That deeply as they are impressed with a conviction of the evils of slavery in the District of Columbia, they believe the existence of those evils to be generally admitted and deplored to render it necessary to detail them; they therefore earnestly solicit your intervention to wipe from the fair institutions of our beloved country the stain that the sanction of Congress to this calamity has hitherto suffered to rest upon them.'

After the late peaceable emancipation of large bodies of slaves in our sister republics of South America and Mexico, as well as in several of our own states, no one, we conceive, can justly apprehend danger from a like noble act in the small District of Columbia.

And as that District is exclusively under the control and jurisdiction of the General Government, it is not expected that any scruple can arise as to the constitutionality of the measure.

An act of Congress, forever abolishing slavery within those limits, would exert the national character, and we doubt not would promote the best interests of all concerned, and give general satisfaction to your fellow citizens.

ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

It seems, according to the Washington papers, that the recent anniversary of this Society, 'excited an interest unprecedented in its history.' The Southampton tragedy, if we may credit half that we hear, has filled the bosoms of the slaveholders with the very milk of human kindness, and transformed them into ardent colonizationists! Wonderful—wonderful! Now, forsooth, they are very anxious to—what? liberate their slaves, and pay them for past unremunerated toil? O no! but to expel the free people of color from the slave States! Disinterested souls!

At the meeting above alluded to, the Hon. William S. Archer, of Virginia, declared himself a convert to the principles of the Society. Letters were read from ex-President Madison and Chief Justice Marshall; in which they recommended the cause of the Institution to the patronage of Congress. These men, to their shame be it said, are slaveholders. We demand some better evidence of their philanthropy than is seen in their hostility to our free colored population. It is absurd to call those, who brutalize and oppress their fellow creatures, philanthropists. Mr. Archer had the assurance to state, that the vicious example of the free blacks in Virginia kept the slaves in constant iniquity! 'They were buried in poverty and crime; but the slaves, in fact happier and better off, considered their state superior, and followed them as a pattern!'

The Hon. Edward Everett, of this State, made a popular speech in favor of the Society. 'Are we told,' said he, 'that the intellects of the blacks are incapable of cultivation?' O yes!—this doctrine is a sine qua non in the creed of colonizationists—at least they contend that these intellects can ripen only under an African sky. This is the same benevolent gentleman, who, a few years since, declared on the floor of Congress that in the event of a negro rebellion at the south, he would promptly put on his knapsack and shoulder his musket to put the slaves down! He would not hesitate to help the oppressor, and to assist in crushing the slave!

The Rev. Leonard Bacon, of Connecticut, who offered the second resolution, dwelt mainly, we are told, on 'the strictly benevolent character of the society; and vindicated it, in a masterly manner, from the misrepresentations of those who have held it up as a system of cold, calculating, selfish policy.' Mr. Bacon has obtained some slight notoriety for two Reviews on African Colonization, published in the Christian Spectator—one in 1823, the other in 1830—in which are scandal, heresy in morals and philosophy, and bitter, unrelenting prejudice, enough to condemn the world. As a fair specimen of 'the strictly benevolent character' of the colonization crusade, we give a few extracts from these Reviews: 'A population which even if it were not literal-

ly enslaved, must forever remain in a state of degradation no better than bondage.'

'A barrier more difficult to be surmounted than the institution of the *Caste*, cut off, and while the present state of society continues must always cut off, the negro from all that is valuable in citizenship.'

'We are ready even to grant, for our present purpose, that, so far as mere animal existence is concerned, the slaves have no reason to complain, and the friends of humanity have no reason to complain for them.'

'Here a slave cannot be really emancipated. You cannot raise him from the abyss of his degradation. You may call him free, you may enact a statute book of laws to make him free, but you cannot bleach him into the enjoyment of freedom.'

'We will even express our belief that there is hardly any enterprise to which the militia of Vermont or Connecticut would march with more zeal, than to crush a servile rebellion, (if such an event should ever take place, with all its cruelties and horrors) in Virginia.'

'There are in the United States 238,000 blacks denominated free, but whose freedom confers on them, we might say, no privilege but the privilege of being more vicious and miserable than slaves can be.'

'There are men in the southern states who long to do something effectual for the benefit of their slaves, and would gladly emancipate them, did not prudence and compassion alike forbid such a measure.'

'[It] [the Colonization Society] is not a missionary society, nor a society for the suppression of the slave trade, nor a society for the improvement of the blacks, nor a society for the abolition of slavery. It is simply a society for establishing a colony on the coast of Africa.'

Again—'Its direct and specific purpose is not the abolition of slavery, or the relief of pauperism, or the extension of commerce and civilization, or the enlargement of science, or the conversion of the heathen. The single object which its constitution prescribes, and to which all its efforts are necessarily directed, is, African colonization from America.'

'For the existence of slavery in the United States, those, and those only, are accountable who bore a part in originating such a constitution of society.'

'The bible contains no explicit prohibition of slavery. There is neither chapter nor verse of holy writ, which lends any countenance to the fulminating spirit of universal emancipation, of which some exhibitions may be seen in some of the newspapers.'

