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WILLIAM BLOUD CARRISON AND ISAAC KNAPP, PUBLISHERS.

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BOSTON, MASSACHUSETTS.1

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

(SATURDAY, MARCH 3, 1832.

THE LIBERATOR

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THE LIBERATOR.

We notice in the Gazette of Monday the pro-ceedings of a meeting of the people of color in this town, held on the 23d ult. The publication of these proceedings is restricted to 'some news-paper not adverse to the rights and well being of all men, be their color what it may;'—never-theless, we may be permitted to say that, in our opinion, the expression of such sentiments as are contained in the resolutions passed at the said meeting, is by no mehas calculated to excite the sympathy, or encourage the efforts of the best sitieds of the colored people.—New Bedford Weekly Register. Weekly Register

Weekly Register.

The proceedings in the Gazette, alluded to above, we have not seen; but we should regret to find that they are not 'calculated to excite the sympathy or encourage the efforts of the best friends of the colored people.' Had the Register given them publicity, we should have been able to examine the justness of its animadversions. We suppose the 'resolutions passed at the said meeting' were in opposition to the Colonization Society. If our surmise be correct, does the Register mean to affirm that they are 'the best friends of the colored people' who purposely and rigidly withhold their sympathy and friendship from them, unless they consent to be expatriated from their native land? Is this kis meaning? Further—do not the remonstrances of the people Further—do not the remonstrances of the people of color against the colonization creased, deserve respectful consideration as those of the Cherokees against a removal from the vicinage of Georgia? We ask for information.

For the Liberator. VIGILANCE SOCIETY, COLUMBIA, S. C. JEFFERSONVILLE, (Indiana,) Feb. 4, 1832.

GENTLEMEN—You have introduced into the columns of the Telescope a very unwarrantable commentary upon a letter addressed by me to that Society. Had you published my letter, all injustice and trouble would have been obviated. The course and trouble would have been obviated. The coarse you have pursued, betraye you to be shallow, ignorant and enthusiastic, laboring under strong delaction. It may stake the property of the the suspicion, which I have for some time entertained, is well founded, viz. that a Junta has been farmed in South Carolina for the purpose of abridging the liberty of the press, and as a salve for your unconstitutional proceedings, pronounce every rational appeal to the magnanianous and philanthropic citizens of your State, an 'incendiary publication.' This, no doubt, will go down very well, where the people are distracted with a political delirium, with wild vagaries about 'N'ullification,' 'State rights,' &c. I am now convinced that the presses in South Carolina are not free, but are restricted by political Juntas, whose tyrannical condact, hypocritical pretensions to republicanism, and contempt for the Fed-&c. I am now convinced that the presses in South Carolina are not free, but are restricted by political Juntas, whose tyrannical conduct, hypocritical pretensions to republicanism, and contempt for the Federal Constitution, have converted them into a mere scab upon the Confederacy. My object in addressing the Vigilance, Association was to obtain their consent to read a pamphlet of mine, and if they conceined it admissible to the public mind of their State, to inform me of it. As you had offered a large reward for the distributors of antislave papers, I was disposed to trent you respectfully; and to guard against an infraction of your laws and settled policy, in relation to slavery, I wished by a frank, legal and manly course, sanctioned by your approbation, to present an address to the enlightened Christian community of South Carolina, upon the subject of emancipation, and not to your slaves, who could not read it if 6 did. The Society well know that I disavowed any intention of exciting their slaves, or of putting any thing into their hands that I might write. If you deny this, I request you to shew the contrary by publishing my letter.

You state that I 'threatened' to distribute my pamphlet in South Carolina: this I deny. I asked your permission to do it, which you have refused, and condemned it without ever seeing it!

and condemned it without ever seeing it!
You seem to think that a desire of fame is the secret spring of my conduct. How enviable the fame of being known through the South as an 'incendiary'-to be denounced as a 'urctch,' 'deluded,' 'shallow brained ignoramus,' &c. Great fame, ruly!! The wretch who set fire to the Temple of Diana, perpetuated his name as an 'Incendiary!' but not a-days, if a freeman of this Republic writes a temperate and rational address to Christians and philanthropists upon a subject of the greatest magnitude, in which their character for consistency and moral usatice is involved, he is forthwith stigmand magnitude, in which their character for consistency and moral justice is involved, he is forthwith stigmatized as an 'incendiary,' lusting after fame!! and if he dare to assert the maxim of our venerable forefathers, 'that all men are created free and equal,' and that no man has a right to trample upon the inalienable rights of another, he is branded as a traitor and 'insurgent' and threatened with the gallons. alienable rights of another, he is branded as a traitor and 'insurgent,' and threatened with the gallows and dwers other punishments; and that by men who profess to be imbued with the spirit of the immortal Rutledge, Marion, Sampter, &c. There is always catching before 'hanging,' gentlemen; and while you are building gallowses, remember Haman; and rest assured that when you, by your plans of reward, bring a citizen of this State under a gallows (which you erect) for the exercise of a constitutional privilege, your inquisitorial banditti will utional privilege, your inquisitorial banditti will never take hold of another in the same way.

never take hold of another in the same way.

I sincerely wish you well, gentlemen, and tender you this remark as good advice, and pray God that you may see the folly of your high-handed measures.

I am now satisfied, and never expect to trouble you again. I asked you to sanction a constitutional privilege, which you have denied, and I acquiesce. In writing to you for the grant of this privilege, my language may have been too poignant for your nice sensibilities; but pardon nie when I tell you that it was penned under the influence of feelings excited by reading your reward offered for the authors of papers upon slavery. In conclusion, I can assure you, gentiemen, that my pamphlet is not incendiary—that it was published in Kentucky, (Louisville) by elaveholding printers, and is well received by slaveholders in that State, and read with pleasure; and they are men of as much intelligence as any of your honorable body. I would not thus have troubled you, had you not indulged in charges unpamphlet without seeing it.

I am, gentlemen,
Very respectfully,
Your ob't serv't,
NAT. FIELD.

P. S. The Editor of the Telescope will have the I sincerely wish you well, gentlemen, an

For the Libera THE MACON REPERTORY. No I

In the Liberator some weeks ago, I noticed the extract from the Macon Repertory concerning some extract from the Macon Repectory concerning some remarks upon Slavery, which appeared in the Protestant; and as it is contraly to the special design of that paper to admit a lengtheard discussion upon the inquiries propounded by the Repertory; my replies shall be communicated through the Hobertor, as the appropriate medium for comessling against the chicanery, which is always adduced to sanction, the existing system of Man-stealing in the United States.

The Macon Repertory thus writes :--

existing system of Man-stealing in the United States
The Macon Repertory thus writes:—

1. 'Who are the Negro-Stealers, those who
kidnapped or purchased the Africans with New
England Rum, and brought them to our doors, of
those who bought them as slaves, and treated then
as members of the human family?

2. 'Have not our Boston folks received a fair
price for all the victims of their avarice??

3. 'Do we not treat them with at least as more

3. 'Do we not treat them with at least as much

 Do we not treat them with at peast as must humanity as they do their servants?
 Where in all the book of God are the taught the unqualified 'emancipation and freedom of which he and his estimable friend, the Liberato speak?

speak?'
5. What means the Apostle, in all his holy instructions of obedience to that class of the human
family? Does he address freemen and not
staves in his injunctions of personal obedience?'
6. 'We have seen the Ambassador of the cross,
at the door of the Negro but, enforcing the truths of
the Gospel.'—That is an utter impossibility!—No
man dares to preach the Gospel upon slavery in
Georgia.

man dares to preach the Gospel upon slavery in Georgia.

7. We have heard the most heart-cheering and salutary admonitions offered from Paul's.sixth letter to Timothy; admonitions alike salutary to the present and eternal interests of the slave and his owner. In a subsequent volley of glaring misrepresentation, the Macon Repertory earnestly requests, that I would prove

1. That the Slave Drivers have stolen their slaves.

slaves.'

2. 'That our Fathers, who were guilty of the same crime, who died in the triumphs of faith, were poor deluded fanatics—whose resignation and ecstasies were but the abullitions of Satanic influence, and that none but Northern men can go to Heaven.'

3. 'That slavery was never known in the days o

3. 'That slavery was never known in the days of Moses, the Prophets, or Apostles.'
4. 'We will thank him to give us the literal interpretation of the original word, Despotes, translated Master in those passages; and the reason why Didascalos should have been substituted in those passages which speak of Masters, as lords or rulers.'
5. 'We wish him to shew the distinction in words which bear the same meaning; to prove, that the injunctions of obedience have no reference to the condition of dependence; that they were addressed to freemen who should 'cail no man Master'; and that there is nothing in all their sacred import, which should prevent our slaves from imbruing their hands in the blood of our wives and children.'

children.'

6. The evils of slavery 'grow out of the fallen condition of man, and can only be counteracted by the special order of Providence'! This is the worst of all fatalism, and by this principle, all terrestrial wickedness can be justified.

7. 'The happiness of his slave is an object of his, the Slave Driver's "best affections": and we ask the statement of the providence of the statement of the statement

the Slave Driver's "best affections"; and we ask for the evidences of our inhumanity. We challenge the proof of our cruelty or infidelity.

The above extracts combine all the general topics which are included in the vituperative philippies of the Repertory against the Protestant. These are beneath our notice. With regard to the modest comparison of himself to Michael the Archangel; and his declaration, that the Protestant is like Satan in malicious warfare; it is only necessary to observe that which. and his declaration, that the Protestant is like Satan in malicious warfare; it is only necessary to observe, that while I compassionate the extraordinary mental blindness which can bloat a man with so much self-inflation—the sneering, ironical or direct calumny of a Negro-thief is deemed by me, the highest eulogy which an American citizen and Christian can possibly desire. In the discussions now proposed in reply to the Maslon Repetitory, I shall dismiss all personalities, and elucidate the topics that propounded—premising that when the word of the Lord, some few years hence, shall 'have free course and be glorified' in the present abodes of the kidnappers and the tortured victims of by slaveholding printers, and is well received by slaveholding printers, and is word of the Lord, some few years hence, shall word of the Lord, some few years hence, shall have fee course and be glorified' in the present a have fee course and be glorified' in the present a have fee course and be glorified' in the present a have fee course and be glorified' in the present a have fee course and be glorified' in the present a have fee course and be glorified' in the present a have feel or or own country assigned to them for a per-limited to in the present a have feel or or own country assigned to them for a per-limited to in the present a have feel or or own country assigned to them for a per-limited to increase have feel or or own country assigned to them in a per-limited to the present a have feel or or own country assigned to them in a per-limited to increase have feel or or own country assigned to them in a per-limited to the present a have feel or or own country assigned to them in a per-limited to the present a have feel or or own country assigned to them in a per-limited to the present a have feel or a sould ertainly be much less expensive; and in every respect more feasible. Here, too, they could be watched over and protected, by the Federal Government; adequate portions of land could be assignated to religious objects, not only should have importantly afforded them; importantly afforded them; importantly afforded them, under suitable superintendence, to apply their industry and skill to the importantly afforded them, under suitable superintendence, to apply their industry and skill to the importantly afforded them, under suitable superintendence, to apply their industry and skill to the importantly afforded them, under suitable superintendence, to apply their industry and skill to the important proper and the tortared vi

nor irrelevant. The Macon Repertory' pretends to be very anxious to know how the learned Northern Philanthropits, meaning, with his contemptible seeer, the Christian Soldier, and that fee of God and man, the Liberator, and the Protestant, whose sentiments are enough, says the Macon Repertory, for once becoming poetical, 'to make an angel weep'—whether the Protestant acts perfectly in character with the Apostles in the following passages—'Let as many servants,' &c. 1 Timothy 6: 1. 'Exhort servants to be obedient,' &c. Titus 2: 9, 10. 'Servants, be subject to your masters,' &c. i Peter 2: 18.

