





COMMUNICATIONS.

[For the Liberator.]

To the Board of Managers of the New-England Anti-Slavery Society.

PHILADELPHIA, 10th Mo. 12, 1833.

Be not discouraged; though shadows, clouds and darkness may for a season obscure our prospects in some sections of the country, yet there is a redeeming principle abroad in the work, which, when concentrated upon the great cause in which we are engaged, will prove infinitely superior to all the machinations and arts of the enemy of human freedom and human rights.

On the 8th instant, I took the steam-boat for Wilmington, Delaware, and at evening found myself in a slaveholding State. I consulted a few friends on the subject of having a public meeting there; none seemed willing to take any share in the responsibility of such a movement; yet, none manifested any objection to my making an appointment. I finally determined to apply for the City Hall, which was generously granted me by the Council Board, without a dissenting voice.

The meeting was publicly notified to be held on the evening of the 10th. In the afternoon of that day, I was informed that public sentiment was very strong against me, and was led to expect there might be some opposition. At the appointed hour, I went to the Hall, under the auspices of peculiar solemnity, to plead the cause of the oppressed before a congregation where diversity is a prominent feature in their civil policy. The evening was wet and boisterous; nevertheless, I had a respectable audience.

I know not the sentiments or feelings of a single one of them; but having come there not by my own name, but in the name of suffering humanity, relying not upon myself, nor upon an arm of flesh, for protection, but upon that Almighty arm of love and power, which was so signally extended for the deliverance of Israel from Egyptian bondage, I was strengthened to stand fearlessly as the advocate of the poor, despised descendants of Africa. I have in no instance before, used language equally severe against the oppressor, as I used on this occasion. I mention this, because I think my duty to record the liberality of the audience, who not only heard me patiently through, with the most respectful attention, but gave me at the close an expression of approbation, and concurrent feeling, and concluded with a contribution to our school fund of \$21.00.

The next day I called on several friends, and was cheered to find that there were a number in that place, prepared to co-operate in any measures, sanctioned by law, humanity and religion, to effect the abolition of slavery. In the afternoon, I returned to Philadelphia in the boat; on board of which was a wealthy citizen of Wilmington, who, not knowing me, informed me that a person had been lecturing in Wilmington on slavery, and that he had endeavored, but in vain, to get others to join him, to go and take the lecturer out of the hall. When I informed him that I was the person, he took a look, and seemed quite disposed for any further conversation on the subject.

On striking in this city, I had the pleasure of taking my seat, on the evening of the 10th, in the house of our friend Joseph Casey, in company with James Forten and Robert Purvis and their families, Capt. Sargent from London, Evan Lewis and Dr. Atee, of this city, and Professor Wright and lady, who are on their way to take up their residence in New-York. I trust the day is not far distant, when such social parties will be far more frequent than has heretofore been the case.

Yet, my friends, I mourn over the hardness and obduracy of the human heart, which so generally in this highly favored land rejects a brother who is guilty of a skin not colored like our own. Ah! when shall the glorious day dawn, in which the principles of the gospel of Jesus Christ shall be submitted to, by the professors of the Christian religion shall extend to regard every man as a brother, and not to designate him because the Supreme Ruler of the Universe has seen fit in his inscrutable wisdom, to give to one a different complexion from another? When shall his holy precepts, which must, of necessity, forever exclude the soul which harbors it from the kingdom of God, be done away. Will its removal ever be accomplished by that persevering church against the people of color, which is now endeavoring to banish them from this good land, and to drive them from their land of literature and arts, this land of Bibles and churches, to the burning shores of Liberia. No-persecution, though professedly for their good, is not the way to exterminate them, nor our own bosoms those fend-like prejudices.

Let the nation, then, as it values its own prosperity, abandon the Colonization crusade, and set about improving the condition of the colored population of our country, and spending the money, which is now thrown away on that foolish enterprise, in educating that deeply injured portion of our population. We should soon find them adding strength and stability to our institutions, and contributing their full share to the respectability and prosperity of the nation.

Adieu, ARNOLD BUFFUM.

He lived 5 miles from Wilmington, a Freuchen.