In the above extracts it is expressly maintained—

'That the colored population must forever be degraded and miserable, if they remain in this country—which assertion is a libel upon christianity and republicanism:

'That the physical condition of the slaves is such as to furnish no cause of complaint on their own part or that of their friends—when numberless wounds on their bleeding bodies testify to the contrary:

'That, do what we may, it is as impossible to elevate an emancipated slave here, as to change his complexion—a statement which is falsified in ten thousand instances:

'That the people of Vermont and Connecticut would eagerly rush to the south, in an emergency, to rivet new fetters upon the limbs of the struggling slaves—a belief which is derogatory to the character of a moral and religious people:

'That the free people of color are more vicious and miserable than the slaves can be—a charge which is as false as it is cruel, and which covers all the deformities of the slave system:

'That prudence and compassion alike forbid the emancipation of slaves—which declaration means that prudence and compassion are directly at variance with the requirements of justice, and in harmony with robbery and oppression:

'That no slaveholder, at the present day, is responsible for the existence of slavery—a concession which destroys his free agency and accountability, and is repugnant to the common sense and common instincts of men:

'That the bible neither prohibits nor denounces oppression—an assertion which every precept of the gospel contradicts, and which would dishonor the disavowment of an atheist:

'That the object of the Colonization Society is neither to evangelize Africa, nor to suppress the slave trade, nor to extend commerce, nor to enlarge science, nor to relieve pauperism, nor to improve the blacks, nor to abolish slavery, but to expatriate one sixth of our whole population on account of their complexion!—an avowal which exhibits the Society in its true character; odious, proud, relentless and oppressive, and which indelibly impresses upon its front the brand of falsehood and hypocrisy.

Our readers can now judge how far such an advocate succeeded, at the late anniversary above alluded to, in proving 'the strictly benevolent character of the Society,' and vindicating it from the charge of those 'who have held it up as a system of cold, calculating, selfish policy.' Yet Mr. Bacon has the boldness to make the following assertion in his late Review: '!!!

'The hour is fast advancing when every man will either rank himself among the friends and supporters of African colonization, or take his stand as an advocate for the perpetuity of slavery, and of all the evils which slavery has entailed on both portions of the mingled population of this country.'

MATHEW CAREY. This gentleman is sadly afflicted with the *cacochæta scribendi*. He has just published a pamphlet, entitled 'Reflections on the causes that led to the formation of the Colonization Society: with a view of its probable results.' A large portion of it is merely a familiar compilation. On the very first page, we find the old stereotyped libel—namely:

'Many of those citizens who ardently wish for the removal of such of the free colored population as are willing to go, to any place where they could enjoy what they can never enjoy here, that is, all the advantages of society.'

And further: 'No merit, no services, no talents can ever elevate them to a level with the whites. There is no reason to expect that the lapse of centuries will make any change in this respect. They will

always, unhappily, be regarded as an inferior race.'

Such representations make the American people more than savages,—incapable of losing any of their animosity or prejudice toward their colored countrymen,—and resolutely determined to persecute and degrade them here throughout all time! Infamous!

He further makes the ridiculous assertion, that, to an amalgamation, 'there is an impassable barrier in the United States'—whereas, the truth is, the bleaching machinery is perpetually at work! His pamphlet will materially aid us in our efforts to overthrow the Colonization Society.

HEALTH OF LIBERIA. We have had an interview with Capt. Weaver, from whom, through mistake, the report was derived, that only two of the emigrants who went out in the Volador had survived; whereas, two was the number that died. He spent five or six months, in all, on the African coast, and he states expressly, that he considers Liberia the best and healthiest situation which can be found in that region; that there was but one sick person in the hospital at Caldwell, when he visited it; and the supposed unhealthiness of the climate to the colored emigrants, is a bug-bear; safety being the almost certain result of care and judicious management.

American Spectator. So, it seems, the supposed unhealthiness of the African climate to emigrants is a bug-bear! It has proved, however, to be a bear of the most carnivorous species, having devoured at a meal on many occasions a large number of victims.

SLAVERY IN MASSACHUSETTS AND GEORGIA. In a discussion which took place last week in our Legislature, with regard to the Indians in this State, Mr. Thaxter, of Edgartown, asserted that 'from his knowledge of slavery in the southern States, the slave of Georgia had more liberty than the Indian of Massachusetts.'!!! We assert, to the contrary, that the condition of the Indian is incomparably better than that of the slave, and we challenge Mr. Thaxter to draw a parallel between them in our columns.

Georgia.—This state seems determined to pursue high-handed measures. The Senate have passed a resolution offering a reward of five thousand dollars for apprehending and bringing to trial, under the laws of that state, the editor of the Liberator, published at Boston! Emboldened by being sustained by the general government, in her cruel measures against the Indians, the state of Georgia, in the pride of her 'sovereignty,' aims at setting the iron foot of oppression upon all who dare oppose her iniquitous designs. The prostration of the political press to party purposes, gives her the support and strength of the dominant party in the northern states, even among men, who, if permitted to speak their undisguised sentiments, would advocate the claims of the helpless and suffering.—West Recorder.