The Macon Repertory, in this manner, wofully perverts and garbles the sacred word.

It is proper to accompany the above citations with a few others, thereby to make the Scripture its own interpreter. 'Masters, give unto your servants that which is just and equal.' Colossians 4: 1. 'Masters, do the same things unto them, forbearing threatening,' &c. Ephesians 6: 5—9. 'If thou mayes be made free, use it rather.' 1 Corinthians 7: 21. 'Love worketh no ill to his neighbor.' Romans 13: 10.

The Macon Repartory also devotes a deceifful

21. Love worken no in to its negative and ceitful paragraph to an attempted contrast between Georgian slaves in the 'Negro-quarters,' and 'free Negroes of the North;' and the colonies of emancipated of the North;' and the colonies of emancipated the North;' and of the North; and the colonies of emancipated-slaves in Ohio, Canada and Eiberia; and even agriculturists who are employed to cultivate the farms of the Northern States; and boldly insinuates, that a Southern slave receives a greater share of life's comforts than a Northern servant. From this Manchausen-like statement, at which even an irreligious slaveholder must feel embarrassed to determine whether the Repertary was not trying to ascertain how far it might gravely gull the public with its ionical fables; we can easily judge of the dependence which may be placed upon the Macon Repertary's facts. Whether his defence of kidnapping, in the form of queries, contains more equity and argument, than his implied family statistics combine the form of queries, contains more equity and ment, than his implied family statistics co-truth, will be ascertained in some future essays truth, will be ascertained in some future essays.

THE PROTESTANT.

THOUGHTS ON SLAVERY-BY A FRIEND TO THE SOUTH. No. III.

The majority of the white population over the colored, in the State of Virginia, in the year 1799, was 25,098. The majority of the colored over the tolair population in the same State in 1830, was 31,078. The increase of the white in 40 years had been 61,333; while the colored population of that State had increased during the same period, 167,588. At this rate of increase and gain, the black and colored population of 'the Ancient Dominion' will in half a century double that of the whites. There can be no doubt that the natural increase of this portion of the inhabitants of our southern States is, in the aggregate, equally rapid.

There is another circumstance connected with this subject, which I deem worthy of deep consid-

There is another circumstance connected with this subject, which I deem worthy of deep consideration. It is the rapid multiplication of the mixed-blooded or mulatto class of slaves; and their gradual approximation to the complexion of their masters. These facts are perceived, and their bearing understood, by those whose interest I would promote.

To aver the evils foreseen to be incident to this state of affairs in the slaveholding States, but three projects have ever, to my knowledge, bean seriously proposed. 1. By the removal of the slaves to Africa, or elsewhere across the ocean. 2. By their removal to some ansettled portion of territory within our own limits or on our borders, where they can be conveyed by land. 3. By their immediate or gradual emancipation at home, with permission to temain or remove, at their own option. Let us look gradual emancipation at home, with permission to remain or remove, at their own option. Let us look at each of these projects.

at each of these projects.

1. The transportation over sea, of two millions and a half of men, women find children, is altogether too impracticable and visionary to be contemplated for a moment. Even the annual increase of this population,—which is probably as much 375,000,—could not be removed to Africa short of an expense of a million and a half to two millions of dollars.

2. The removal of this numb er of per tract of our own country assigned to them for a per-manent residence, and accessible by travel, on land,

expressly to preach deliverance to the captive, and to set at libers them who are bruised.'

Another preliminary remark is neither superfluous nor irrelevant. The Macon Repertory pretends to be vary anxious to know how the learned Northern Philanthropists, meaning, with his contemptible seers, the Christian Soldier, and that fee of God and man, the Liberator, and the Protestant, whose sentiments

direct the energies of Federal Authority; and man
thers would suggest objections of a different nature.
Eatnestly as I would commend this plan to the profound contemplation of southern wisdom and northern philanthropy.—I must leave it for the present,
and again consider the project of a gradual or an immediate emancipation of the slaves; under the authority of the respective States in which they are
now located, with permission-to remain in the land
of their nativity and servitude.

And hers I would ask the southern slaveholder,
what evil he has ever seen or can any where point
out, as inving resulted from the abolition of slavery?
In what country on the globe, where slaves have
been emincipated by the consent of their owners,
have they become more dangerous or less useful, as
a class, than they were in a state of bondage? In
our northern and middle States, elsvery had early
obtained; but was directly or gradually abolished.
What have the Lost by it? Has not our lands
become infinitely more valuable? Have not our lands
become infinitely more valuable? Have not our lands
become infinitely more valuable? Have not wealth
and improvement and connfort and beauty blessed
the cities and towns and villages, whose patriotic inhabitants have dared to obey the Almighty, and to
set their enslayed free?

What do our southern brethren fear? Do they
need to be taught the first principles of political conomy? or are they incompetent to perceive the lessons of human experience, that we must remind them
how infinitely more productive would be the labor
of two million of freemen to that of the same numlier of misemble slaves?

Are the illustrious statesmen and profound politicians of the south unable to devise a system of abolition, which shall be so guarded and timed as to
introduce, on the one hand, new motives of action,
new tshirs, wagas and admention, mong the rising
generations of their chirylrous sons and fellowcitizens?

Is it possible that pecuniary calculations occasion delay? Can the the the s

Is it possible that pecuniary calculations occasion delay? Can it be that southern politicians wa

Is it possible that pecuniary calculations occasion delay? Can it be that southern politicians wait for appropriations by the Federal Government to do that for them, which their fellow-citzens of the middle and eastern States have long since done for themselves, at their own expense? Their own peculiar views of the extent of Federal Authority would seem to negative all such suggestions.

But were it otherwise; did the Constitution confer the power on Congress to thus appropriate any portion of the public treasure; surely the high minded southron would, not deign to ask it: nor would the intelligent politician expect it. After insisting, in the formation of our national Constitution, on an extension till 1808 of the privilege of importing slaves; and making this a sine qua non of their adoption of this Constitution; after adding to the old slaveholding states and territory, the immense Louisiana; and insisting on the extension of slavery to the States formed within this unlimited region; after increasing their relative power in the Federal Government, by the formation of the new States of Kentucky, Tennessee, Alabama and Mississippi, within the original limits of the Union; and of Louisiana, Missouri, Arkanasa and the Floridas, in the subsequently acquired domain of this confederated Republic;—thus multiplying their votes in the Senate; their number of representatives in Congress; the relative proportion of their influence in the Republic ;—thas multiplying their votes in the Senate; their number of representatives in Congress; the relative proportion of their influence in the election of the President and Vice-President;—and thus, too, subjecting us of the non-alaveholding States to the increased danger and augmented expense of assisting to suppress insurrection among these rapidly multiplying and wide-spread enslaved fellow men;—it cannot be that capidity, or calculations on pecuniary contribution from the citizens of these States, are waited for as an inducement to begin this glorious achievement!

But—if it be—if a price is to be demanded, and the public purse is to be challenged—cander compels me to say to my southern brethren—it still never be surrendered. We have borne enough!

The spirit of the original compact has by us been

pels me to say to my southern brethren—it still never be surrenlered. We have borne enough! The spirit of the original compact has by us been faithfully preserved. The boundary it had fixed to the existence and extent of slavery, has by you been long ago passed. Henceforward—if you will continue to perpetuate the dangerous disease, the diagusting reproach, the accumulating slu—we weak our hands. We will aid you all in our power to the obtainment of a better state of your condition: but we will never purchase your slaves, nor march across your borders to assist in their extermination.

For the Liberator

WHAT CAN THE FREE COLORED PEOPLE

WHAT CAN THE FREE COLORED PEOPLE
DO FOR THEMSELVES? No. IV.
They can do much, as has already been shown;
more a great deal than it is possible for others to do
for them. And if any of their white brethren are,
as they ought to be, desirous of doing something for
them, the best thing they can do is to rouse them to
make their own exertions, to assist them to the

means of improvement, and set them upon using these means. Most true it is that-we 'cannot help those who will not help themselves.' But what I intend now to consider is how the colored people may best do something to assist each other, and it must be by one rousing up another to do for, and improve himself, and putting him in the way of doing so. Thus each one may both give and receive good. But especially the better informed among them must thus assist the more ignorant. As David Walker said, 'let them go to work and enlighten their brethren.'

When in a proceding number it was said that they are all aroused and aware of their need of improvement, it was spoken without due consideration; for alas! there are many of them, as there are also among the whites, too ignorant, low and degraded, to be at all aware of their deplorable situation. To get these to join in the great work of reform and improvement is then a very important, and perhaps the most difficult part of the duty of the better sort. Not one, even the lowest, must be overlooked, if they wish to raise their whole people to be something better and higher than they now are. Females as well as men must take a part in this work. They must go round, as white gentlemen and ladies do, to the families of the poorest and lowest, endeater and higher than they now are. Females as well as men must take a part in this work. They must go round, as white gentlemen and ladies do, to the families of the poorest and lowest, endeavoring to promote amoug them temperance, industry, economy, cleanliness, neatness, strict honesty, and all that belongs to good morality; inducing them to send their children to school, to seek knowledge for themselves, and to attend church constantly with their children. And all this must be done with wisdom and discretion, not assuming any airs of superiority, but with gentleness and Rindness persuading their brethren to their own good; letting them see and feel that it is for their own sakes that they wish them to be better and happier men, and not merely lest they should be a disgrace to others of the same color. Their own example must, of course, enforce whatever they recommend to others.

For the very lowest class of people, whose case we are now considering, who have for themselves scarcely any wish of a higher kind but that they may have enough of something good to eat and drink, one of the first things to be done is to give them a desire for a more comfortable and decent avive of fiving. One who is living in rags and

drink, one of the first things to be done is to give them a desire for a more comfortable and decent style of living. One who is living in rags and filth, in a dirty den of a room, has no heart to set about any sort of improvement of mind, charac-ter, or condition. Let the children at least be rescued from such scones as this, wholly if possi-ble, but extrapled during the hours when schools rescued from such scenes as this, wholly if possible, but certainly during the hours when schools are open to receive them. Neatness and cleanliness both about one's person and dwelling are important, 1st. Because they contribute to health, comfort, and satisfaction. 2dly. Because they have a good influence upon the character.

'Even from the body's parity, the mind Receives a secret sympathetic aid.'

Receives a secret sympathetic aid.' 3dly. Because they make any one appear more agreeable and respectable to others.