PROTEST AGAINST THE AMERICAN COLONIZATION SOCIETY.

Mr. Editor.—The Protest, signed by WILLIAM FORBES, and the other principal Abolitionists in England, has excited the wrath of all classes of the oppressors and their compromising friends. Nothing is more ludicrous, so distressing, as to witness the sophistry and cunning craftiness with which some men attempt to destroy the influence of truth, while they at the same time profess to love and defend it. Of this, the New-York Observer, of Oct. 5, furnishes a melancholy specimen. The Protest of those renowned philanthropists is published with its comments, the character of which is exactly similar to the double-dealing implied in a question in the Observer of September 21. It is asked—'What shall a Christian do with slaves in his possession, in States where the laws do not permit emancipation?' This inquiry is just as well, as if a man were to ask—'What shall a receiver of stolen goods do with articles in his possession, which he can retain and use without discovery?'

It is recorded of Charles II. that at a meeting of the Royal Society of London, he once proposed this question—'Why does a fish weigh more out of the water than in the water?' One advanced his philosophical explanation, and another a different hypothesis; and a monarch was greatly delighted with the merry frolic to famous ichthyologist for his views. 'I deny the fact,' was the reply. Upon which the king stated, that he had only proposed the inquiry to amuse himself at the expense of their pretended learning.

In proposing the above question, the editors of the Observer, also, must have intended to amuse themselves at the expense of the slaveholders. 'I deny the fact,—that a man-stealer, or a receiver and holder of kidnapped men, women and children, can prove his title to be a Christian at all. However, this evasion of truth, and this strange solecism, is a complete example of the manner in which they have attempted to conceal the truth, censure the Protesters, and gratify their man-stealing subs.

The N. Y. Observer, in its criticisms upon the Protest, not only keeps clear of the main topic, but also confuses so many other subjects with it, that common sense in vain will read its notions. What connection is there between Sunday Schools and Bible Societies, and the enormous sin of man-stealing? The writer in the Observer so discusses the point, that no person would suppose that there was any other inquiry connected with it, than a simple question of national policy. 'They tithe the mint, and annise and cummin, and omit judgment, mercy and faith.' It is unnecessary to review their whole discussion, but we must notice the prominent parts.

They say that many Christian slaveholders earnestly desire to emancipate their slaves. Mark you! Christian man-stealers! What will wrangle up! what glaring deception! The statement is not true; of those man-stealers would instantly 'quit stealing.' No man is obliged to be a thief; no man is forced to receive and keep stolen goods; his guilt is voluntary, and all his professions of willingness to abandon slavery are mere hypocrisy, until he abandons his crime and does justice to the victims of his oppression. But it is this covering sin, that the slave-dealers are propitiated, and their subscriptions obtained.

The N. Y. Observer also declares that 'hundreds and thousands of slaves wish to be emancipated, and to be removed to Liberia.' This is not directly false, but it indirectly conveys an untruth, or rather it is a lie by defect. 'Slaves wish to be emancipated'; that is the fact; yet they do not wish to be removed to Liberia; except as they are assured, that they have no alternative, but either to be tortured and treated like beasts in America, or to risk starvation and premature death in Liberia. And of the two, some prefer the latter. It is a scandal to the press, that such gross impositions should be disseminated throughout the world by means of the N. Y. Observer.

The N. Y. Observer denies that 'the colony was formed chiefly to indulge the prejudices of American slaveholders.' They may deny, but the fact is true; and every man who knows any thing of the South, knows that it was never intended as a scheme to facilitate the emancipation of slaves, but to transport the free people, and thereby to increase and prolong the fetters of man-stealing bondage.