From Paulson's (Phila.) Advertiser.

MR. EDITOR.—Noticing in your paper of the 13th inst. an extract from the proceedings of our House of Representatives, at Harrisburg, in the case of John Cisco and his wife; I cannot but say, that the remarks which fell from several gentlemen, engaged in the discussion, are such as to astonish every Pennsylvania.

I am, Sir, a native of Pennsylvania, and now an old man, and I have never seen or heard before of such charges as were laid against the body of the people of color in this state, as in the recent debate. I have been, for the last twenty-five years, a strict observer of the conduct of the people of color, and I do unequivocally assert, that I have invariably found them to be scrupulously exact as to the legality of their matrimonial contracts, and I have never heard of an instance amongst the respectable class of the blacks, (and of that class there are many,) of any of them having a plurality of wives, but being honest and good citizens. As to their right of citizenship, I need only refer those who have any doubts on their minds to our Constitution. Being, Mr. Editor, a lover of truth and justice, I was induced to make these remarks, hoping you will give them an insertion—in doing so, you will oblige

A PENNSYLVANIAN. Philadelphia, Jan. 14th, 1832.

The Richmond Whig of the 17th says—'To-day the Select Committee on slaves, &c. reported that it was inexpedient at this time to legislate on the question of abolition.'

Kennebunk Bank.—The Portsmouth (N. H.) Journal states that the contents of this Bank are to be finally wound up on the 17th of March next—after which time no bills will be redeemed!

The Newburyport Murder.—Herick, the man who was arrested for the murder of Page, has been committed for trial at the next term of the Supreme Court, after an examination of nearly two days, before three justices. An inexplicable mystery involves the affair, of which, as yet, there has been found no clue.

On Tuesday, a woman fell dead in a room in Water-street, N. York, after drinking half a pint of rum, when already intoxicated.

A horse thief in Georgetown, D. C. was chased, and finally caught in a country church, where he had hidden in the pulpit. He had some stolen goods with him.

NOTICE.

The regular monthly meeting of the New-England Anti-Slavery Society will be held at No. 1, Merchants' Hall, on MONDAY EVENING NEXT, January 30, at 7 o'clock. All persons interested in the subject of slavery are invited to attend.

Letters received at this office from Jan. 20 to Jan. 27, 1832.

Andrew Garrison, St. John, N. B.; Stillman B. Newcomb, Lynn, Mass. (2); J. Stata, Newark, N. J.; Eli Hazzard, Buffalo, N. Y.; A. H. Safford, Lowell, Mass.; J. C. Lovejoy, Bangor, Me.; Leonard Scott, Trenton, N. J.; J. F. Otis, Portland, Me.

FOR SALE AT THIS OFFICE, AND AT THE BOOKSTORE OF CARTER AND HENDER, A DISCOURSE

On Slavery in the United States, By Rev. Samuel J. May, Pastor of the First Church in Brooklyn, Ct.

This discourse is judicious, forcible and eloquent, richly meriting an attentive perusal and a wide circulation. Price 12 1/2 cents.

LITERARY.

For the Liberator.

LINES

ON SEEING A LITTLE CHILD AT CHURCH.

Mine eye gazed forth in the house of God. When a mingled crowd was there, And many a head was lowly bowed In deep and fervent prayer.

It was a holy sight to see Manhood and age bend down the knee. More deeply yet my heart was stirred, A little child was there;

I saw him clasp his tiny hands, And half hush out his prayer; Then lifting up his eyes of love, Gaze deeply on the skies above.

And as he gazed, a deeper trace Of thought came o'er his brow, Light shadowing his infant face— That dream—oh! could I know, Perchance he thought in Heaven's blue, An angel's eye was looking through!

Oh! well it might! it was a scene On which no mortal's eye Could gaze, then he refuse to lean The heart on Deity. His seal on childhood's brow so clear, Would e'en have wrung from guilt a tear!

For the Liberator.

LINES TO B—

Thou hast brought me roses—Wherefore Should I deck this faded form? Can wreaths or gems protect me From the quickly coming storm?

No—no—I'm sick of flowers; They yield no sweet perfume; To me they seem like motes, To place upon my tomb.

And these bright gems—oh! wherefore Do you spread them out to view? Their worth seems only mockery, And mournful is their hue.

To me they look like emblems Of what is soon to be, When from this once prized figure All its brilliancy must flee.

Oh, keep them but a little while, And while thy gift recall, And these bright gems and roses May deck my funeral pall.

EDITH.

THE SLAVE DEALER.

From ocean's wave a wanderer came, With visage tanned and dun: His mother, when he told his name, Scarce knew her long lost son;

So altered were his face and frame, By the ill course he had run. There was not fever in his blood, And dark thoughts in his brain;

And O! to turn his heart to good, That mother strove in vain; For fierce and fearful was his mood, Racked by remorse and pain.

And if, at times, a gleam more mild Would o'er his features stray, When knelt the widow near her child, And he tried with her to pray,

It lasted not; for visions wild Still seared good thoughts away. 'There's blood upon my hands,' he said, 'Which water cannot wash;

It was not shed where warriors bled, But dropped from the gory lash, As I whirled it o'er and o'er my head, And each stroke left a gash.

