

THE LIBERATOR.

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BOSTON, MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND. [SATURDAY, AUGUST 13, 1831.]

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THE LIBERATOR.

Robbers invade the property, and murder the life of human beings; but he that holds another man in bondage subjects the whole sum of his existence to oppression, bereaves him of every hope, and is, therefore, more detestable than robber and assassin combined.—THOMAS DAY.

CHRISTIAN SECRETARY.

In the Liberator of April 23, we copied an article from the Hartford Christian Secretary, relative to the condition of the colored population in that place, to which we appended some questions for the editor's solution. This solution follows: it has been in type many weeks, but excluded by other and more important matters.

'In the House in which we assemble to worship God, two pews in the gallery, pleasantly situated, are reserved for the colored hearers. There is no distinct church for this class of people; they worship together, and at seasons of communion, repair to the churches of which they are members. Other houses generally have reserved seats for them, if they wish to attend. (1)

'We believe generally, that the colored members of churches sit where they are served best; although we have sometimes witnessed a different arrangement. So far as we are acquainted with facts, not one colored member of any church in this city, ever complained of this, and we believe never will. (2)

'The principle assumed by the Liberator, of leveling all distinctions in society, may be a sweet song to the ear, and may please the imagination of those who possess more zeal for the cause of suffering humanity, than knowledge to apply the means within their power; but so long as men are influenced by the passions which now pervade their bosoms; so long as wealth, and talent, and acquisitions, have an influence; so long indeed as complexions vary from white to entire black, (unless when the millennium shall come) distinctions will not cease, and the plan of forcing equality can never succeed. (3)

'As regards the slaves in this and other countries, we have long felt deeply for their deplorable situation; and have strong desires that slavery may cease. But it is not to be expected that an evil of such magnitude, and affecting the interests of millions, can be accomplished at once. (4) Minds must be acted upon by motives, and these must again and again be placed before them. A Don Quixotte with his faithful squire, might make a tour of the slaveholding world, brandishing his lance, and summoning slaveholders to relinquish their wrongfully held in bondage; but wise legislators would act differently, and before obtaining their liberty, would provide for them, an asylum. (5)

'If any are disposed to live on terms of the greatest intimacy with those of another complexion; if they wish to remove all distinctions, as to themselves, we have nothing to say, they are at liberty so to do. But we are as sure of this one, as of any other fact,

a distinction in society, as regards the colored population of this country, will not cease during this, or the succeeding century. (6)

(1) In the old Baptist meeting-house, in Hartford,—we are assured on good authority,—the obscure seats allotted to the colored worshippers were boarded up in front, and a view of the minister and audience could be obtained only by peeping through holes made in the boards! In the new house, (the one, probably, to which the editor of the Secretary now alludes,) if we mistake not, the 'two pews in the gallery, pleasantly situated,' are so high in front, that their occupants, when sitting, cannot see the minister. The seats reserved in other houses are scarcely preferable. In the North Presbyterian Church, (Rev. Mr Spring's,) according to our information, colored persons have been turned out of doors, on the ground that there were no seats for their accommodation! In one other Church, also, (we believe the Episcopalian, for all denominations unite in these scandalous acts,) a similar exclusion of colored persons is made. Now, talk as we may of the distinctions of caste in Burnall, they are not more unjust or exclusive than those which are made in this christian country, and by our christian assemblies. Considering their influence and the force of their example, undoubtedly the worst enemies to the people of color are professors of religion. They carry their wicked and relentless prejudices into the house of God, and drive from thence all who have subtle complexions, if they will not so far debase themselves as to occupy the menagerie provided for their retreat. This conduct is nothing more nor less than driving souls to perdition. It would be a reproach to barbarians: what is it to the ostensible disciples of the lowly Jesus?

(2) To a certainty, they do complain. During our recent visit to Hartford, we heard many complaints from pious colored individuals on this subject. Some have even withdrawn themselves from the communion, not because they are ambitious to occupy a certain range of seats, but because they cannot fellowship a spirit of persecution, prejudice and exaltation, believing that it is inconsistent with the spirit of Christ; and believing, moreover, with John, that 'he that loveth his brother abideth in the light, and there is none occasion of stumbling in him: but he that hateth his brother is in darkness, and walketh in darkness.'