The N. Y. Observer, in his account of Colonization/scheme 'exposes the colored people to great practical persecution, in order to force them to emigrate.' A man who denies the existence of this system in its continuing operation at the South, may just as truly affirm, that there is no difference between the chills of January and the heat of July. What induced the rioters at New-Haven forcibly to obstruct a school for the instruction of colored youth? What stimulated the ruffians at Canterbury to commit every beastly outrage upon Miss Grandall? What brought together the New-York mob of infidels and profligates to abuse the members of the New-York Anti-Slavery Society? Nothing else than a resolution, if possible, to demonstrate to the colored people that, in this country, they shall enjoy neither the rights of man, the blessings of

education, the privileges of citizens, nor the peace of Christians—and all this in not forcing them to emigrate. They must be driven from wood and drawers of water; they are denied all instruction, trafficked like cattle, slaves of the vilest personal outrages both male and female, starved, worked, lacerated, and doomed to hopeless servitude; and some few acres of the two millions are offered a transportation to Africa, where the cart-whip shall not scourge them, and their female companions and daughters shall not be violated before their eyes. Of two evils, as they cannot remove one of them, they choose as they think the least, and expatriate themselves to Liberia to die in the seasoning. And yet, says the N. Y. Observer, 'we have no evidence that the colored people have as yet endured any such great practical persecution.' There is an old saying, and the Observer thus proves its title to be incalculable in all its folly and cure—'None are so blind as those who will not see.'

To us, the manner of proceeding by all the parties who espouse the Colonization cause, is most painful. It shows that the moral sense and the conscientious perception of gospel equity are perfectly blunted. For a long time past, I have deprecated the course of the controversy upon slavery. It has been the cunning artifice of the Southern kidnappers, and their Northern dough-faced coadjutors, to introduce a number of paltry topics into the field of debate, by which the grand masterpiece of iniquity has been concealed. The friends of immediate emancipation thereby have been drawn off from their momentous object; they have been endeavoring to dry up the petty streams, while the overflowing fountain remains undrained; and they have been lopping off a few unimportant withered branches, while their crafty opponents have been nursing and strengthening and propping up the tree which sends forth all the complicated evil fruits of unrighteousness.

It is high time to retrace our steps, and begin at the beginning, and lay the axe to the root of the tree. All the noise which we hear about colonization is a mere deception,—all the professions of slaveholders and their northern associates, of promoting the abolition of slavery, are altogether delusive! They know it, and we know it. That the Colonization Society was intended for the destruction of the abolition of slavery, they are convinced; and we can prove that it has produced its designed effects. That it is rooted in a cruel prejudice and alienation against the colored people; all persons are assured; and even the New-York Observer has not the effrontery to deny this scandalous approach upon freedom and Christians.

Hence, it follows, that we must retrace to the fundamental principles of Christian morals. All slaveholders, as they are oracularly defined by the Presbyterian confession of faith, are 'Stealers of men, guilty of the highest kind of theft, and sinners of the first rank.' That must be our text, with the Methodist commentary; they are impenitent transgressors, who never had a sincere desire to flee from the wrath to come. Consequently they must be instructed, warned, admonished, rebuked, and encouraged to 'cease to do evil, and learn to do well,' like all other violators of the law of God. The matchless enormity of their sin, forsaking holding includes the simultaneous transgression of the whole decalogue; the claims of God, the authority of the gospel, the demands of reciprocal equity, and the horrors of divine exact retribution, must be re- sounded in all their distinctness and energy, until the 'sinners in Zion are afraid, and fearfulness hath surprised the hypocrites.' We must 'cry aloud and spare not, lift up our voices like trumpets, and show' Christian slaveholders 'their transgressions, and their compromising friends, the Observer's, the Recorder's, the Chronicle's, the Danforth's, the Finley's, and the Spectator's, with all the other worthy dough-faced tribes who are confederates with the land pirates; we must show them 'their sins,' their deceitfulness, their impostures, and their danger; who, as the Prophet says,—'Amos vi. 1—'are at ease in Zion, who put far away the evil day, and cause the seat of violence to come near; but they are not grieved for the affliction of Joseph.' 'We unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!—Isaiah vi. 20.

I long to see some one of our Anti-Slavery brethren, who understands the subject, come out upon this topic in all its evangelical fullness and power, and illustrate the connection connected with slavery, not by the rules of worldly expediency, but by the standard of infallible truth. This will have indelibly impressed trifles which are not of a feather's weight, in determining or hastening the death of that fiend-like monster, American Slavery.

EXAMINER.