With every stroke I left a mark, While negro blood sprang high, And now all clean cannot wash My soul from murder's dye;

Not o'er thy prayer, dear mother, quash That woman's wild death-cry! Her cry is ever in my ear, And will not let me pray;

Her look I see—her voice I hear— As when in death she lay, And said, "With me thou must appear, On God's great Judgment-Day!"

PRINGLE.

From the Ladies' Magazine.

THE THRICE CLOSED EYE.

The eye was closed, and calm the breast— 'T was sleep—the weary was at rest, While fancy on her rainbow wings, Ranged through a world of new made things,

'Mid regions pure and visions bright, Formed but to mock the waking sight. For ah! how light does slumber sit On sorrow's brow—how quickly fit

From her pole throne, when ev'ning care Comes robed in clouds, and frowning there! Again—I saw the falling lid, And from his sight the world was hid:

The lid was moved—the knee was bent— The heavy-laden spirit went, Bearing her burden from the dust Up to her only rock of trust;

And, child-like, on her Father's breast Cast off the load, and found her rest! And this was prayer—'t was faith and love Communing with a God above!

At length, that eye was locked—the key Had opened heaven—'t was Death—'t was he Had sweetly yielded the mortal strife, And to the saints the gates of life

Unfolded—On the sleeper's brow Lay the smooth seal of quiet now, Which none could break.—The soul that here Dwelt with eternal things so near, Had burst her bonds to soar on high, And left to earth the thrice-closed eye.

H. F. G.

VANITY OF WORLDLY HAPPINESS.

How eager are our vain pursuits Of pleasure and of worldly joys! And yet how empty are the fruits— How full of trouble, grief and noise! We to our ancestors new follies add, Proving ourselves less happy and more mad.

What but a tempest is the world, Whereon this bark of ours is lost? Which by ambition wildly hurled, Is split against a rock, and lost! The safer vulgar path with wonder see, And from our ruin learn humility.

ROBERT VERE.

MISCELLANEOUS.

"STAND FROM UNDER!"

BY MRS. CHILD.

[The following story was told me as one actually related by a sailor. I wrote it, not because I believed it for a moment, but because I supposed it was one of the numerous traditions among sea-faring people; and I thought it a fine specimen of that wild and terrible grandeur of imagination naturally excited by the solitude and dangers of the ocean. I have since learned that the same story, or a similar one, had been previously written for an English periodical; but never having seen that story, I cannot be accused of plagiarism, or imitation.]

We were on board a slave-ship, bound to the coast of Africa. I had my misgivings about the business; and I believe others had them too. We had passed the Straits of Gibraltar, and were lying off Barbary, one clear, bright evening, when it came to my turn to take the helm. The ship was becalmed, and every thing around was as silent as the day after the deluge. The wide monotony of water, varied only by the glancings of the moon on the crest of the waves, made me think the old fables of Neptune were true; and that Amphitrite and her Naiads were sporting on the surface of the ocean, with diamonds in their hair. Those fancies were followed by thoughts of my wife, my children, and my home; and all were oddly enough jumbled together in a delicious state of approaching slumber. Suddenly I heard, high above my head, a loud, deep, terrible voice, call out "Stand from under!" I started to my feet—it was the customary signal when any thing was to be thrown from the shrouds, and mechanically sung out the usual answer, "Let go!" But nothing came—I looked up in the shrouds—there was nothing there. I scurried the deck—and found that I was alone! I tried to think it was a dream,—but that sound, so deep, so stern, so dreadful, rung in my ears, like the bursting of a cannon!

In the morning, I told the crew what I had heard.—They laughed at me; and were all day long full of their jokes about "Dreaming Tom." One fellow among them was most unmerciful in his raillery. He was a swarthy, malignant looking Spaniard; who carried murder in his eye, and curses on his tongue; and a daring and lordly man, who boasted of crime, as if it gave him pre-eminence among his fellows. He laughed longest and loudest at my story. "A most unavailing ghost, Tom," said he; "when such chaps come to see me, I'll make 'em show themselves. I'll not be satisfied without seeing and feeling, as well as hearing."

The sailors all joined with me; and I, ashamed of my alarm, was glad to be silent. The next night, Dick Burton took the helm. Dick had nerves like an ox, and sinews like a whale; it was little he feared on the earth, or beneath it. The clock struck one—Dick was leaning his head on the helm, as he said, thinking nothing of me, or my story,—when that awful voice again called from the shrouds, "Stand from under!" Dick darted forward like an Indian arrow, which they say goes through and through a buffalo, and wings its way, as if it had not left death in the rear. It was an instant, or more, before he found presence of mind to call out "Let go!" Again nothing was seen,—nothing heard. Ten nights in succession, at one o'clock, the same unearthly sound rung through the air, making our stoutest sailors quail, as if a bullet-shot had gone through their brains. At last the crew grew pale when it was spoken of; and the worst of us never went to sleep without saying our prayers. For myself, I would have been chained to the oar all my life, to have got out of that vessel. But there we were in the vast solitude of ocean; and this invisible being was with us! No one put a bold face on the matter, but Antonio, the Spaniard. He laughed at our fears, and defied Satan himself to terrify him. However, when it came his turn at the helm, he refused to go. Several times, under the pretence of illness, he was excused from a duty, which all on board dreaded. But at last, the Captain ordered Antonio to receive a round dozen lashes every night, until he should consent to perform his share of the unenviable office. For a while this was borne patiently; but at length he called out, "I may as well die one way as another—Give me over to the ghost!"