A ragged and dirty looking colored person, even a child, casts disgrace on all the color', at least those who see if are apt to consider it as disgracing the whole. I have been much gratified with the neat appearance and decent manners of several colored children whom I have met in the street, and hope the time is not far distant when such will be the appearance of them all. The general improvement in respectability of appearance, during the past year, of that portion of this e, during the past year, of that portion of this ple who live in Boston, has been sufficient to remarked by persons who do not feel any par-ular interest in them, as well as by those who

do.

In regard to schools, let those who feel the importance of them for their own children extend their benevolent cares also to the children of others, and use their influence with the parents to send them regularly both to week school and sabbath school.

sabbath school.

Temperance is an object, which those who are seeking to raise their brethren, will naturally bear in mind as of the very first importance. Intemperance, that frightful source of degradation and incalculable miseries among men of all colors, should be banished from among them. Were every free colored man throughout the country the member of a Temperance Society, it would be a vast advance towards their respectability as a body. Why can they not attempt this noble project?

project?

It may be proper to mention here the faults into which it is said the colored people are particularly apt to fall, because they are those against which each one should be most watchful both for himself and those whom he wishes to benefit. It nurser and those whom in wishes to benefit. It is not very likely there would have been such an opinion about them unless there were some truth in it; but even if it were not true, their being accused of these faults would be a sufficient reason why they should be particularly careful to keep clear of them.

why they should be particularly careful to keep clear of them.

They are said to be indolent and indisposed to exertion; then let them aim to make themselves distinguished for industry and activity. Let the wiser among them discourage idleness among the others, set them an example of industry, and endeavor to make them see that it is the grand means of bettering our worldly condition, or when applied to that purpose of improving our minds.

2dly. They are said to be wanting in forethought; that what they have they spend, careless eff fature need. Then let them seek to make prudence and economy characteristics of their people, persuading their ignorant brethren to practise their virtues, and shewing them that even industry cannot keep them from being poor, if they do not save a part of their earnings. If every one of them can be persuaded to lay up something in the Savings' bank, then when sickness comes, or they are out of employment, they will not have to disgrace themselves or their brethren by begging.

3dly. These people are said to be peculiarly

ag.

3dly. These people are said to be peculiarly ad of dress and show. Then let them aim at

perfect neatness and simplicity in their clothing, furniture, dwellings, and style of living. Vainly does any one of them expect by any display of ornament and show to gain respect. In truth it excites only ridicule, for it makes people think that he or she is trying to appear like a gentleman or a lady, and shows an absurd mistake as to the right way of doing so. It is even more especially true of the colored people than of others, that any respect which they gain must come from something real in themselves, and not from any outward appearance, while the prejudice against their color continues. Ornaments of the mind are the only ones which is is impossible to ridicule or despise.

or despise.

'Then let them set their hearts to find Inward adornings of the mind;
'Knewledge and virtue, truth and grace, These are the robes of richest dress.'

A love of dress and show is also to be because it often leads to expenses which can be

4thly. They are said to be too fond of plea 4thly. They are said to be too fond of pleasure, of gossipings and merry-makings. Then let them watch over themselves and each other that they are not led by this taste into the temptations which are apt to arise from it; and that they do not waste in its gratification the precious time which ought to be better employed. A strong love of pleasure may lead to intemperance and idleness, and many other vices. Let them acquire a taste for the higher kinds of pleasure which do not injure but exalt the mind, such as reading and the acquisition of knowledge. If they love to meet together, in which there is in itself no harm, let them seek to make all their meetings occasions of improvement. Dr. Watts recommends that to make conversation more valuable

occasions of improvement. Dr. Watts recom-mends that to make conversation more valuable and useful, whether it be in a designed or acci-dental visit, some one of the company should take a book and read a little to the rest, 'till some word or sentence gives an occasion for any of the company to offer a thought or two relating to that subject.' Let all who incline add their opinion, and promote the conversation. When the dis-course sinks again, or diverts to trifles, let him that reads pursue the page.' 'By such practice that reads uprase the page. 'By such practice as this, young ladies may very honorably and agreeably improve their hours; while one applies herself to reading, the others employ themselves with the needle; but let all of them make their

with the needle; but let all of them make their occasional remarks and enquiries.'

I have thus mentioned what are said to be the peculiar defects of the African character, by which no one will understand that all have these defects, but only that they are those which most frequently occur among them. Nor will any one suppose that these defects have been mentioned suppose that these defects have been mentioned from any other motive but the desire of benefitting them. It is also said that they have their pecu-liar good qualities, as that they are mild, gentle, and affectionate, but it is not to my present pur-

liar good qualities, as that they are mild, gentle, and affectiounte, but it is not to my present purpose to enlarge on this point.

It may perhaps be wondered at that so little has been said of the importance of money, as a means of raising the condition of the colored people. Wealth is certainly desirable as a means of obtaining many comborts, of doing good to others, and as furnishing many advantages for improvement in knowledge. But I am fally convinced that knowledge and good conduct would do vastly more than all the wealth in the world to remove the prejudice against their color, and procure them respect. They would show that the bad qualities and inferior understanding, which some people have supposed to be necessarily connected with a dark skin, have nothing to do with it; but their having money would not show this. I have now finished what I had to say in regard to the means the free colored people must see to improve their condition, and place themselves on an equality, both in character and situation with their white countrymen. It cannot be done in a minute, nor without labor, exertions, and perseverance; but if they are not willing to make these exertions, they must give up forever all idea of being considered the equals of the rest of the human species. But heartily wishing and confidently expecting for them a better result, I remain their sincere friend, S. T. U.

SLAVERY RECORD.



JAMAICA.

The following items comprise the latest intelligence we have received from this island. The insurrection of the slaves appears to be partially suppressed, but the danger to be apprehended is still imminent. Already 2000 or 3000 have been killed, besides a large number of the whites. More blood has been shed in this single revolt, than would flow from the immediate emancipation of all the slaves in Europe and America. Some wise calculators object to the abolition of slavery because it would be productive of violence; but what do they gain by delay? We are sure that the continuance of the system will breed revenge and mischief: can its over-throw do more? Thousands of whites and blacks already slaughtered on one island!! and yet the monster Oppression is not glutted, nor are his apologists satisfied with the results of his bloody reign!!

General Robertson, in his despatch, dated 28th January, states, that the cave into which the rebels had been driven, had other outlets, from one of which they seesped. The sentinel placed by them within the cave defended himself bravely, but was shot with three others. Capt. M'Neil, of the Westmoreland regiment, with his company, and twenty

that in their flight, the rebels had only saved seven stand of arms.

**Eng's House, 2 o'cleck, Jan. 31.*

Very satisfactory advices have been received from Montego Bay, dated yesterday. The Major General commanding, had made a movement of thirty hours through Eldersley, Cowpark, Chesteffield, Lapland, O'Connor's Mountains, Searlett's ditto, and Greenwich. The troops took provisions and bivouacked in pursuit. They secured that immense woods completely, and the rebots fled always, never firing a shot. Yesterday, between 160 and 200 came in at Catadapa, and stated that they would all come in if they were not afraid of the consequences. Some, lowever, of the original rebels, belonging to Hazelymph and Belvidere, were still obstinate. It is thought that a qualified pardon being proclaimed, would be attended with the happiest effects. Dehany had been taken, and Wellington and Wilberforce. Dehany had given valuable information.

fects. Dehany had been taken, and Weilington and Wilberforce. Dehany had given valuable information.

A report from Lieut. Col. Farmharson states, that he had visited Greenwich and that great numbers of negroes from the neighboring estates had surrendered at that post. Rick, Belvidere, 131; Hazelymph, 91; Greenwich; 111; and the Lieut. Col. expected that great number would surrender the following day.

COLORED POPULATION, OF MARYLAND.

The Maryland Republican contains the substance of a bill, reported by a joint committee of the Legislature, relating to the colored population of that state it occupies about three and a half column, and enu-

lature, relating to the colored population of that state. It occupies about three and a half colums, and enumerates thirty five sections. We can give to dayonly a synopsis of the leading provisions of the bill: all which relate to the free people of color are manifestly unconstitutional, and ought to be tresisted by them in a legal manner. Maryland is treading hard upon the heels of Georgia.

In the first place the bill enacts that no free negro or mulatto shall emigrate to, or settle in the state of Maryland under heavy penalties, and ultimate liability to be sold as n slace.

2. That after the first of June next, no slave shall be brought into the State, either for sale or to reside, under penalty of forfeitere.

3. It appropriates \$100,000 for the removal of free blacks now in the State, to be borowed by the State Treasurer at 5 per cent redeemable in 15 years; and directs a tax of \$10,000 per annum to be levied upon the different Counties for the payment of the principal and interest. Said \$100,000 to be apportioned among the several counties according to the ratio of free black population in each, agreeably to the census of 1830. If any county refuses to he taxed (and it has the liberty of so doing, it shall receive no portion of the money raised; and the amount to be raised shall be proportionally diminished. Said \$100,000 to be applied to the receive no portion of the applied to the results of the first provided that general said and the amount to the raised shall be proportionally diminished. Said \$100,000 to be applied to the receive no portion of the supplied to the receive the proportionally diminished. Said \$100,000 to be applied to the results of the first provided that the seven first sections of this act.

Free colored persons under the age of 18, consenting to remove or not concenting, whose parents are living, and who are bound out, with or without their consent, and if bound out with the consent of the master or mistrees, to whom they are bound.

Free colored persons of the description mention

· COLORED PEOPLE OF VIRGINIA.

The following act was passed by the Legislat of Virginia in 1831 :

The following act was passed by the Legislature of Virgina in 1831:

An act to amend an act, concerning slaves, free negroes and mulattoes; provides, that all free negroes who shall be convicted of remaining in the Commonwealth contrary to law, and thereby liable to be sold, shall be publicly sold, at the front door of the court house of the county or corporation, on a court day, in pursuance of notice posted at the said sourt, or at the preceding court; gives the superior courts of law concurrent jurisdiction with the county courts, i.i all prosecutions against free negroes offending as aforesaid, requires commissioners of the revenue to present to the grand jurise all such free negroes as in their opinion may have remained more than twelve months in the State; probiniss all meetings of free negroes or mulattoes at any school house, church, inecting house or other place, for the nearly of the new of the county of the new of the nearly of t

Legislation in North Carolina.—For circulating seditious pamphlets, imprisonment, pillory and whipping—for a second offence, death; for teaching a black to read or write, or to sell him books or pamphlets, subjects a white to a fine of 200 dollars, a free negro to fine, imprisonment and whipping, and a slave to thirty-nine lashes. Slaves may be emancipated if the owner gives Monds in a thousand dollars for each that they shall behave well while in the State, and leave it in ninety days, never to return. If they neglect to leave, they are to be sold, and a legal title is assured to the purchaser.

ave a new Dress by the sent long enough by the sent PREKMEN !!! Hear them:

A Memorial addressed to the legislature of this state, protesting against the right of emancipated, or as they are smally called, free negroes, to vote for members of the General Assembly, and praying for the adoption of a resolution declaratory of the true meaning of the term FREEMEN, as used in the Constitution, has been prepared, agreeably to a resolution of the term o

Slavery in the Cape of Good Hope.—The Order in Council of the 23d of Feb. 1830, came into operation in this colony on the 26th of August, 1830, announcement was accompanied by various substiary regulations promulgated by the governor, SitLowry, Cole. One of these regulations, which professes to secure Sanday to the strengthions, which pro to abolish the day of rest altogether. The work cessity on that day, comprise 'ploughing and sewing the land, and completing other signalizations,' 'reaping and securing the cops,' 'praning vines,' 'gathering and housing grapes,' 'paning vines,' 'gathering and housing grapes,' 'paning love. vines, 'reaping and securing the crops,' prunin vines,' 'gathering and housing grapes,' makin (manafacturing) wine'! 'going on journeys, carry ing letters, &c!!!'