(3) All distinctions which are not based upon moral worth, so far as preferment of persons is concerned, can and ought to be levelled. It is true, 'so long as men are influenced by the passions which now pervade their bosoms,' they will be disposed to persecute and insult their colored countrymen; but it is our object to show that these passions are criminal, and to call for their suppression. Surely good men ought not to grant them indulgence, nor talk of the necessity of a millennium to enable brethren to treat each other with courtesy; if christian principle cannot produce equality, we may indeed despair of a change in the conduct of the age. As to the sagacious remark, that 'the plan of forcing equality can never succeed,' we shall not at present dispute its correctness.

(4) Why cannot a remedy be found at once? Simply, because the mass of the people, like the editor of the Secretary, do not wish to give up their prejudices at once. Let us take a case, to illustrate this subject. The gospel calls upon sinners to repent immediately—it does not authorize the delay of a moment. But the world cannot, or rather will not, be instantly repentant. What then? Because difficulties obstruct the way, shall gradual repentance be preached to men? This would be folly. Now, slavery ought to be abolished at once; but our objector says it cannot be. Why? Only, as in the other case, because of the hardness of the human heart. Shall we therefore preach to slaveholders a gradual cessation from robbery, cruelty and murder? This also would be folly. Urge immediate abolition as earnestly as we may, it will, alas! be gradual abolition in the end. We have never said, that slavery would be overthrown by a single blow; that it ought to be, we shall always contend:

(5) How much of christian meekness and philanthropy is contained in this absurd representation, for those rights and principles which are eternal and universal! If to urge those who steal, to steal no more; if to oppose, even with great vehemence, a system which has no redeeming feature, but is full of blood—the blood of innocent men, women and babes—full of adultery and concupiscence—full of blasphemy, darkness and wo—full of rebellion against God, and treason against the universe—full of wounds and bruises and putrefying sores—full of temporal suffering and eternal damnation—full of wrath, and impurity, and ignorance, and brutality, and devilish impiety—if to oppose such a system puts us on a par with the lunatic knight of La Mancha, why then we are ignorant of the laws of God and the rights of man—then right and wrong are synonymous. But, it seems, the editor of the Secretary is of opinion that this system is a wise one, as long as no asylum is provided for the slaves. Asylum! what better one can be found than that which a christian republic offers? Shall ours be the refuge of the oppressed of all nations, and yet furnish none for our own countrymen? Is it to remain a truth, that the wild beasts and the yet wilder natives of Africa are more humane than ourselves? The slaves occupy the soil on which they were born: there let them find an asylum. It will be a hundred times easier to benefit them at home than in Africa. (6)

(6) It is pretty certain that this distinction will not cease; if the editor of the Secretary can help it. But with all his efforts to perpetuate it, it must die. As truth, and knowledge, and liberality, and genuine christianity extend in our land, pride and prejudice shall give place to brotherly kindness and social intercourse. Every year shall witness some new triumph of republican principles, and long ere the present century expire shall be recorded the abolition of all distinctions of color.

A NOBLE COMMENTARY.

Since we commenced the publication of the Liberator, we have seen nothing in the newspapers which has given us more unfeigned pleasure than the following commentary from the Massachusetts Journal and Tribune, of this city. It will find a response in the bosom of every true patriot, and add another rose to the wreath of independence which crowns the head of its author.

Two things, however, we would premise. First—Col. Johnson deserves full condemnation, not for being the father of colored children,—for if these were legitimate, he need not be ashamed of them,—but for his avowed and shameless liberalism. We have no reason to suppose, however, that the disgust which was manifested by the Kentucky ladies' had any reference to the licentious conduct of the Colonel, but only to the color of his daughter. Secondly—We agree with the editor of the Journal & Tribune, that, at the present time, mixed marriages would be in bad taste, but not that 'they are unnatural.' If the whites and blacks were not of the same race, then their union would be 'unnatural,' but not otherwise. A married couple can scarcely be found, whose shades of color are alike; but surely their marriage is none the less natural on that account! Are we right?