Where is the incendiary fanatic with his Christian Fibrebrand? He might reply to the call of 'Examiner.' If he will send us his scorchers, we will scatter them, —Ed. Lib.

At St. Sebastian in Spain, a recent battle, which three head bull fight, took place on the 17th of June, was mortally wounded by a Picador. In the agonies of death he leaped over the barrier among the spectators, killed one man and injured many others by trampling them under foot. A second combat was then given for the benefit of the sufferers.

UNCLE SIMON'S EASY CHAIR.

NO. XII.

By the parson perplexed. How shall we determine sweet. Watch and pray, says the text. Go to sleep, says the sermon. AMOS.

Mr. Editor,— On reading some time since the authorised publications of the Colonization Society, I was forcibly reminded of a remark made by Cotton Mather, in that wonderful book, the Magnolia. Speaking of a certain place in New-England, he says, 'It is a refuge for all sorts of consciences, so that if any man should lose his religion, he would find it here to find it.' The same remark is in substance justly applicable to the African Repository, for in that publication may be found all sorts of sentiments and opinions concerning slavery, in every variety of expression, and calculated to suit all sorts of consciences. In the language of the poet, he will indeed find,

'A wilderness of strange confusion, Teeth for the toothless, rapiers for the bald, Rhetoric essences, Olymian sweets, Eberal journeys, transmarine exploits, And Mr. Danforth 'with his hat on end, 'Till his own wonders, wonder for his breed.'

Does any person wish to read an enlarged description of the intellect and disposition of the blacks, their capacity for improvement, their docility and the native kindness of their tempers? Let him peruse the pages of the African Repository, and he will find abundant evidence that the capacity of the blacks for moral and intellectual improvement, is not inferior to that of their white brethren. This fact that publication admits, coupled however with this restriction, they must either be inhabitants of Liberia, or engaged to go thither. Unlike all other objects, which lessen as they recede from view, the blacks, who, while in this country, are too mean and contemptible, to be noticed only to be despised by a certain class, suddenly become 'marvellous proper' the moment they determine to leave the country, and when fairly landed in Liberia, are paragons of moral and intellectual greatness, and attract the attention, the envy and the admiration of the world.

Does any one wish to see the free blacks slandered, and vilified, and degraded below the beasts that perish, by every combination of epithets that an unholly prejudice and malicious fancy can invent? Let him read the pages of the African Repository and he will there find it passim, ad libitum, every where, to his hearts content.

Does any one in short, wish to see how widely different the extensible designs of the Society are from its real, practical and intended effects, where morality is determined by latitude, where the immutable laws of Jehovah's kingdom are superseded by the mutable doctrine of expediency, and where contradictions are almost as thickly sprinkled as right angles in a checker board, let him examine carefully the official records of the Colonization Society with the essays and letters of their Agents.

Let us for instance, examine Mr. Danforth's letter of the 15th September last, a little farther. He says the New-England Anti-Slavery Society have sent out an Agent to declare against slavery, and to attack the Colonization Society. Of course, the efforts of this man, are directed to 'contract' mine.' It seems then, from Mr. D.'s own language, that he is in favor of slavery and the Colonization Society, and that Mr. R. as the representative of the Anti-Slavery Society, was 'of course' opposed to both, and 'of course' designed to 'contract' his efforts. In his haste to magnify and exalt himself in the eyes of his slaveholding employers, he unintentionally condemns the Society by virtually admitting that it is not opposed to slavery, and that an opposition of slavery, must 'of course' 'contract' his efforts. He, however, like other vain men does not think soberly when he supposes that the Anti-Slavery Society ever thought of him or his efforts when their Agent was appointed.

Reader, do't thou recollect the story of 'We apples?'

[For the Liberator.] SONS OF COLUMBIA! AWAKE! Tune—Portuguese Hymn. Sons of Columbia! Awake from your sleeping! Awake! let your slumbers be those of the grave! See, yonder, the Genius of Liberty weeping; And pointing, through tears, to the chains of the slave! Love ye your blessings! your blood-purchased glory! Plucked forth 'neath the Lion of Albius's mane! Long ye to live in the pages of story, When monarchs and sceptres in darkness shall wane!