That night Antonio kept watch on deck. Few of the crew slept; for expectation and alarm had stretched our nerves upon the rack. At one o'clock, the voice called, "Stand from under!" "Let go!" screamed the Spaniard. This was answered by a shriek of laughter—and such laughter!—It seemed as if the fiends answered each other from pole to pole, and the bass was howled in hell! Then came a sudden crash upon the deck, as if our masts and spars had fallen. We all rushed to the spot—and there was a cold, stiff, gigantic corpse. The Spaniard said it was thrown from the shrouds, and when he looked on it he ground his teeth like a madman. "I know him," exclaimed he; "I stabbed him within an hour's sail of Cuba, and drank his blood for breakfast."

We all stood aghast at the monster. In fearful whispers we asked what should be done with the body. Finally we agreed that the terrible sight must be removed from us, and hidden in the depth of the sea. Four of us attempted to raise it; but human strength was of no avail—we might as well have tugged at Atlas. There it lay, stiff, rigid, heavy, and as immovable as if it formed a part of the vessel. The Spaniard was furious; "let me lift him," said he; "I lifted him once, and can do it again. I'll teach him what it is to come and trouble me!" He took the body round the waist, and attempted to move it. Slowly and heavily the corpse raised itself up; its eyesless eyes opened; its rigid arms stretched out, and clasped its victim in a close death-grapple—and rolling over the side of the ship, they tattered an instant over the waters—then with a loud plunge sunk together. A great laugh,—that wild, shrieking laugh, was heard on the winds. The sailors bowed their heads, and put up their hands to shut out the appalling sound. "I took the helm more than once after; but we never again heard in the shrouds that thundering sound," "Stand from under."

TEMPERANCE.

On Friday, a grand Temperance meeting was held at Washington.

The meeting was called to order by the Hon. Lewis Condit, member of Congress from the state of New Jersey, who moved that the Hon. Lewis Cass, Secretary of War, be invited to take the chair.

The Hon. John Blair, member of Congress from the state of Tennessee, then moved that Walter Lowrie, Esq., Secretary of the Senate, be appointed Secretary of the meeting.

The meeting was addressed by Felix Grundy, Theodore Frelinghuysen, Mr. Pates, Mr. Wayne, Mr. Webster, all members of Congress. Resolutions were passed against the use of spirituous liquors. The National Journal says— "We noticed among the audience most of the members of both Houses of Congress; also many of the officers of Government, and gentlemen of the army and Navy. The meeting was such as cannot fail to give the cause of temperance a powerful impulse throughout the country. We understand the speeches of the gentlemen who addressed the meeting will be published in a pamphlet form, and extensively distributed.

Horrors of the Cholera Morbus.—The last London Quarterly Review contains an article on the Spasmodic Cholera, the object of which is to enquire whether it is a contagious disease. In introducing the subject, the Reviewers make the following remarks:—We have witnessed in our days the birth of a new pestilence, which, in the short space of fourteen years, has desolated the fairest portion of the globe, and swept off at least fifty millions of our race. It has mastered every variety of climate, surmounted every natural barrier, conquered every people. It has not, like the simoon, blasted life, and then passed away; the cholera, like the small pox or plague, takes root in the soil which it has once possessed. The circumstances under which the individual is attacked are no less appalling than the history of the progress and mortality of the disease. In one man, says an eye-witness, the prostration of strength was so great that he could hardly move a limb, though he had been but fifteen minutes before in perfect health, and actively employed in his business of a gardener. "As an instance," says another, "a Lascar in the service of an officer was seized in the act of picking up his rice, previous to going out to cut grass, close to his master's feet, and being unable to call for assistance, he was observed by another person at a distance from him, picking up small stones and pitching them towards him, for the purpose of attracting his notice. This man died in an hour." Great debility, extinction of the circulation, and sudden cooling of the body, are the three striking characteristics of the Indian cholera; these in a majority of the cases, are accompanied by exhausting evacuations of a peculiar character, intense thirst, cold blue clammy skin, suffused filmy half-closed eyes, cramps of the limbs, extending to the muscles of respiration, and by an unimpaired intellect. It is no wonder that the approach of such a pestilence has struck the deepest terror into every community.