NOVEL INCIDENT. We understand that a good deal of excitement has been produced by an incident which occurred in Scott county, at the late celebration of our great anniversary. The incident has already been referred to in the prints of the day, nevertheless we have hesitated about noticing it. But, as recorders of passing events and defenders of the purity of society, we have felt ourselves bound to make our readers acquainted with it. The facts as we have heard and believe are these. Col. R. M. Johnson has a number of children by an African woman living in his family, either a slave or manumitted servant. The taste of the Colonel may be well questioned, but as we are told, there is no disputing about that, perhaps he might be indulged, and allowed in private to sing, 'I love you black Rose, Rose, I love you black Rose.' But it seems, on the 4th of July, he conducted in his carriage, one of his daughters to a Barbecue in Scott, where many of the ladies and daughters of respectable families

that evening were assembled. When she entered the booth, or evening, in which they were dancing, they immediately displayed considerable agitation, and retired from the part of the temporary covering in which she was seated. The circumstance attracted the attention of the managers, and several of these were deputed to wait on Colonel Johnson, to inform him that his daughter must be withdrawn. He manifested, and urged that she was as well educated as any lady there. They told him it was not a desirable matter, and that she must be withdrawn any how; whereupon he reconducted her to his carriage, in which she remained until the Colonel delivered an address on the glories and virtues of the hallowed day.

If there be any inaccuracy in this narrative, we will with pleasure correct it, upon being satisfied of the error. Comments are unnecessary; but we cannot forbear remarking, that after the scenes at Washington, this attempt upon society in Kentucky was most unfortunate and highly censurable.—Kentucky Reporter of July 20.

The above anecdote will no doubt go the rounds of the papers, and be often quoted as a plea for not offering to the ladies in Kentucky. But let us calmly ask ourselves whether the indignation is just. The writer says, 'after the scenes at Washington, this attempt upon society in Kentucky was most unfortunate and highly censurable.' Is there then, difference between a black skin, and a black conscience? It is just as great an insult to be compelled to associate with one whose complexion is darkened, as with one whose character is polluted! Out upon such a doctrine! It is contrary to the spirit of the Bible, and contrary to the spirit of the Declaration of Independence. The fact is, we do wrong, very wrong, in indulging such prejudices against our black brethren. It is time for us to examine our own hearts, and see how much of pride and selfishness are at the bottom of these feelings. We are not about to enter into the question of slavery. We think it ungenerous to raise an outcry against the southern states for an evil which their best men regret as deeply as we do—an evil which it is far more easy to condemn than it is to remedy. We commend ourselves to the question, are we not governed by right feelings in our deportment towards the negroes? Is it right to keep a large class of our fellow beings in a state of perpetual degradation? To take from them all those motives and excitements, which rouse the sleepy intellect, and make ambition virtue? Let us, as men and christians, look these things in the face. Let us be bold and honest enough to expel these prejudices, (so far as our own individual hearts are concerned) if we find them to be wrong.

Is it the contagion of ignorance, stupidity, or vice, that we dread when we come in contact with a negro? No—if he were intelligent, cultivated, and free, we should still shun him—and why? because God has made his skin black, and ours white! How ridiculous it would be for a company of fair-haired people to feel insulted by the presence of a black-haired individual!—or for blue eyes to flash with indignation at the sight of black eyes! Is the distinction we make with regard to the color of the skin one whit more rational?