Then waken! and fling from your bonnets forever, The fetters now galling on many a limb! If God gave you your freedom, never—never Forbear to obey—or confide ye in, Him! And now, boasting freedom! give ear to His thunder! His voice loud carering 'mid tempests on high! Obey! lest in wrath He should tear ye asunder, And cast ye like dust on the winds of the sky!

US'DO THE SLAVE'S BORDERS! LET HIS YOKES BE BROKEN! KNOCK OFF EVERY CHAIN! LET YOUR BROTHER GO FREE! Do this, and three from Heaven shall glean out a token Of union to you—of forgiveness from ME!

BOSTON, SATURDAY, OCTOBER 26, 1833.

In consequence of the absence of Mr. Garrison from this State, during the past week, we have not the usual quantity of editorial matter to present our readers.

HEAR! HEAR! 'When he spoke, what tender words he used! DIED.' Among the distinguished speakers who attempted to address the recent colonization meeting in New-York, was the celebrated poet and philanthropist, Orator Emmons, formerly of this city. 'But soon he died of wherever he happens to be.' 'But his small-beer and ginger-pop were not relished by his auditors, and so they put a long cork into the neck of his bottle. The Journal of commerce thinks that 'in truth he was several good points. His voice is strong and well modulated; his enunciation distinct and forcible, and his gestulation none of the worst. All he seems to want particularly is ideas.' Just the man to be employed on an evening in beholding the American Colonization Society—their riot would then be complete, and equal in physical veneration and intellectual emptiness.—Messrs. Finley, Danforth and Emmons. We commend the latter to the notice of the Board of Managers.

SLAVEHOLDERS MADE EASY. The National Intelligencer states that there are now upwards of eighty Free Agents in Savannah who are ready to embark for Liberia; that 'in truth, there are members of the Temperance Society, twenty-three of them professors of religion, and several of them excellent mechanics.' The excellent character of these individuals evinces some feeling in the hearts of their birth,—they must seek a better home, where, in a sickly clime, and among a barbarous people, if they desire to be truly free and happy! How loudly the slaveholders will cry to that neighborhood, after their embarkment, 'thank God! they will claim, for they are always in the way, and are now safeguard to their villany—thank God, that they are out of the way! We can manage our slaves more easily!—Glorious!—Wonder if these temperate, pious emigrants will be content with the lowest and most abandoned of their class, on their arrival in Liberia?

HUMANITY TO SLAVES, OR BLACKS ARE HUMAN BEINGS. A gentleman of some note from this city was on a journey during the present season through some of the southern slaveholding States. He had often, and previous to his journey, conversed on the all important and fast becoming popular subject of slavery, and had as often expressed his views on the subject, but that though slavery was in the abstract a great evil, yet as it existed, the slaves could be in no better condition than that of bondage. He contended that he believed them perfectly happy, and was almost ready to advance the doctrine so freely bruited, that blacks are not so removed from the brute creation. During his journey he had an opportunity of witnessing a specimen of their happiness and slaveholding proof that blacks were flesh and blood, and at least possessed the feeling of human beings. But here is the narrative as near as I can recollect in the words of his lady, who accompanied him, and was sitting in a carriage driven by a white man, when we were met by a team on which the driver, a colored man, sat nodding his head, as if asleep. As we passed, our driver, taking deliberate aim, cracked his whip in the face of the black, which was immediately followed by a heart-rending shriek and profuse gush of blood, if indeed the eye did not come also. My husband, much enraged at this brutality, called out to the driver to know what he had done, and was met by the answer of 'Shut up—we want none of your Yankee yankereference here, d—n you; and if you don't like it you can get out and walk.' My husband here attempted to get out of the coach to beat the driver as he said, but by holding him and reminding him where we were, he abandoned it, and we went on more. Not so our driver. He took particular care each slave we met, either man, woman or child, to turn out of the road sufficient to bring them within reach of his whip, and when he was satisfied with the blow, he would join his fiendish laugh to their screams, and turning, ask us how we liked that!