LADIES DEPARTMENT.



young lady only 13 years old, residing in North Providence. In intelligence and philanthropy, she is in advance of a large number of her sex:

For the Liberator AN ADDRESS TO THE DAUGHTERS OF NEW-ENGLAND.

NEW-ENGLAND.

Awake? in behalf of the injured children of Africa. And think not because ye are women, that ye can take no part in the glorious cause of emancipation. You have influence—exert it. Arm your fathers and brothers with the patriotic feelings of liberty and equal rights. Although the inhabitants of New-England are an exception in the vast multitude denominated slaveholders, shut not your hearts against the cries of the oppressed, which go up from the sister states. Woman's voice, though weak, may be heard; for it is hers, in a peculiar manner, to plead the cause of suffering innocence. And let not posterity have cause to say that you remained inactive, while two millions of your fellaw mortals were oppressed with the yoke of bondage. Your land is the boasted land of liberty! But how much like vain mockery must this name appear to other nations: and what a discord does it make with those tones of the oppressed, which rise in condemnation from the centre of the nation! Had that Congress which declared the independence and freedom of these United States, allowed it to have its influence over all, as it should have done, it would have presented a brighter era in the chronicles of liberty than has ever been presented to the world, or probably ever will be. Your land is the one that makes the greatest protensions to freedom, and yet holds slaves in as much degradation as any spot on earth. In any cases, it is not only the body is enslaved, but the mind is also held in chains; to be riven only by death when it shall leave its frail tenement of suffering, and soar to those regions where it is destined to rove in freedom. Let not the ignorance of the blacks plead as an excuss for continuing them in servitude; for is not their being so, entirely the fault of the whites? Was not Egypt the birth-place of the arts and sciences? and did she not long remain the proad mistress of knowledge, and long wield the sceptre of literature? And now that Egypt has fallen, and nought remains of her glory but what is recorded in

For the Liberator.

THE FAST.

Mr Editor—Whilst lately looking over a parcel of old Liberators, I accidentally saw an account of the fast of the colored population of Boston, which led me into a series of reflections that found vent in the following lines; and although I am well aware they will not bear the eye of the critic, yet should you think them worthy a corner of your paper, you are at liberty to insert them.

Oh! heard ye not the sighs and groans, that on the breeze were borne?

Oh! heard ye not the lengthened prayers of wretched men forlors?

They 've fasted, sighed and

Or that the sword of vengeance many woes; They have not prayed that pe this guilty clime, And leave a barren wilderne

time.

But, (like our Saviour,) they have prayed, t would ope the eyes Of slave and master; and the Sun of Right

arise, ealing wings; and kindred souls, as of the

very stones, ed, and made susceptible to cries and lear and moans.

A host of angels hovering, smell incense f And, joyous, wing their airy way o'er blo And, joyous, wing their airy way o'er bloody field of war;
They reach the altar, catch the prayers, and swilly back they fly,
Fleeter than the strong eagle up through the respira-

dent sky.

The golden gate they soon have passed; and new

they presente lie
In humble prayer before the throne of Him who
rules on high;
With mercy beaming in his face, and looks divinely
fair,
He bids them rise, and from the world their means

The angels then, with frequent eighs, mournful tale; And with such tears as angels weep, the

bewail; They join their prayers with the

the throne are risen—
Thus doth obtain the christian's trust in heaven.

The God of mercy hears the them backward speed;

them backward speed;
Giving to each some healing balm for hears the
vainly bleed;
Bidding them touch the

Bidding the

manity. Then fear not, ye afflicted or

hue, For guardian angels constantly are

you; .
The Lord is raising valiant men who 'il surely fight your cause,

Nor fear the threats and menaces of angry slavaes

shackles shall ere long be

on the grou And from your l

his brother,
And own this land his native home, nor bid his seek another.

JOSEPHINE

JUVENILE DEPARTMENT.



For the Liberator

THE SLAVE.

Whose heart does not bleed for the wrong ed on Africa's sons? What eye can ren

Whose heart does not bleed for the wrong infisted on Africa's sons? What eye can remain a moistened at the recital of their woes?

Not a great many years ago, a woman can from Richmond, Virginia, to this towa, accompined with a female slave. She was very ignorable the result of the remaining the

THE FAST.

Mra Editor—Whilst lately looking over a parcel of old Liberators, I accidentally saw an account of the first of the colored population of Boston, which led me into a series of reflections that found vent in the following lines; and although I am well aware they will not bear the eye of the critic, yet should you think them worthy a corner of your paper, you are at liberty to insert them.

Oh! heard ye not the sighs and groans, that on the breeze were borne?

Oh! heard ye not the lengthened prayers of wretched men forlorn?

They 've fasted, sighed and prayed to Heaven, for breithren who are sold.

And scourged and whipped in southern climes, for paltry, sordid gold.

They have not prayed that the oppressed may slay their cruel foes,

reader, endure ed from se dirion, and on disobe, have a Think you are play to the polare of the polare of who as ble.

Por

says My of any o

affection. I ask, how would you feel? Dear reader, you cannot imagine how much suffering is endured by the poor blacks. Husbands are separated from wives—children from parents—brothers from sisters. O, I do want you to feel for their condition, and when you pray, ask God to bless them. And can it be, that some of you fret and scold, and disobey your parents and your teachers, when you have so much to enjoy and make you happy? Think of the poor blacks. Do you sometimes think you are cruelly treated when requested to leave your play to do some favor for your parents? Think of the poor blacks. At all times when you think you have reason to be alway, or complain, or disobey your friends, I entrent you to remember the condition of a great many thousands of your fellow-beings who are in slavery—ignorant, unhappy and miserable. --

Boston, SATURDAY, MARCH 3, 1832:

COLONIZATION.

The last American Spectator contains the fol-lowing editorial article:

lowing editorial article:

'Mr.Sens. Jones and Garrison, Mr. Garrison represents the Editor of the American Spectator as meriting a 'caustic rebuke,' to 'induce him to fulfil his pledge;' and says that unless he do so 'the public will know how to estimate his courage and sincerity.' Mr. Garrison ought to have known before making a charge which to himself is so discreditable, that the Editor of the Spectator has given no pledge to the public, which he has not falfilled. He challenged, not Mr. Jones, but any person in the country to take the place of Mr. Jones, and discuss the merits of African Colonization. He now annexes to the conditions which he formerly published, that unless he is met by an abler antagonist than Mr. Jones, he will send his answers without paying the postage. We have before corrected a number of Mr. Garrison's mistakes; and very much to his credit he has manifested a readiness to retract and make amends for his errors. We trust in the present instance, he will not forfeit the reputation, which, in this respect, he has heretofore merited.

Mr. Jones, after a long silence, 'published a puerile article anwarrantably addressed to 'the Rev. Isaac Orr, 'taking it for granted, without any sufficient reason, that he was the 'Shade of Ashmun.' It was published, too in the N. Y. Sentimel, a paper which was not included in the conditions stipulated by the Shade of Ashmun informs ns, that he wrote a long article in reply, paid the postage, and sent it to the New York Sentinel, for publication: but it has nover appeared. Mr. Jones has published a gasconade in the Libera-dro, because he is unanswered; whereas it is probable that either he or his organ, or both, have proved thenselves wholly, unwortily of any farther attention. The Shade of Ashmun, though disembodied, says he has no fear of any body with such a mind as that of Mr. Jones: but he will pay no more postage.

Mr. Ord Shades of Sahmun, though disembodied, says he has no fear of any body with such a mind as that of Mr. Jones; but we cannot admire MESSES. JONES AND GARRISON, Mr. Gar

Mr. Orr displays considerable dexterity in eva-ding a controversy with Mr. Jones, but we can-not admire his logic. Although he did not chal-lenge Mr. J. he professed to be ambitions to break a lance with sourchody; his glove was thrown down at the feet of the nation; and now because Mr. J. is ready for a tilt, our gallant knight turns his back and cries, 'I did not challenge you, Mr. Jones!' Very well. If he choose to leave the field to his antagonist, he must sustain the reputa-tion of defeat. tion of defeat.

The modesty of Mr. Orr is even more than a

The modesty of Mr. Orr is even more than a match for his bravery. He talks of wishing to meet 'an abler antagonist than Mr. Jones,' and says Mr. J. has proved himself 'wholly unworthy of any farther attention.' Is Mr. Orr, or the public, to decide upon the merits of the controversy? Does he mean to act in the double capacity of bright and arthur.'

Does he mean to act in the double capacity of knight and arbiter?

Of Mr. Jones, we know nothing, except from his introductory letter addressed to Mr. Orr, which was republished in the Liberator from the New-York Daily Sentinel. In our opinion, it was pertinent and candid, meriting a respectful reply instead of a contemptuous sener.

Why the reply forwarded by the Shade of Ashmun to the Editors of the Daily Sentinel was not published, we are of course ignorant.