SPUNK AND PERIL. There is a story, and which I believe is a fact, of two boys going to a jickdaw's nest from a hole under the belfry window in the tower of All Saints' Church, Derby. As it was impossible to reach it standing within the building, and equally impossible to ascend to that height from without, they resolved to put a plank through the window; and while the heavier boy secured its balance by sitting on the end within, the lighter boy was to fix himself on the opposite end, and from that perilous situation to reach the object of their desire. So far the scheme answered. The little fellow took the nest, and, finding in it five fledged young birds, announced the news to his companion. "Five, are there?" replied he; "then I'll have three." "Nay," exclaimed the other indignantly, "I run all the danger, and I'll have the boy in the inside;" "you shall not,—I promise me three, or I'll drop you!" "Drop if you please," replied the hero; upon which his companion slipped off the plank. Up tilted the end, and down went the boy, upwards of a hundred feet, to the ground. The little fellow, at the moment of his fall, was holding his prize by their legs, three in one hand, and two in the other; and they finding themselves descending, fluttered out their pinions instinctively. The boy, too, had on a stout carter's frock, secured round the neck, which, filling with air from beneath, buoyed him up like a balloon, and he descended smoothly to the ground; when, looking up, he exclaimed to his companion, "Now you shall have none!" and ran away, sound in every limb, to the astonishment of the inhabitants, who, with inconceivable horror, had witnessed his descent. *Juvenile Souvenir.*

A Singular Sermon, delivered at Frankford, (Tenn.) by James Simpson, a few months before his death.

What I am now going to relate, is but a simple story, and it is probable some of you may have heard me tell it before; but it has taken such possession of my mind, that I thought I would just drop it for your consideration. When I was a young man, there lived in our neighborhood a Presbyterian, who was universally reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure, over good, rather more than could be required of him. One of his friends observing his frequently doing so, questioned him why he did it, and he gave no such answer. "Now, my friends, mark the answer of the good Presbyterian:—'God Almighty has permitted me to be one journey through the world, and, when gone, I cannot return to rectify mistakes.' Think of this, friends; but one journey through the world—the hours that are passed, are gone forever; and the actions in those hours are never to be recalled.

The above was a man of eccentric character, and esteemed a sound Minister of the Gospel, a worthy member of the Society of Friends or Quakers.—Thought there was much singularity in his communications and deportment, he appeared to be himself, and no man's copy. I do not throw it out as a charge, nor mean to imply that any of you are dishonest; but the words of this good Presbyterian have often impressed my mind, and I think in an instructive manner. But one journey through the world!—we are allowed, but one journey; therefore let none of us say, "My tongue is my own, I'll talk what I please—my time is my own, I'll go where I please—I can go to meetings, or if the world calls me, I'll stay at home." Now this won't do, friends. It is impossible for us to live as we list, and then come here to worship, as it is for a lamp to burn without oil. It is utterly impossible.—And I was thinking what a droll composition man is; he is a compound of bank notes, dollars, cents and newspapers; and bringing, as it were, the world on his back, he comes here to perform worship, or at least to have we appear so. Now, friends, I just drop it before we part, for your consideration. Let each one try himself, and see how it is with his own soul.

THE COLORED BOY. In an African Sabbath school, one day, a teacher had selected two scholars in his class. One boy had selected a book from the library, while the other found much difficulty in getting one to suit him; and at last said, he wanted the book that his little mate had chosen. The other boy no sooner heard of this, than he said, "He may have my book if he wants it, and I will take another." But this did not satisfy him—he still looked sullen—and hesitated whether to take the book or not. The other boy again replied, "Don't be offended, now—don't be wickered," and he finally took the book. Let me now inquire, how many of my readers would be as willing to yield to their little mates, as was this little colored boy? Although he wanted the book very much himself, he permitted his teacher to give it to the other child; thus setting a good example for other children to follow.—*Sabbath School Instructor.*

A respectable looking woman was lately committed to jail in N. York, on complaint of her husband, for getting drunk often, abusing him, and threatening to fire the house.

Horses Gainers by Temperance Reform.—In N.—Ct. two gentlemen struck by the beauty of a noble horse, driven by a cartman, stopped to survey and admire the well fed animal. At the moment up came a couple of fellows, whose eyes told a tale which their tongues would have lied about, and recognizing the driver, exclaimed, "John, your horse didn't use to look like that—what's the matter?" "I'll tell you," says the cartman, "I used to let my horse breathe, and I would step into the store and take a drop myself. Now I go without my dram and spend the money to buy oats for Charley." The argument for temperance had so much point, that the fellows checked their inquiries, and pushed on.—*Nat. Rep.*

The deaths of officers which occurred in the Navy during the last year, from Dec. 1, 1830, to the first ult. were 24: namely, 1 Post Captain, 2 Masters Commandant, 7 Lieutenants, 3 Surgeons, 1 Assistant Surgeon, 2 Purasers, 6 Midshipmen, 1 Boatswain and 1 Gunner. The number of officers dismissed was 20: namely, 1 Master Commandant, 1 Lieutenant, 15 Midshipmen, 1 Boatswain and 2 Lieutenants of Marines. The number of resignations was 29: namely, 1 Lieutenant, 1 Surgeon, 1 Assistant Surgeon, 1 Passed Midshipman, 20 Midshipmen, 2 Gunners, 1 Carpenter and 2 Lieutenants of Marines. Thus by deaths, dismissals and resignations, the number of officers of the Navy was reduced last year 73, or about 7 per cent.