It is a singular fact that we republicans are abundantly more exclusive in our feelings in this respect than our monarchic neighbors. In England, it is common to see respectable and genteel people open their pews when a black stranger enters the church; and at hotels, nobody thinks it a degradation to have a colored traveller sit at the same table. We have heard a well authenticated anecdote, which illustrates the different state of feeling in the two countries on this subject. A wealthy American citizen was residing at London for a season, when the famous Mr Prince Saunders was there. The London breakfast hour is very late; and Prince Saunders happened to call upon the American while his family were taking their morning repast. Politeness and native good feelings prompted the lady to ask her guest to take a cup of coffee—but then the prejudices of society—how could she overcome them? Thus, he was a gentleman in character, manners and dress; but he had a black skin; and how could white skin sit at the same table with him? If his character had been as black as hell, the difficulty might be overcome, however reluctantly; but his skin being black, it was altogether out of the question. So the lady sipped her coffee, and Prince Saunders sat at the window, occasionally speaking in reply to conversation addressed to him. At last all retired from the breakfast table—and then the lady, with an air of sudden recollection, said, 'I forgot to ask if you had breakfasted, Mr Saunders! Won't you let me give you a cup of coffee?' 'I thank you, madam,' he replied, with a dignified bow, 'I am engaged to breakfast with the Prince Regent this morning.'

Such is the state of things in England. In this country, the negroes, if ever so wealthy, must send their children to the best schools—they must

not purchase pews in our churches—they must sit beside a white man on the 4th of July to hear the orator read that "all men are born free and equal"—nay, at the very communion altar; they must till their white brethren have all retired—thus carrying the mockery of human pride to the very footstool of Jehovah!

We are well aware that this is not the popular side of the question—that we shall be called vulgar, and radical, and the most clamorous democrats will be most shocked at such a sin against the "prejudices of society." We know a man, who thinks he is a sound republican, because he spits on a Brussels carpet, and wipes his mouth on the corner of a damask tablecloth, to the great annoyance of an aristocratic host. This man turned away a strong, faithful, and distrustful negro, who had been hired to work on his farm, during his absence; "I am too much of a democrat," said he, "to have any body in my house, who don't sit at the same table with myself; and I'll be hanged if I am going to eat with the son of an Ethiopian!" This democracy is, we think, much of a piece with the religious humility that cannot kneel at the same altar with "a skin not colored like our own."

But we shall be told that the blacks are not naturally intelligent—that even the free negroes, as are proverbially ignorant and low in character. It is a mockery to call them free. The "prejudices of society" form a burden almost as hard to bear as the chain of slavery. Who can be great without the incitements of hope? Who would not find it hard to be virtuous under perpetual and unavoidable degradation? The white knave, the white profligate, the white fool, may rise in society, may attain a high station, and command the respect of his fellow-men. But the black man? What can he do? even if he be as wise as his ancestors the Egyptians, or as enterprising as his black sister, the queen of Sheba? Why, he can clean boots, and sell old clothes, and tend table—and all told. All other avenues of wealth and distinction are closed upon him. In the parlor, in the church, in the public halls, he is shunned as if the curse of leproach were upon him—the very boys in the streets reproach him with his color. It is bitter mockery to call such men free! Give them the same opportunities, and the same motives for exertion, as we have, and then we can fairly decide whether they are naturally stupid and vicious. Such an unnatural state of bondage, inherited year after year, century after century, would wither the affections and blight the intellect of any people. The Egyptians were the fathers of science, and from their mythology the Greeks borrowed a world of poetic beauty—yet the Egyptians were black.

We shall be tauntingly asked, "What would you have us do? Would you have us invite 'negroes to our parties, and give them our daughters in marriage?"—Give, if you can, a good reason why a virtuous, well-educated black should not be invited! As for mixed marriages, they are in bad taste, and are unnatural. They would never take except in very rare instances; but we would leave men free to choose their wives, as they are to choose their religion. However, it is not to the purpose to discuss this question. We merely wish that each individual should seriously consider how far his own feelings and deportment towards this unfortunate class are consistent with true christianity and pure republicanism. We would have the Golden Rule applied to this and all other cases. We would have good schools and colleges for negroes. In stages, at taverns, at places of public meeting, we would have them treated like other citizens. In a word, we would have them judged by character, not by color. If vulgar and vicious, let them be treated as inferior and vicious white man should be treated—if well educated and virtuous, let them receive the same respect, and the same attentions we bestow upon good and intelligent white men.