The Editor of the Spectator compliments us forour 'readiness to retract and make a meads for

Editor of the Spectator compliments us for diffuses to retract and make amends for May we hope that he will soon give us retainly to return the compliment, by obsimilar fairness in his own conduct? as twice holdly declared that Capt. Stuart

rhose eloquent and unanswerable Circular agains frican colonization is so familiar to our readers d to the Colonization Society,' an not hestile to it, as it is, but only as misrepresented by its enemies. There east foundation whereon to build these Capt. Stuart is not a friend to the it is; he has neither perverted no od its doctrines; and no enemy ha We republish a portion of his lette er, as indubitable evidence o f his views and the correctned when the correctned with the second control of the correctned with the second control of the correctned with the second control of the correctness of the on its views and the correctness of m. We endorse all that he says acciety, and challenge Mr. Orr to refute tements. Let the following extract the Spectator, and if it can be inpledge our word to surrender at become the advocate of the Soave mountains of evidence to throw

oks abroad over its own county, and it finds is brethren, whom God has been pleased with a darker skin. It finds one portion free! another enslaved! It finds a cruel, as dark and false as sin can make it, reigna most tyrannous sway against both. It prejudice respecting the free, declaring blash, "We are too wicked even to love lodd commande us to do—we are so resorwickedness as not even to desire to do so proud in our iniquity that we will avile whoever disturbs us in it—We want, vits of old, to be let alone, in our sin—alterably determined, and neither God hall move us from this resolution, that our dellow subjects never shall be happy in

their native land." The American Colonization Society, I say, finds this most base and cruel projudice, and lets it alone; nay more, it directly and powerfully supports it.;

The American Colonization Society finds 2,000,000 of its fellow subjects most iniquitously enslaved—and it finds a resolution, as proad and wicked as the vely spirit of the pit dim make it against obeying God and letting firms go free in their native land. It lets this perfectly infernal resolution alone, nay more, it powerfully supports it; for it in fact says, as a fond and feeble father might say to some overgrown baby before Whose obstinate wickedness in equalled, "Never mind, my dear, I don't want to prevent your beating and abusing your brothering and sisters—let that be—but here is a box of sugar plums—do pray give them one or two now and then," The American Colonization Society says practically to the slaveholders and the slave party in the United States, "We don't want to prevent your plundering 2,000,000 of our fellow subjects of their liberty and of the finite of their itoli; altitudgh we know that by every principle of law which does not atterly disgrace as by assimilating us to pirates, that they have as good and as true a right to the equal protection of the law as we have; and although we ourselves stand prepared to die, rather than submit even to a fragment of the intolerable load of oppression to which we are subjecting them—yet never mind—let that be—they have grown old in suffering and we in inquity—and we have nothing to do now but to speak peace, p-ace to one another in our sins. But if any of their masters, whether from benevolence, an awakened conscience, or political or personal tear, should emancipate any, let us send lihem to Liberia—that is, in fact, let us give a sugar plumb here and there to a few, while the many are living and dying unreferesed—and while we are thus countenancing the attractions iniquity beneath which they are perishing." In this aspect I find the American Colonization Society declaring itself

When Mr Brown retired from the editorial ic When Mr Brown retired from the editorial management of the Brandon Telegraph, we parted from him with regret, as he was truly the friend of the blacks. Another person has taken his place, whose heart may be right, but who has a cloudy vision on the subject of slavery. How can a Christian cherish such absurd opinions as are expressed in those passages below, which we put in italic? Do they not confirm the assertions of Capt. Stuart, in relation to the scandalous heresies put forth by colunizationists?

relation to the scandalous heresies pat forth by colonizationists?

Slavery in the United States.—We have received, and read, with much interest, a discourse on this subject, delivered by the Rev. Samuel J. May, in Brooklyn, Con. July 3, 1831. It portrays, in glowing and eloquent language, the injustice and cruelty of the slavery system, by which two millions of men, with the sanction of our government, are held in abject bondage; as well as the evils, physical and moral, which necessarily result from it; and urges the imperative daty, upon all good and patriotic citizens, by all mild and Christian means, to promote the entire and final emancipation of the slaves,—an event which 'ought to be as immediate as it can be.' We know not whether the Rev. gentleman's views of the Colonization Society are exactly correct. He thinks the removal of the blacks to Africa impracticable, and a violation of their rights of citizenship, if they choose to remain here; and prays for the speedy extinction of the society, 'if indeed it be founded upon the wish to get rid of our black population.' We regard the project of colonizing the Africans upon their own shores, as contemplating their own benefit, rather than that of our citizens. However unjust may be the prejudices which exist in the whites against the blacks, and which operate so injuriously to the latter—they are probably too deep to be obliterated; and true philanthropy would dictate the separation of two races of men, so different, whom nature therself has forbidden to mingle into one; but of whom, while they remain associated, one or the other must of necessity have the superiority. For the future welfare of both, we trust that the project of colonizing the Africans, as they shall gradually be emancipated, although a work of time, may not be altogether hopeless.—Brandon (Vt.) Telegraph.

CONTROVERSIAL.

Among the numerous supporters and apologists of slavery, we have not known one more entirely lost to truth and shame than the Editor of the Georgia to truth and shame than the Editor of the Georgia Christian Repertory, who bears the erratic cognomen of Capers. If there ever crept into the fold of God 'a wolf in sheep's clothing,' this clerical slavite seems to be that wolf. If there ever was an individual to whom the allegation of the apostle John could be justly applied, 'he is a liar, and the truth is not in him,' we cannot hesitate to say to this editor, 'Thou art the man.' To sustain these charges, we shall copy a few passages from the columns of the Repertory:

we shall copy a few passages from the columns of the Reperiory:

'Our slaves are treated as members of our families; they are our friends, and cannot be persuaded to act in any other capacity towards us.'

'The slaves of Georgia live under more comfortable circumstances than a majority of the laboring class of white men in the North.'

'The happiness of his slave is an object of the slaveholder's best affections.'

'With all the reproaches of our enemies, we have nothing with which to repreach ourselves. We ask them for this evidence of our inhumanity, by contrast? Will they direct us to the free negroes of the North, and say, lo! here are the blessings of liberty? Will they take us to the graves of the wretched victims of the Colony of Ohio, and point us to the remnant who have been driven to Canada by the friends of liberty, for their idleness and licentiqueness? Will they tell us of Liberia, and count the numbers who pine and die under the diseases of the climate?'

'Who, may we ask, receives in the main, the greater share of life's comforts—the Northern Servant or the Southern Slave?'

'We callenge the proof of our cruelty or infidelity by contrast. If there he indeed something in slavery peculiarly bapeful to the finer feelings of humanity, it is not to be discovered by comparison.'

of humanity, it is not to be discovered by comparison.

It is not our design, now, to attempt a confeatation of the above statements. The author of them knows, (unless he is insane,) and so does every ring love is a love of the above statements. The author of them knows, (unless he is insane,) and so does every ring love is a love of the result of savery know, that they are utterly destitute of trath. We leave him, for the present, in the hands of the Rev. George Bogme, editor of the Protestant, whose introductory essay may be seen on our first page. Mr. Bourne we consider one of the most extraordinary men of the age; for energy in gy of purpose, he resembles Luther—for faithfulfiers,

the apostle Puel—for courage, John Knox—and for zend, the indelatigable Whitefield. His warfare against the Man of Sin has been prosecuted with annazing vigor and singular ability, although he has had to struggle almost single handed and endure severe privations. We shall extend this panegyric next week. He has appropriately chosen our columns, in preference to his own, for the publication, of his strictures upon the Macon Repertory.

strictures upon the Macon Reperiory.

We are sorry and surprised to see Priend Leady, in his last number of the Genies of Universal Emmoripation, giving countenance to sundry schemes of certain editors for buying thetslares. What I pay the thief for restoring stolen goods! Why, this is to legalise robbery, and to abandon the claims of justice for the deceiful promises of expediency. Slaveholders assert that the slaves are us truly their property as their horses: by giving them indemnification, then, for taking away their slaves, we virtually give up the principle for which we contend, and justly expose ourselves to their rebuke for meddling with what does not concern us. The way to

cation, then, for taking away their slaves, we virtually give up the principle for which we contend, and justly expose ourselves to their rebake for medding with what does not concern us. The way to overthrow slavery is to bring truth to bear in a harning focus upon their consciences; and to show to the people that a slaveholder (in the pasual acceptation of the term) is a man-stealer, which will be principles of humanity, religion and justice. No one ought to be remunerated but the slave.

INDIAN RIGHTS. The Rev. Dr. Channing's meeting-house was crowded on Wednesday evening last by the friends of the Cherokees, to hear the appeals of Messrs Elias Boudinot and John Ridge, delegates from the Cherokee nation. Mr. Boudinot dwelt mainly upon the spirit and extent of the numerous treaties which had been ratified between his nation and the United States, and exposed the oppressive acts of Georgia in a manner calculated to kindle the sympathy and indignation of cyery lover of justice. Mr. Ridge followed in a speech which was received with irrepressible bursts of applause. It was distinguished for lottiness of mind, decision of purpose, brilliancy of illustration, copiousness of thought, keenness of wit, and strength of argument. His manner was a rare combination of dignity and ease. The meeting was also ably addressed by the Hon. Alexander H. Everett and Rev. Dr. Beecher; at the close of which a collection was taken up to assist the Cherokees in maintaining their cause before the Supreme Court, and a weighty committee appointed to proepre subscriptions in this community for the same object.

for the same object.

A Good Reginning.—The Virginia House of Delegates have passed the bill making appropriations for the removal of free negroes from that State to Liberia, by a vote of 79 to 41. It appropriates \$35,000 for the present year, and \$90,000 for 1833, besides \$10,000 for a temporary shelter at Liberia. This is the first time that any member of our confederacy, coming fairly within the list of slaveholding States, has commenced a series of efforts designed eventually to free itself from the curse of slavery. It is an act which reflects great honor upon Virginia, and cannot fail to exert a powerful influence upon other States. The eyes of the community will now be turned to Maryland. Is she prepared to emelate so noble an example 2—N. Y. Jour. of Com.

The above appropriation is sufficient to educate the entire colored population of Virginia. How the proscription and expanisation of the free people of color deserve to be called an effort to overthrow slavery is inexplicable to us, although seemingly clear as sanlight to the editors of the Journal of Commerce.

The Cholera. The last arrivals from England state that this awful scourge of the human race has actually visited Edinburgh—the metropolis of Scotland. It will unquestionably travel through Great Britain, carrying terror and devastation in its path. Its introduction into Ireland, from the degradation and wretchedness of the population, must obviously be attended with an extraordinary destruction of life. The contagious character of the disease being doubted by few who have marked its progress, it is highly probable that our own beloved country will soon be ravaged by the insatiate destroyer.

It appears that the whole number of cases which had occurred in England, up to the latest dates, was 1,746. Deaths, 579—or about one.third. In St. Petersburg, the whole number was 9,245. Deaths, 4,758—or more than one half. We may hope that, in case of its appearance here, the disease will assume a less destructive aspect. This hope is based upon the cheering fact, that the inhabitants are divested of that extrems poverty and suffering which seem to furnish aliment for the chelera.

The Rev. Dr. Willson's famous pamphlet enti-THE CHOLERA. The last arrivals from England

The Rev. Dr. Willson's famous pamphlet enti-The Rev. Dr. Willson's famous pamplilet entitled 'Prince Messiah's claims to Dominion over all Governments—and the disregard of his authority by the United States in the Federal Constitution,' which has created such a wonderful effervescence in the Legislature of New-York, is on our table. We have very hastily examined its pages, and cannot, therefore, speak conclusively of its merits. It is a bold attack upon the infidelity of the age, particularly the heretical scutiments of some 'great men.' We appland its faithfulness, and believe it will do the country some service.

The last Boston Christian Herald contains some spirited remarks upon the Dinner which was given at Faneuil Hall on the 22d inst. by the city nathorities. The expense of this sumptuous feast is to be borne by the whole people; whereas only a select number of 'good society fisks' were allowed-to eat it! 'It is not,' says the Herald, 'the amount of expense—the sum of \$1500—but the principle on which it is mised, and the nature of the appropriation, which form the most objectionable feature in this splendid-entertainment.' There ought to be a decided expression of public sentiment in relation to this procedure.

FREE BLACKS IN OHIO.

The Report of the Committee on the colored population of Ohio, (which we gave in our last,) aliading to the state of public sentiment, which excludes this elles of men, from an equal participation with the whites in the privileges of society, has the following significant paragraph:

"Whether this feeling be right or wrong, reasonable or unresisonable, it is not the province of this Cotumittee to inquire; that is a question for the abstract philosopher and metaphysician.