Simplicity.—The more I see of the world, the more I am satisfied that simplicity is inseparably the companion of true greatness. I never yet knew a truly great man—a man who overtopped his fellow men, who did not possess a certain playful, almost infantile simplicity. True greatness never struts on stilts, or plays the king upon the stage. Conscious of its elevation, and knowing in what that elevation consists, it is happy to act its part like common men, in the common amusements and business of mankind. It is not afraid of being undervalued for its humility.—*Paulding.*

England.—A letter from our celebrated countryman, Washington Irving, received by one of the latest arrivals, gives a melancholy account of the present state of the public mind in Great Britain. The question of Reform, the alarm of riots, the dread of insurrection, and the fear of the Cholera, he says, so occupy the public mind, that all enterprise in literature and the arts is at a stand. He has a book of his own ready for the press, which he will not venture to publish under existing circumstances.—*N. Y. Courier.*

Funeral Expenses.—The Philadelphia Chronicle gives the following as the funeral expenses of the late Stephen Girard, in part: For a wooden braced coffin, enclosed, \$50; a leaden coffin, \$150; a black walnut coffin, covered with black cloth, \$200; a rough wooden case in the grave, \$50; undertaker's services, \$100; mourning dresses, cake, &c. charged to the estate, about \$1,000; total, \$1,550.

The Rutland, Vt. Herald states that a respectable colored man on attempting to shave himself, recently found the razor move uncommonly glidly, and ascertained that the beard all came out by the roots, and soon after his head became completely bald. He is said to have formerly had an abundance of hair and a stiff beard, and to have had uninterrupted good health.

Dr. Busby, whose figure is beneath the common size, was one day accented in a public coffee room, by an Irish baronet of colossal stature, with, "May I pass to my seat, O giant?" When the doctor politely made way, and replied, "Pass, O pigmy." "Oh, sir," said the baronet, "my expression alluded to the size of your intellect." "And my expression," said the doctor, "to the size of yours."

Singular Change!—The Legislature of Georgia has abolished the system of Penitentiary punishment—the only instance of the retrograde of the human mind—which has been witnessed during the present century—and worthy of a State which robs helpless Indians of their lands, drives them in a body into the depths of the wilderness, and imprisons Missionaries for preaching to them the Word of Life.—By the way, as the Penitentiary system is abolished, what is to become of the imprisoned Missionaries? Are they to be hung, shot or burnt alive?—*Lynchburgh Virginian.*

Great loss of Life by the burning of a Ship.—By the ship Franklin, arrived from St Petersburg at this port, we learn that on the evening of the 19th, the Line of Battle ship Fort Chappenotte, Rear Admiral Plate, Capt. Bartashoff, having just returned from a six years' cruise in the Mediterranean, and on the point of hauling into the Mole, took fire and burnt to the water's edge; 225 souls perishing in the conflagration. The fire was said to have originated from a lantern being imprudently left open while sweeping out the magazine.

Retirement.—One of the most beautiful descriptions of retirement is in an ode to Charles Cotton, the friend of old Isaac Walton, the famous piscator; How calm and quiet a delight It is alone To read, and meditate, and write, By none offended, and offending none; To walk, ride, sit, or sleep, at one's own ease, And pleasing a man's self, no other to displease.

Destruction of live stock by Wolves in Russia.—In the government of Livonia alone, the following animals were destroyed by wolves in 1823.—The account is an official one. Horses 1,844, Fowls 1,243, Horned cattle 1,807, Calves 733, Sheep 15,182, Lambs 726, Goats 2,545, Kids 183, Swine 4,190, Sucking pigs 312, Dogs 703, Geese 678.

The sudden death of Mrs Booth; Franklin Co. Alabama, two days after her marriage, has been mentioned. A post mortem examination attributes her death to her wearing a strong corset, which so compressed the lungs as to obstruct the passage of the blood, rupture one of the blood vessels, and suffocate her.

Party Integrity.—It was stated sometime ago, in those papers which are most interested in such a statement, that Messrs. Wirt and Sergeant had charged the Cherokee nation 10,000 dollars for their services. We are authorized, by the Cherokees themselves, to say that this is an unfounded and malicious falsehood.—*Washington Spectator.*

The taxable real estate in this city, as assessed in 1830, amounted to \$95,716,485. Increase of value in the five previous years, \$30,913,485. On the 31st March, 1831, there was loaned on mortgages of landed property in this city, \$6,616,642.—*N. Y. Jour. of Com.*

It may not be generally known that the Marquis de La Fayette, the father of the present Marquis, was a Colonel in the French army, and fell in the battle of Minden, in 1759, in which fight the German and English troops were commanded by Prince Ferdinand, of Brunswick. The Marchioness was left pregnant, and the posthumous child was the present Marquis.

A Lady's Debt.—It has been said of Madame de Sevigne, a Parisian actress, that she owed nothing to her trades-people. "You are mistaken," said some one, "she owes her shoemaker more than ten shillings of her height."

Sea-Sickness.—Ali Hazin, an eastern writer, in his autobiography assimilates himself, while labouring under this unpleasant affection, to a mill-horse, "my head goes round, puzzled to know why it goes round."