We laugh at the narrow bigotry of the Mohammedan, who feels contaminated if a Christian shares his dinner; and who will not give his wife a sepulchral burial, for fear of pollution. Is our prejudice against the Africans more national or more just? There certainly is not a natural, instinctive loathing of a black skin,—for children love their negro nurses dearly. Nor is it because the devil is black,—for among the Africans, his majesty is described as white. The plain fact is, our prejudice has the same foundation as that of the Mahometans—both are grounded in pride and selfishness. A law has lately passed in Turkey, imposing a fine upon whoever shall call a Christian a dog. Let us try to keep pace with the Turks in candor and benevolence.

* It was a singular coincidence, that while Col. Johnson's legitimate daughter was driven out of the room, because she had some black blood in her veins, her father was delivering, 4th of July address, to eulogize American equality and freedom!

A DEFENDER OF THE COLONIZATION SOCIETY.

ALEXANDRIA, July 19th, 1831.

To the Editor of the Liberator.

Sir—I have seen, with surprise and regret, several editorial paragraphs in your paper of the 18th ult. in opposition to the Colonization Society, and its purely benevolent and disinterested operations; the obvious import of which paragraphs (though susceptible of confutation) is well calculated to mislead the public mind for a while, so far as such means are capable, and in the end to destroy the very object for which your paper was established, viz. African Emancipation.

You seek to bias the appearance of the Colonization Society by misrepresenting ability and utility.

In what way will African emancipation be brought to impart the vitality of reality, except through the efficient measures of the Colonization Society? It has already commenced the good work, and hundreds have been emancipated, and more are now offered to the Society, and will partake of that priv-

ilege of freedom as soon as the Society can obtain the funds wherewith to pay their expenses to Liberia; and therefore its ability, placing this great desideratum in successful operation, is no longer conjectural or problematical.

But if you, Sir, who have established a press with a view to aid in this laudable work of African Emancipation,—the same object which the Colonization Society is laboring to consummate,—can devise a plan, the feasibility and practicability of which are better calculated to expedite the liberation and distribution of the slave population, I have no doubt but that the American people will place a proper estimate upon it: but until you have done so, it appears to me to be highly unjust and impolitic for you, as the pledged friend of African emancipation, universal freedom, and the equal rights of man, to condemn and denounce the Colonization Society for perfecting the same objects which you have in termination.

You may consider, sir, that I am somewhat free in animadverting upon your course; but when you reflect that it is my color that is to be benefited by the Colonization system, you will acknowledge that I have a right to speak of those who would deteriorate its usefulness, and a right also to vindicate, as far as my humble ability extends, that system which, under heaven, bids fair to do the whole colored race in America a substantial benefit, and connected with which are identified the eternal interests of the Christian, the Philanthropist, and the Patriot.

It seems to me that emancipation can never take place upon the plan advocated by yourself; for the laws in the slaveholding states, made long antecedent to the organization of the Colonization Society, present an impassable barrier to the consummation of that object; for no slave owner can emancipate his slaves without bestowing, in fee simple, several acres of land as a surety for his good conduct, &c. &c.—an obligation sufficient to reduce nine-tenths of the slave owners to a state of bankruptcy. The Colonization Society obviates this difficulty by removing all those liberated beyond the United States.

As it to be supposed, as you will have it, that emancipated slaves will be benefited through the empty appellation of freedom, in a land where they cannot enjoy its essential attributes? The early impressions of obedience and submission which slaves have received among their masters, and the no less habitual arrogance and assumption of superiority among the whites, contribute equally to unfit the former for freedom and the latter for equality. Among the ancient Romans, their slaves were their rarest artists; often too they excelled in science, inasmuch as to be employed as tutors to their masters' children. Epictetus, Terence and Phœdrus were slaves, but they were of the race of whites; and when made free, intermarried with the patrians, and thereby presented no dissimilarity in the social compact; but it is not reasonable to be inferred, that such a state will ever take place in this country. No act of enfranchisement will efface these unhappy distinctions existing between the people of color and the whites. You advocate the emancipation of slaves, and yet you propose no feasible plan for the extirpation of that custom which holds them in bondage. It is clear that they cannot remain in this country, in successful competition with the whites; neither can they migrate from one state to another. They are not suffered to be educated at the south; if they make their way to the District of Columbia, and should be so unfortunate as to lose their free papers, the law presumes them to be slaves; and they are immediately incarcerated, and sold into actual and unconditional vassalage. Under this regulation, a free man of color on or about the 4th July, in this place, was sold into bondage.