So then, it appears, that it is not the province of our Legislators to, inquire, whether the measures they recommend and adopt, are right or wrong, reasonable or unreasonable. This is a question for the abstract philosopher and metaphysician. Is not this this plain English of the doctrine tability in the paragraph? The feeling' which excludes the black population from bolding commerce with the whites upon equal terms, is made the very basis of the resolution proposed for adoption, and yet it is declared, that it is not the province of the Committee to inquire 'whether this feeling be right or wrong, reasonable or unreasonable." That is, it is not the province of the Committee to inquire whether this feeling be right or wrong, reasonable or or not reasons)—right or wrong, reasonable or or not reasons)—right or wrong. A novel doctrine this! A doctrine which absolves the Legislator from every tie of moral obligation—cuts him loose and sets him afloat upon the tossing see of human opinion, without conpass, without chart, without plot, without them, or even a beacon-light to guide his uncertain course! It is the same both-some doctrine which has regulated the policy of the General Government towards the defenceless Indians. The state of public sentiment in Georgia, as the Government towards the defenceless Indians. The state of public sentiment in Georgia, as the Government towards the defenceless Indians. The state of public sentiment in Georgia, as the Government towards the defenceless Indians. The state of public sentiment

been wrong,—what then?—Hudson (Ohio) Obs.

From the West-Chester Register.

Mr. Painter,—Enclosed I send you an extract of a letter to the Editor of the Liberator dated Athens, Ga., January I, 1832. The Liberator is published in Boston, by Win. Lloyd Garrison, and is wholly devoted to the amelioration of the condition of the injured African race. Its publication was commenced in 1830; on the commencement of its 2d vol. it was enlarged and otherwise much improved. Mr Garrison has raised the banner of unqualified enhancipation, and inscribed upon it his determination to persevere in opposing slavery, the curse of our beloved country, whilst he shall have energy to raise his voice or wield his pen. Although he may, in his zeal, sometimes overleap the bounds of moderation and discretion in his editorial strictures, his departures are mainly ascribable to his general detestation of the system of slavery, rather than his personal hostility to the slaveholder. It is said, that his is an Utopian project—a visionary scheme, from which no good will be likely to arise. So it was said of Clarkson, Wilberforce and others, when they took upon themselves the almost insupportable burden of abolishing the excerable slave trade, in which British vessels were so extensively engaged. They had beaped upon them every opprobious epithet which the blackguard's vocabulary could farmish; they had opposed to them a great majority of the British Parliament—they had the demon of avaries to combat, and the spirit of power to war against. Fearin, indeed, were the odds, but eventually they were conquerors. Mr Garrison has likewise a host of opposers, in fearful array, to contend with, but his eliotts must also be olitimately crowned with success. He has not only the interested slaveholder to war with, but (I mourn while I say it) a great munsher of the influential, respectable journals of this part of the human. Jamily, while your philamthropy prompts the tearto start in pity's eye for the sufferings of the oppressed Poles. The comparison mus and he created us all FREE AND EQUAL. For humanity's sake then, my fellow citizens, let me arruses, not your indignation towards the slaveholder, but your exertions to assist in wiping off this dark spot from our national escutcheon. We could, by UNITED EXERTION, place the poor degraded African firm and erect, free from the shackles of demanding servitude.

Slavery in the District of Columbia.—It astonishes us not a little to find that John Q. Adams was opposed to abolishing slavery from the District of Columbia; he considered the subject of such a nature that he hoped never to hear it discussed on the floor of Congress. And why not? Where else can it be with more propriety discussed? The Congress of the United States bears the same relation to the District of Columbia, that the several Legislatures do to the several independent States. It rests exclusively with Congress to determine whether African slavery shall continue to exist, or be forever expelled from the District, over which Congress alone has jurisdiction. The nation has an interest in the discussion of the question, and humanity calls loudy for it. We boast, and perhaps not without reason, of being the only free people on earth; and yet the supreme authority of the nation allows in the national domain, a portion of our fellow citizens to be held in the most abject and degrading slavery; within the hearing of the President and of Congress, the lash of the master resonnds from the back of the slave. Congress legislates for the District of Columbia, and slavery is the effect of its legislation. We cannot agree with Mr. Adams, in the opinion, that the abolishing of slavery from the District of Columbia ought not to be discussed in Congress.—Providence American.

Anti-Abolition.—Forty-six individuals of Hano-

in Congress.—Providence American.

Anti-Abalition.—Forty-six individuals of Hanover County, Virginia, have signed a memorial to the legislature of the State, against emancipation. Among other things, they say:

'We might have expected some law panishing with severity the authors of incendiary publications. These publications have proceeded from your own body.'

True! Nothing from the Boston Liberator itself could have exceeded some speeches of their members, and the comments of the newspapers. Suppose the forty-six memorialists should offer a reward for their heads, by way of adding to that 'the quiet of domestic life, and the safety of their friesides,' for which they affect so much regret! Alae! it is too late. Virginia legislators and Virginia presses alwe broken the yoke. While men are now free to speak, and, of course, black men will, ore long, be set free.—Genius of Temperance.

FAST DAY. Thursday the 5th day of April next, has been appointed by the Governor, with advice and consent of the Executive Council, to be observed as a day of fasting, hamiliation and prayer, in this Commonwealth.

way. unts from Cinci continued to rise

Surprising—Wonderful, as Domine Samy would say. A private letter received the other from Paris—announces the marriage of Miss F ces Wright to a Monaieur P, formerly of this cit and adds "Mrs. P. and the child are both we we presume the lady still gives lectures—but it cates 'a different species of philosophy. Loo it, however, in every point of view, it is beyon doubt one of the most astonishing natural or ple sophical events which has taken place during present century. Oh! Love—love—miserable, biting, ethereal passion! What strange effects givest rise to! Philosophy—the very genius of som—the goddess lergell has been subdued—me and bound in the silken chains.—N. Y. Enquis

We have on file a large number of original com-munications, addresses, &c. which have been accu-munications, addresses, &c. which have been accu-mulating for several months, but which we hope to insert without much longer delay. Notwithstanding the enlargement of our sheet, we are utterly unable to publish the twentieth portion of the mass of valu-able anti-slavery documents which crowd upon cur-table. Brevity is the soul of intelligence, as well as of wit; and we beg our correspondents to strive to-rival each other in writing the best sentiments in the fewest words.

Several communications are unavoidably on-sited this week; among them a reply to the inquiries of S. T. U. respecting Free Produce Societies, by V. W. X.

The editor of the Genius of Universal Emancipa-tion is requested to copy the Letter of Dr Nathaniel Field addressed to the Vigilance Society, Columbia, S. C. inserted on our first page.

The Where is the Albany North American and Journal of Liberty? We trust Mr. Stewarthas not been compelled to relinquish it for want of patronage. Several months have chapsed since we received a number.

A valuable gent from the easket of 'E. H.'

The adjourned monthly meeting of the New-England Anti-Slavery Society will be held at the Cowper Committee Room, No. 11, Cornbill, THIS EVENING, at 7 o'clock. Panetnal at-

The ship James Perkins, from Norfolk for Liberia, with 100 colored emigrants, was spoken by ship Robert, arr. at Havre. Two attempts had been made by the passengers to take the ship, but they were prevented!

On Saturday morning, at half past three o'clock, a fire broke out in New-York, which destroyed nearly all the buildings on Catherine-lane, inhabited by about 100 individuals, mostly colored.

Letters received at this office from Feb. 25 to
March 3, 1832.

Frederick A. Hinton, Philadelphia, Pa.; A.
E. Betts, do. do.: Rev. Simeon S. Jocelyn, New
Haven, Ct.; G. H. Wilcox, do. do.: Henry E.
Benson, Providence; R. f.; Daniel C. Colesworthy, Portland, Me.; J. Nichols, Danvers, Mass.;
Rev. Samuel J. May, Brooklyn, Ct.; William
B. Bowler, Port-au-Frince; Rev. George Beurne,
New-York City.

MARRIAGES

MARRIAGES.

At Saco, Mr. Mr Theophilus Hutcheson to Martha Wells; Mr Richard Hutcheson to Eliza Wells; Mr Thomas Hutcheson to Sarah Ann Wells; Mr Titus Hutcheson to Mary Wells; Mr Jonathan Hutcheson to Judith Wells; Mr Ebenezer Hutcheson to Virginia Wells; Mr. John Hutcheson to Peggy Wells.

Peggy Wells.

[The god of love seems to have made quite a family affair of it in Suco. His bow instead of discharging single darts, must have been constructed like Perkins' steam gun that fires fifty balls in a minute.]

Perkins' steam gan that fires filly balls in a minute.]

Our Agents are requested to use their exertions in collecting from subscribers who are in arraarage for the past or present year, as we have several large demands to meet shortly, and need the money. Not infrequently do we receive a letter from an Agent, enclosing a \$1 foreign bill, upon which the postage is 50 cents, in addition to a heavy discount upon the bill! We request every Agent not to transmit, by mail, less than \$50, and always to put the amount, if possible, into a single note on the United States Bank or either of the Boston Banks.

JOHN B. PERO, NO. 2 & 3, In rear of Dock Square, near City Tavern,

BOSTON,
HAS ON HAND AND FOR SALE,
150 boxes Cologne Water, some very

150 boxes Cologne Water, some very
extra;
300 doz. old English Windsor Soap;
275 German Hones, some very large size;
40 doz. small bottles Bear's Grease;
20 doz. Inall bottles Bear's Grease;
20 doz. manil bottles Cocon Nut Oil;
10 doz. of Gentlemen's Stocks, part of which is
of the most splendid colors;
5 doz. Hair Cutter's Shears;
6 doz. large size Curling Tongs,
Feb. 18.

Onton SALE AT THIS OFFICE, AND AT THE
BOOKSTORE OF CARTER AND HENDEE,

On SALE AT THIS OFFICE, AND AT THE BOOKSTORE OF CARTER AND HENDEE,

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
loquent, richly meriting an attentive perusal and
wide circulation. Price 124 cents.

[For the Liberator.]
THE GIFTED EYE.

no hath the GIFTED EYE? Yonder pale yout build claim it; and that flattering spirit, Hope, sispers to him at times, and wakes each chord at trembles in its joyfulness.

Ne'er struck upon the rude ear of a world Reckless of his existence; yet on him Is poured the gift of genius; and his heart, Like to a censer, with its light is filled. His are enkinded disuples, and glorious hopes, High energies, and thirst unquenchable, Intense, of immortality: that star Which gilds the darkness of our passing life With bright and vivid radiance.

Will soon be crowned with laurels, and his how Glow with undying brightness, and the world Proclaim his deeds with honor: she will say, fle hath the GIFTED EVE.

Go ask him ther
Why seeks he the applause of faithless hearts?
If he can see their treachery, why he casts
Away the gem of happiness, and clings
To cottward pageantry? and seeks to gain
The false, approving smile which veils so ill
The curing lip with scorn or envy writhed?
Why does he listen to the dreams of love?
Why wreath his heart around inconstancy?
Is this the GIFTED EXE to be deceived
By timel glare, and think its radiance pure?
Is it the gifted, who must then remark
Its splendor fade, and mourn in bitterness
For the fine gold grown dim?
Oh! well may such

Oh! well may such Shrink from the voice of praise; their mental eye Mistaketh shade and darkness for the light, d all their glory is, at times, o'ercash erring and by ignorance.