THANKSGIVING. Governor Lincoln has issued his proclamation, appointing the 28th of November next as the annual Religious Festival throughout this Commonwealth.

MARRIED—In this city, Oct. 20, by Rev. Dr. Sharp, Mr. John Davis to Mrs. Eunice R. Ames, of Andover.

NOTICE. The members of the Boston Mutual Legion, are requested to meet their monthly meeting stands adjourned to Monday, the 27th of Oct. 26, at the African church, Belknap-street.

SACRED CONCERT. THE citizens of Boston and its vicinity are most respectfully informed that a Concert of Vocal and Instrumental Music, will be given by the Baptist Singing Society, under the direction of Mr. A. C. Conant, assisted by Mr. P. Howard, Jr. on MONDAY EVENING, October 28, 1833, in the Belknap-Street Meeting-House. Performance to commence at 7.4 before 7. Tickets 25 cents. For further particulars, apply to L. W. KIMBALL, No. 8, Franklin Avenue, October 26, 1833.

WANTED. A COLORED BOY, from fifteen to seventeen years of age, is wanted as an apprentice to the Trade of a Gun Maker. Apply to L. W. KIMBALL, No. 8, Franklin Avenue, October 26, 1833.

WANTED. AN accomplished workman at the Blacksmith business. Any person desirous of obtaining such employment, will please to apply at the office of the Liberator or at No. 70, Cambridge-street. JOEL W. LEWIS, Boston, Oct. 24, 1833.

CALEB'S OLARK, LADIES & GENTLEMEN'S HAIR CUTTERS. WOULD respectfully inform the inhabitants of this city, that he has taken the shop recently occupied by Lahan Turner, where he will be happy to wait on those, who may favor him with a call.

LITERARY.

[From the Trian and Atlantic Souvenir for 1834.]

WHY DON'T HE COME!

By H. F. GOULD.
The ship has anchored in the bay.
They've dropp'd her weary wings, and some
Have mann'd the boats and come away;

MISCELLANEOUS.

[From the Rhodod. and Philanthropist.]

STRENGTH OF PREJUDICE.

Mr. Editor—I am informed, (and if incorrectly, should be corrected,) that the Rev. Mr. Livingston a regularly ordained and highly recommended Episcopal clergyman from Baltimore, possessing also an unimpaired moral and religious character, was lately engaged as an assistant to the Episcopal churches in this city, to preach the gospel of the grace of God. . . .

STEAM-BOAT NEW-ENGLAND.

There were about eighty passengers on board at the time of her disaster. Most of whom were fortunately saved. Those who were in the gentlemen's cabin escaped uninjured, while those on deck, excepting only four or five, were scalded or bruised. The ladies' cabin being so completely with steam and scalding water. Every berth in this cabin was occupied, even the settees. . . .

The English papers are filled with accounts of the disastrous storm experienced on the coasts of England, France and Holland, on the 31st August and 1st and 2nd September. Probably a greater number of lives and a greater amount of property had not been lost for many years. . . .

The Mechanics' Charitable Association, a very large and respectable body, at their celebration on Thursday permitted no ardent spirit to be introduced or used in any way. . . .

A pear raised in the garden of Mr. Murphy, in Gloucester, this season, says the Telegraph, weighed thirty-two ounces, &c. &c. . . .

MORAL.

[The following beautiful lines are copied from the Irish version, entitled 'Original Hymns for Sabbath Schools.']

GRATITUDE.

[Air. Missionary Hymn.]
We come great God with gladness,
Our humble thanks to bring;
With hearts yet free from sadness,
Our hymns of praise we sing.

LAW'S

WHICH ABOLISH THE TRAFFIC IN ARDENT SPIRIT AS A DRINK, MORALLY WRONG.

The wealth of a nation consists of the wealth of all the individuals that compose it. The more of wealth the labor, land, and capital. The last is indeed the product of the two former; but as it may be used to increase their economy, as is considered by writers on political economy, as one of the original sources of wealth, it is in the power of man to increase these, or their productive power, when employed upon each other, lessens the wealth of the country. . . .