A Jackson and J. Q. Adams have been sent to prison to New York for stealing hogs' heads, &c. &c. They were colored people.

The Stirling Journal states, that there is a young man, a miller, in the village of St. Ninians, whose compass of voice is so great that he can with facility sink his voice to low (double) B in the bass scale, and can ascend with equal ease to high C, a distance of 25 notes!

Short hand off hand.—At a late sitting of the Royal Academy of Sciences, Paris, a statement was made that a skilful mechanic, residing in the South of France, had invented a stenographic machine, by which it is possible to write sixty times faster than it is to speak. The machine consists of keys, the touches of which correspond with letters. Such a machine would be no inconvenient article in some places.

Short dialogue, much to the point.—A. Pray will you be so good as to take my great coat in town in your carriage?—B. With pleasure; but how will you get it again?—A. Oh, very easily; I shall remain in it.

MORALS.

From the Evangelical Magazine. THE PHARISEE AND THE PUBLICAN.

'Stand by,' cried the Pharisee, 'dare not to mar Holy prayers with thy sin-chequered vow!' The publican heard, and retreated afar From the scowl of the hypocrite's brow; The one through the temple with majesty swept, With his hundreds adorning around; The other retired to a corner and wept, As he bent his meek eyes on the ground. 'I thank thee, O God,' said the former, 'that I have not here for my sin to atone; From fraud, and extortion, and lewdness I fly, Nor was e'er as a publican known: Still twice in the week I am careful to fast; All my tithes I as faithfully pay; And thus have good faith that in heaven at last I shall all thy bright glories survey!'

Meanwhile had the publican frequently sighed, And as often had smote on his breast; 'Have mercy, O God!' he at intervals cried, 'Upon me, a poor sinner confess; Have mercy, O God, for polluted and vile, In myself no perfection I see; But deign on the creature one instant to smile, And thy spirit shall change even me!' And what was the judgment the Saviour pronounced As he told of this singular pair, And thus to his listening disciples announced Both the nature and object of prayer? 'Half worshipper!' the one midst his followers stilled To his home with his guilt unforgiven; The other alone in his penitence walked, But at peace with himself and with heaven.

PROFANATION.

A letter, of which the following is a copy, has recently been addressed to Lord Brougham: My Lord.—The profane exclamations of "God God!" "Gracious God!" &c., which you so continually introducing into your Parliamentary speeches, have given great pain to many who admire your talents, and heartily approve of your political principles. In addition to the perit which you bring upon your soul by this open and habitual breach of the third commandment, you encourage by your example the awful practice of taking the Lord's name in vain, which prevails to such an alarming extent among all classes of the community. As you have been raised by Providence to a very high and responsible station, your words and deeds are likely to have a beneficial or injurious effect upon the minds of thousands. I beseech you, therefore, in the name of multitudes among the religious part of your countrymen, to abstain a future from the improper expressions to which I have adverted; and let my humble remonstrance should provoke your anger or contempt, as the ebullition of vulgar prejudice, I request your Lordship's particular attention to the following extract from a sermon by the Rev. Professor Le Bas:—It is recorded of Boyle, one of the greatest names in English philosophy, that he never was led to the mention of the Almighty, in the course of the gayest conversation, without a discernible pause in his speech, and a reverential inclination of his person he could never hear or pronounce that glorious name of the Godhead brought home to his thoughts. Such was his veneration for it, that we might almost imagine that he beheld the flaming cherubim, stationed to keep the Divine glory from profanation.

"Venturing to address your Lordship on such a subject, I am honestly say, that I am influenced by an earnest desire for my country's prosperity, as well as for your Lordship's present and eternal happiness."

THE NEW BIRTH.

What is it to be born again? Is it to increase human wisdom? No. The understanding may be filled with light, even to overpowering illumination; and at the same time, the heart be crowded with that darkness, which may be felt. It must be a new birth of the heart rather than of the head. It is a birth of the anatomizing polemic into the peaceable minister. Of the lip-worshipper into the heart-worshipper. Of the scrupulous into the unscrupulous. Of the Sabbath-breaker into the Sabbath-keeper. Of the weigher with light weights into the holder of the just balance. It is a birth of the neglecter into the protector of parents. Of the swearing shipmaster into the praying pilot. Of the epicure, the spendthrift, the libertine, and the debauchee, into men of sense and soberness. Of the eye-servant into the single-hearted.—Of the body in other men's matters, into one who is busy only in his own. It is a birth of the liar into the truth teller; of the thief into the honest man; of the jockeying into the true; of the covetous into the generous; of the cruel into the humane; of the censorious into the charitable; of the haughty into the courteous; and of the lukewarm into the fervent. In short, it is a birth of the defying heaven, into the shricking penitent; of the lien into the liberator of the sinner into the saint. Such, and so great, and so holy, is the change, we conceive, which is wrought upon the heart, and which issues forth into the whole length and breadth of a vigilant life, and the new birth of the soul. But, in this world, can never be entirely freed from sin. The body must be laid in the grave, and there be dissolved into short. It can be changed into the similitude of angels.—*Knights' Sermons.*