And all their glory is, at times, orecase By erring and by ignorance.

Gaze now

Upon another scene. See the accused.

And suffering disciple of the truth,
He, who combatting ignorance and guilt,
Plead in the far-famed city of the Jews;
And with a spirit unrestrained by fear,
Spoke with impassioned eloquence, nor strank
From the arowal of the truth, though Death
Fiercely glared on him from each wrathful eye;
Who, while the incensed throng exclaimed around
For his destruction, calmy looked above,
And saw the heavens opening, and beheld
His Lord and Saviour; who displayed the wreath
Of pure, unfading glory, which should deck
The martyr's forchead, when his race was done.
His was the GIFTED EXE! And they who strive
With darkness and with error, pointing out
The way of Truth, and urging feebler souls
To tread the path of duty; they who, meet
The frowns of men, and see around their course
Darkness and sorrrows gathering, yet still cheered
And strengthened by the promise that is given
To Him who overcometh; can look up,
Even as the martyr, and through misty gloom
Behold eternal glories; these can claim
The unsealed vision, and the radiant smile
Of the Most High will bless them, and His word
Support his servants. He will guide their course
Over Life's tossing sea; and when't is o'er,
His hand will place the crown upon their browa
Of glory, pure, imperishable, bright!

NEW BURYPORT.

L. 1

[For the Liberator.]

TO E. B. B.—— Rs.

Elizabeth, did I possess

The talents fine, it would require

'To write a piece of poetry'—
Immediately, at thy desire,
I'd wield the pen: in pleasing strains
Slisould flow the numbers of my song:
I'd speak of pleasures we have known,
Of which remembrance, clear and strot
Lives in our hearts: and I would tell

How passed our morn of life away.
But most would I delight to'dwell
On scenes which shed a brighter ray
Of purest joy upon our souls;
A quickening power within the mind,
To raise our hearts from things of earth,
And leave those follies, vain and blind,
That ever lead the heart astray,
From its unerring guide and friend,
To revel in false pleasure's beam,
Whose joys at last in anguish end.
Then at thy call, my gentle girl,
Obedient would the muse arise;
With notes harmonious greet thy ear—
But ah! in vain, in vain she tries!
The flight 's too high—she cannot soar
In regions where the tuneful Nine
Delight to range, and cull fair flowers
Wherewith a blooming wreath to twine
To grace some favored votary's brow,
Who erst has gained the meed of praise In regions where the tuneful Nine
Delight to range, and cull fair flowers
Wherewith a blooming wreath to twine,
To grace some favored votary's brow,
Who erst has gained the meed of praise:
She will not stoop to court applause
By tend'ring adulative lays.
Then, since she will not crouch to earth,
And cannot roam Elysian plains,
I'll seek for her a humbler path,
And offer thee her infant strains.
I have not aught that's fine or rare
To proffer, my endeared friend;
But oh! accept my fervens prayer,
That choicest blessings may attend
Upon thee here:—and when thou leav'st
Earth and its fleeting scenes for aye;
To join the perfect and the just,
May thy freed spirit wing its way.
PRILADELEHIA, 1832.
ELIZA.

TO THE UNIVERSITY OF CAMBRIDGE, IN NEW-ENGLAND.

BY PHILLIS WHEATLET.

While an intrinsic ardor prompts to write,
The muses premise to assist my pen;
"I was not long since I left my native shore,
The land of errors and Egyptian gloom:
Father of mercy, 't was thy gracious land
Brought me in safety from those dark abodes Brought me in safety from those dark abodes. Students, to you 't is given to scan the heights Above, to traverse the ethereal space, And mark the systems of reviolving worlds. Still more, ye sons of science, ye receive The blissful news by messengers from heaven, How Jesus' blood for your redemption flows. See him with hands outstretched upon the cross; Immense compassion in his bosom glows; He hears revilers, nor resents their scorn: What maichless mercy in the son of God! When the whole human race by sin had failen, He deigned to die that they might rise again, Line without death, and glory without end.
Linprove your privileges while they stay,
Ye pupils, and each hour redeem, that bears
Or good or had report of you to heaven.
Let sin, that handful end to the soul,
By you be abunned, not
Suppress the deadly sement in its egg.
Ye blooming plants of hour race divine,
An Ethiop tells you, 'it your greatest foe;
Its transient sweetness turns to endless pain,
And in immense perdition sinks the soul.

MISCELLANEOUS.

THE CELEBRATION AT PHILADELPHIA

THE CELEBRATION AT PHILADELPHIA. Business was generally suspended during the celebration of Washington's Birth Day; the weather was clear and fine, and the streets in excellent order. The civic procession is estimated at about 9,000, and the military at 2,000.

The march was led by a company of pioneers, in white shirts and dragoon helmets. Then came the Chief Marshal and his aids. Next the Mayor'd horse-back, with the City Police, the Committee of Arrangemeets, followed by carriages conveying Bishop White and the Clergy, Mr. Rawle, named to read the Farewell Address, the Chief Justice and the Judges, Members of the several Diplomatic Corps, invited Strangers, the City Councils, Commissioners of the Northern Liberties and the other Districts, Officers of the Army and Navy, and of the Customs, &c. Then came the trades; the victuallers, about 250 well mounted and well dressed, with appropriate banners, and followed by two oxen.

The Saddlers and Harness makers—counting

and followed by two yeen.

The Saddlers and Harness makers—counting 140—wore green aprons. The Hatters—450 in number—were proceeded by a standard, and by six dun horses drawing a splendid car, in which were twelve men at work. The members of this company wore white aprons. The leaders rode in a barouche; and the car, which carried one or two Indians in fantstic costume, was driven and attended by six Tarks: The Master Ferrymen were accompanied, by a boat with six oars and a banner. The Tobacconists came next—250 strong—with a car drawn by four horses, and carrying a number of men at work in the several branches of the trade. The Bakers—counting 150—were headed by a veteran. They displayed a banner, and the oven sent forth excellent hot rolls. The Glass-Workers displayed specimens of their workmanship. Their strength was about 140. The Cabinet Makers, with a car and four horses, were followed by the Carvers and Gilders, and by the Gold-beaters; mustering together a hundred or more. The Builders and House Carpenters, about 340, had a splendid payilion, drawn by six greys. The Brickmakers, 254, had two cars, in one of which the operation of mouldering bricks was carried while the other bore a burning kiln. The Brickmakers—about 170—carrying trowles, were preceded by three barouches. The Stone Cutters numbered 170. Their car, drawn by seven white horses, conveyed a fine piece of marble, which several workmen were apparently forming into a sarcophagus. Fifty Plasterers came next, and about ninety Painters and Glaziers. Two hundred Smiths were accompanied by a banner displaying a picture of Pat. Lyon. Their car supported a forge and bellows, anvils, &c. The Tin Plate Workers counted 200; and they had a cardrawn by six horses. The Tailors were 350; and the Union Cordwainers shout 370, wearing neat white aprons. The Comb-makers had 13 men employed, in a stage drawn by four greys; their force altogether being 102. The Cotton-spinners—about 120—displayed models of the principal instruments of their several trades in the

well as several of the banks, botels, &c.

INFLUENCE OF FEMALES.

The influence of the female character cannot be estimated. It is decisive of the character of the other sex. If her character be pure and elevated, and without reproach; such will be the character of the other sex. There is no man so much a monster that he would dare to be vicious in the presence of a modest and virtuous woman. Her character is a shield against even the solicitation to vice.

Every thing, domestic or social, depends on the female character. As daughters and sisters, they decide the character of the family. As wives, they emphatically decide the character of the other sex. The total value of exports during the same year, the total value of exports during the same year, and the prosence of a modest and virtuous woman. Her character is a shield against even the solicitation to vice.

Every thing, domestic or social, depends on the female character. As daughters and sisters, they decide the character of the family. As wives, they emphatically decide the character of the important ask his wife whether he may be respected. He certainly must inquire at her altar whether he may be prosperous or happy. As mothers, they decide the character of their children. Eternity only can disclose the consequences. Nature has constituted to this important trust.

In this age, characterized by so many benevorated the same and the form the states when I want him to trot it's Gee-ho-graphy.

daughters in the domestic and social relations and duties. Such an association, though more humble in its pretensions, would not be less useful in its fruits than the most imposing unions.

Half the wretchedness and misery in families, arising from temper, or want of economy in the wife, has not been told. Not even the bestial habit of dunkenness in the husband, produces more disastrous consequences. To this cause, also, may be attributed many of the vices of the husband. He will not love home, if his fireside is rendered uncomfortable or unpleasant. And when the love of home is gone, the man is lost. There is no redemption. Better that he had not been!

BEASTS OF PREY.

BEASTS OF PREY.

A bill has passed the Maine House of Representatives, 92 to 9, offering a bounty of 98 each for the destruction of wolves, 94 each for bears, and \$1 each for wild cats. It was stated in the debate, that these animals had within the last year destroyed property of more than \$10,000 value; and it was presumed the annual loss to the state from the voraciousness of these animals was equal to \$50,000.

the state from the voraciousness of these animals was equal to \$50,000.

This looks like doing business. A war of extermination is commenced—face ded on the fact that 'property of more than \$10,000 value' has been destroyed in a single year;) and henceforth no wolf, nor bear, nor wild-eat will presume to

been destroyed in a single year of the presume to run at large!

But there is another class of animals, more terrible than either of those included in the bill; a class which destroys a hundrid times as much property, besides being the chief cause of ninetenths of the pauperism, crime and distress, found within the state: it is the DRUNKARD-MAKERS. Wolves, bears and wild-cats take nothing but the flesh of beasts, (or perhaps a little fruit,) to satisfy the demands of hunger. But this class seizes on houses and lands—money and time—and fixes its talons and fangs on man, dragging him down to death and hell; not barely to satisfy the uncontrollable calls of hunger—but to MAKE MOX-XY! And they are suffered to set their traps in every part of the land—and bear the titles of 'Honorable,' 'Esq.' and 'deacon!' No reward is offered for their pates. No —they are licensed to carry on their destructive avocations; and laws are made giving them the exclusive privilege of dealing in deaths for a few pieces of silver. Shame—shame !—Temperance Adv.

privilege of dealing in deaths for a few pieces of silver. Shame—shame !—Temperance Adv.

Well Wishers. Well wishers, who do nothing, are the most verations creatures on earth. They profess great love to the truth, and to a work of reformation; excite great expectations by their apparent zeal and high pretensions; but—yes,—BUT—ask them to lend a hand, or put their shoulder to the wheel, and there is always a but in the way. They will immediately set to framing a thousand paltry and frivolous excuses, which, like the fig-leaves of our first parents, cannot hide their shame from either God or man; while the real truth of the business is, they are determined to make no sacrifice, to run no risk, and to bear no burden which will cost the least possible degree of self-denial. Wishes cost them nothing; professions of courage, philanthropy and disinterested love, cost them nothing; and such offerings they can make most liberally and cheerfully to both God and man. But, call upon them to assist in any great and benevolent enterprise; and like the apostle in another sense, thou to perform they find not. Like poltrons, they are all noise, and courage, and boasting in the camp; but, in the field, their strength, and courage, and sglifly lead them the wrong way as fast as possible. They wish well to the war; and wishing well constitutes all the ammunition which they have to expend upon the enemy. Alas! ten thousand such soldiers, in the day of battle, are altogether like self-rightcousness: the more a man has, the more wretched and deplorable is his condition.—Boston Telegraph.