We learn by the papers that Miss Crandall has been convicted before the superior court, chief justice of the county. The charge made an elaborate argument in favor of the constitutionality of the law, by which Connecticut has prohibited the citizens of other states from resorting to her villages for education. . . .

Varieties of the human species.—The African blacks are well known to be different from the Europeans, and not more so in the color of their skin, than in their features, their noses, the hair of their heads, and the shape of their legs. . . .

SLAVERY.—A public Meeting has been held in New-York last week, at which upwards of three thousand dollars were subscribed for the purpose of colonizing free blacks in Liberia. . . .

DARK COLOR.

In the Court of Common pleas, Judge Ward, on Monday, a case of some interest was tried. It was an action brought by Emilio F. B. Moutonrou, formerly a major in the Brazilian service, who now resides in this city, against a dealer in clothing, against Captain Baker of the Steam-Boat plying between New Bedford and Nantucket. . . .

OUR VILLAGE. No Run to be had!—The factories are rising—real estate is rising—a more detestable and gathering cloud of evils are undergoing ripening—new ones are in contemplation—each is to be filled with the necessities of life;—our present merchants are at home selling run—no account books or charging anyone in new money. . . .

Another Murder.—A Mr. Clements of New-Orleans was shot a fortnight since, by I. I. Hall, also of New-Orleans, under the following circumstances.—Hall it appears has several slaves, and one of these colored girls, named Laura, staying at the bay St. Louis. . . .

Miss Crandall has been convicted of teaching colored children to read and write. We shall probably next hear of a Connecticut law prohibiting colored children from being born, with Judge Dagget to pronounce it Constitutional.—Baptist [N. H. Reg.]

At the late term of the Circuit Court of the U. S. at Wicasset, the Yankee says an indictment was found against a man named Turner for participation in the slave trade.

in any way remunerate the community for that loss.
Suppose that man, instead of buying the powder, had bought a pair of shoes; and that case with every man, and in every case, in this case, what the powder-maker would have gained in the other; and what the merchant had gained in the other; and what the use of the shoes, though they were finally worn out, the man gained twice as much as he would have gained in any other way, or reason, social affection, or moral responsibility; and without any of the consequent evils which we cannot see that it would have increased his wealth, and that of the nation, without injury to any, and have promoted the benefit of all.

This illustrates the principle which regard to ardent spirit. A man buys a quantity of it, and drinks it; when he would be, as the case with every man, and in every case, without it. It is to him an empty letter; the merchant may have made a profit of one quarter of the cost, but the buyer loses the whole; and he loses the time employed in obtaining it, and the loss is also, and the community loses, equal to all its detriments upon his body and mind, his children, and all who come under his influence. The land becomes less productive. The capital of the country is diminished, and the means of future reproduction. . . .

It is a horrible business. When I set up my store at this corner, there were within a mile, a great number of able, thriving farmers; but now half of them are ruined; and the whole is now ruined at my store. . . .

It was it by any means the greatest of the evils, that those farmers were ruined. In many cases, the business which, toward the end of the community was deprived of the benefits which they might otherwise have conferred upon it. . . .

And what was the effect ultimately on the merchant himself? We say ultimately because it does not follow, even if he should increase his profits, that he would ultimately promote his benefit. . . .

The permanent, valuable customers of the merchant, were constantly diminishing; as their ability was diminishing to purchase his goods, or to pay for them. . . .

Said another merchant, who has made a great estate, but never sold a drop of spirit. . . .

A MOTHER TO HER DEAD INFANT.

Thou diest! 'tis not her bed thy bed,
Thou art not in her arms, nor in her eyes;
I did not hold thy throbbing head,
Or catch thy last faint stifled sighs;
I saw thee in thy beauty last,
I kissed thee with a mother's joy,
We parted— a few days were past,
And thou wast in thy grave, my boy!

THOUGHTS.

Has thou seen, with gladness,
Bubbles gliding under ice,
Bodied form, and evanescent,
No more to be seen, or heard?
Such are thoughts— a wind-swept meadow,
No more to be seen, or heard.
Such is life— a dead and shadow,
From the rock eternally! WORDSWORTH.

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Erwin
Isaac
George
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