Steam. In comparison with the 'past, what centuries of improvement has this single acent

more a man has, the more wretched and deplorable is his condition.—Boston Telegraph.

Steam. In comparison with the past, what centuries of improvement has this single agent comprised, in the short compass of fifty years! Every where practicable, every where efficient, it has an arm a thousand times stronger than that of Hercales, and to which human ingenuity is capable of fitting a thousand times as many hands as belonged to Briareus. Steam is found, in triumphant operation, upon the seus; and under the influence of its strong propulsion, the gallant ship 'Against the wind, against the tide, Still steadies, with an upright keel.'

It is on the rivers, and the boatman may repose on his oars; it is in highways, and begins to exert itself along the courses of land conveyance; it is at the bottom of mines, a thousand feet below the earth's surface; it is in the mill, and in the workshops of the trades. It rows, it pumps, it excavates, it carries, it draws, it lifts, it hammers, it spins, it weaves, it prints. It seems to say to men, at least to the class of artizans, 'Leave off your manual labor, give over your bodily toil; bestow but your skill and reason to the directing of my power, and I will bear the toil,—with no breakt to feel faintness.' What further improvements may still be made in the use of this astonishing power, it is impossible to know, and it were vain to conjecture. What we do know, is, that it has most essentially altered the face of affairs, and that no visible limit yet appears beyond which its progress is seen to be impossible. If its power were now to be annihilated, if we were to miss it on the water and in the mills, it would seem as if we were going back to rude ages.—

Daniel Webster.

Daniel Webster.

Imports and Exports.—The total value of imports into the United States during the year ending 30th Sept. 1830, was \$70,876,920: of which value, \$35,624,070, or more than half, arrived at the single port of New York.

The total value of exports during the same year, was \$73,849,508, of which \$59,462,029 were of domestic produce. Of such articles the exports from New York amounted to \$13,618,278, Louisiana \$13,042,740, South Carclina \$7,850,821, Georgia \$5,336,629, Virginia \$4,788,804, Massachusetts \$3,599,952, Maryland \$3,075,785, District of Columbia \$746,591, which exceeds the domestic exports of any State not above mentioned.

Of the whole \$59,462,029, \$22,138,671, were shipped from the States North of Maryland and the Ohio River, and \$37,323,358 (nearly two thirds) from the Southern section of the Union, including Delaware and Maryland.

A dramatist had a horse that he called Graphy.

Somnolency.—One of the most extraordinary cases of somnolency we recollect to have heard of, has occurred at Gove. On Sunday night last, a man named Lyons, went home at 9 o'clock in a perfect state of sobriety, and shortly after retired to bed. About 2 o'clock in the morning, the watchmen on the revenue quay were much surprised at descrying a man disporting himself in the water, about one handred yards from the shore. Jatimalion being given to the revenue boat's crew, they pushed off, and succeeded in picking him up, but, strange to say, he had a with the utmost difficulty they could permade him that he was not in bed! But the most singular part of this novel adventure, and which has since been ascertained, was, that the man had left his house at 12 o'clock that night had walked through a most difficult, and to him, most dangarous passage, to a lime kiln, at Whitepoint, a distance of nearly two miles, and there it was he went into the water; and had actually swam one mile and a half when he was fortunately discovered and picked up, and, in all probability, rescued from a watery grave.—Cork Constitution.

Origin of Cholera.—The following is extracted from the Leipsic Gazette.—'The opinion is gaining ground at Vienna, that the cholera is entirely telluric, and created by mephitic vapours which are found in the earth; and first confimunicated to the water. It was owing to this cause, it is said, that at Vienna the cholera first beide out in the city, where the wells and fountains are deeper than in the suburbs. In the same manner is accounted for the fact that the cholera often statacks mobody. The water of the latter is not saturated with the telluric maisma. In consequence of this hypothesis, many persons drink boiled water, as they consider this a preservative against this disease. From this supposition, it is probable, has arisen the generally prevailing belief among the people that the wells have been poisoned. In some places the poultry and pigeons died in great numbers. A mortality has also been remarked am

in the neighborhood of water.

Look out for Cat-holes.—Under this head, the Brooklyn (Cona.) Advertiser states that Dec. 4, a skunk found its way into the cellar of Jereminiah Malbonie, Pomfret, thence up a flight of stairs through a cat-hole into a room where the family were asleep, and bit Mr. M's son Philip, 7 years old, in the arm and hand. The father awoke by the child's screams, and killed the animal. The wounds healed over, but five weeks after, the scars became inflamed, attended with numbness and sharp pricking pains extending to the head and back, and at the end of 45 days genuine hydrophobia exhibited itself, and the child died after seven days of agony. Two hogs had also been bitten, and died five or six weeks after in convalsions.

after in convalsions.

Legislation in Missouri.—Assaults and riots are declared not to be indictable: and are to be tried by a Justice of the Peace. It is enacted that 'words and menacing attitudes may justify an assault.' In trials on indictments the Judge shall not comment on the evidence unless at the request of both parties, but he may instruct the Jury as to the Law: and when the Jury do not agree in the amount of punishment, the Judge may fix it. A divorce was granted in one case on the petition of both parties, stating that they could not live happily together, and that the happiness of the people should be the ultimate end of government.'

Woodbury, (N. I.) Feb. 8.—On Wednesday night, the 1st inst. Squire Dane, a black man in the employ of Mr. John-Beckett, at Thompson's Point, in this county, was murdered by some person or persons unknown. He was found the following morning on the bank of the Delaware, about three quarters of a mile from Mr. Beckett's dwelling, much bruised, his skull fractured, and upper jaw broken. Suspicion rested upon a white man, also in the employ of Mr. Beckett, who made his escape, but has since been taken and lodged in prison at this place, where he now awaits his trial at the next Circuit Court.

waits his trial at the next Circuit Court.

Colored Mary.—There are but few of the old residents of the city, who do not recollect Colored Mary, who for the last thirty years has resided on what was formerly known as 'Golden Hill,' now corner of Cliff and John streets. She has usually kept open house on the anniversary of the birth-day of her old master. On this occasion, Mary announces that her house will be illuminated. She is well known for her happy and obliging disposition, has always supported herself, reputably by her industry, and prides herself, as he has a right to do, of being the servant of the Father of his country.—New-York paper.

Talents in a Napkin.—A gentleman once introduced his son to Rowland Hill, by letter, as a youth of great promise, and as likely to do honor to the University of which he was a member; 'but he is shy,' added the father,' and idle, and I fear buries his talents in a napkin.' A short time afterwards the parent, anxions for his opinion, inquired what he thought of his son? 'I have shaken the napkin,' said Rowland Hill, 'at all the corners, and there is nothing in it.'—Diamond Magazine.

all the corners, and there is nothing in it.'—Diamond Magazine.

A powerful argument in favor of Temperance.—The Medical Intelligencer states, that from Registers of the Society of Friends, or Quakers, it appears as a consequence of their temperance, that one-half of those that are born, live to the age of 47 years, whereas, says Dr. Price, that of the general population of London, one half live only 2 3-4 years! Among the Quakers, one in ten arrive at 70 years of age; of the general population of London, only one in 40! Never did a more powerful argument support the practice of temperance and a virtuous life.

A wretch recently murdered his wife in England under the most appalling circumstances.—The wife was very fond of the villain, and under a pretence of kissing her, be threw a cord around her neck, and strangled her, being assisted in the effort by a woman of the most abandoned character. They then cut the body of their victim into pieces; and concealed them in different places.—The man was hung, the woman acquitted of the capital charge.

It is an unfortunate error, though very common that subscribers to newspapers fall into, in supposing, each man, that the paper is made exclusively for himself. Each man should recollect that it is for a thousand different subscribers, and a thoasand different vocations, and a thousand different ways of thinking, and each man must have a share.

The Tipsey Member.—A member of Paris, ment applied to the post office, to know why some of his franks had been charged. The asswer was: 'We supposed, sir, they were not your writing, the hand is not the same.' Why not precisely the same; but the trath is, I have pened to be a little sipsey when I wrote them.' Then, sir, you will be so good in future, to wimdrunk when you make free.'

MORAL.

From the Independent Messenger, MEDITATIONS ON DEATH.

MEDITATIONS ON DEATH.

Mine is the common lot of humanity—death. The ghastly tyrant hath rivetted his chains on all flesh, and the children of men are his lawful pay. At his stern mandate, the prisoners go forth is execution. No arm can deliver them from the wo, nor charms of beauty, nor bribes of wealth can even gain a moment's respite.

Since then, it is vain to resist, and worse has madness to forget my doom, wisdom bids me learn to meet it with becoming grace, and the disarrin the spoiler of his sharpest sting. These dreadful is the grisly monarch to all that seets of fice his presence, or avoid his blow; whilst he wisdom that the window of the coming, and bares the bosom to his fatal shat softens into complacency his most terrife frown. Death is the friend of all who are ready to ne ceive his message—the enemy of those only, who dread and abhor him. To the upright man whose treasures are in heaven, whose hope as confidence are in God, death can never he vay dreadful. He feels that he is a stranger and pridreadful. He feels that he is a stranger and pridreadful. He feels that he is a stranger and pridreadful. He feels that he is a stranger and pridreadful. He feels that he is a stranger and pridreadful. He feels that he is a stranger and pridreadful. He feels that he is a stranger and pridreadful. He feels that he is a stranger and pridreadful. He feels that he is a stranger and pridreadful. He feels that he is a stranger and pridreadful he free feels that he is a stranger and pridreadful. He feels that he is a stranger and pridreadful he free feels that he is a stranger and pridreadful. He feels that he is a stranger and pridreadful he feels that he is a stranger and pridreadful. He feels that he is a stranger and pridreadful he feels that he is a stranger and pridreadful he has not continue city—that he is approaching Mount Sion, the end of the just made perfect, attrance, with kindred as gels, the unceasing praise of the Most High. To him the sum of the pridreadful he has the single of the just made perf

There everlasting spring abides,
And never with ring flowers;
Death like a narrow sea divides
This heavenly land from ours.

This neaventy land from ours.

That happy land is the promised Canaan; which er he hopes after his weary sojournment in the wilderness of mortality, at length to arrive. The city of immutable foundations is the blissful hose of his spirit, and its holy inhabitants are his bestern. He longs to reach those regions of life as immortality—

Where he may bathe his weary coul

'Where he may bathe his weary soul,
In seas of heavenly rest,
And not a wave of trouble roll
Across his peaceful breast.'

To such, death is but the porter of a darkdos, which opens into life. If, then, I would regit death in this light, I must live the life of the righteous, and fortify myself with his triumphat hopes. Let me pause and briefly review the path of the control of the property of the party o

Rufus David

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