The Colonization Society have deeply in view the welfare and reformation of the whole people of color in the United States, by transplanting them to Africa; and for this shall they be condemned? The children of Israel complained, after they had crossed the Red Sea, of their temporal inconveniences; but shall the servants of the Lord, who had been commissioned to superintend their migration, be stigmatized as visionary projectors and murderers? And in your great zeal to give correct information of the state of things in Africa, why did you not mention the settlements established more than a century ago, along the coast from Cape de Verd to the Cape of Good Hope?—one about 400 miles from the mouth of the Senegal, by the French; another at Congo, by the Portuguese, which had grown into a considerable colony. At the southern extremity of Africa, the Dutch and English had spread over a country larger than the southern peninsula of Europe. But instead of this, you call Liberia the African Golgotha. As well might Plymouth and Jamestown be called the American Golgotha. The first colony arrived at Jamestown, May, 1607—1609, towards the close of the year, the colony was reduced from 600 to 60, in less than six months. Contrast this with the 68 out of the 85 who died at Liberia, and which deserves to be called the Golgotha? On the 22d of March, 1623, the Virginia Colony experienced a stroke which nearly proved fatal, by the succession of Powhatan, when 347 of the colonists were huttered in an instant.

In 1622, the colony of Virginia was attacked by 800 natives; the whole effective force of the colony was 25 men and boys. The enemy thus, however, decimated with a loss of nearly 100 men, of the captured, only 3 were killed and 3 wounded. And again, by 1500 natives, the result of which was as ridiculous as that of Don Quixote in the windmills.

In 1623, the Plymouth Colony experienced a dreadful famine; for they had neither bread nor corn for 3 months. In 1624, the London Company was dissolved, after having expended one hundred thousand pounds sterling in trying to plant a colony in America, and more than 9000 persons had been sent from the mother country; and at the dissolution of the Company, not 2000 persons survived, and all this in less than seventeen years.

The great results, auspicious to the cause of Christianity and Civilization, which have subsequently grown out of these and similar vicissitudes in rearing up this stupendous nation, now stand in bold relief before the whole world. And shall the Colonization Society be deterred from prosecuting its holy desires, by those who distort and misrepresent its acts and doings? though their task is equally arduous as momentous. To remove the whole free population, and to restore the blessings of liberty to nearly two millions of oppressed human beings in the United States, (who have groaned under an yoke of bondage), and to their descendants, is an object, which those who trust in Providence are convinced will not be unaided by the Author of our being, if they continue to ask his blessing upon their endeavors.

The respect and courtesy which you have always shown me on former occasions, induce me to hope you will give the above remarks publicity, without any alteration.

Respectfully, your obedient servant,

JOHN B. HAPPAUN.

A VOICE FROM NEW-HAVEN!

NEW-HAVEN, August 8th, 1831.

To the Editor of the Liberator.

Sir—We have read your paper with attention, and feel ourselves highly privileged in having such an able advocate laboring in our cause. You have taken truth for your sword, and it cuts wherever it goes. You appear to be a man not afraid of the laws of the country, but only of disobeying the laws of God: not fearing them that are able to destroy the body, but rather fearing Him that is able to destroy both soul and body in hell. We hope and trust that your press will never want for support.

At a meeting of the Peace and Benevolent Society of African-Americans, held at the house of George Benjamin, in New Union street, August 7th, 1831, we expressed our sentiments concerning the American Colonization Society, whose object is our removal to the pestilential shores of Africa, by the adoption of the following resolutions:

Resolved, That we consider those christians and philanthropists, who are boasting of their liberty and equality, saying that all men are born free and equal, and yet are endeavoring to remove us from our native land, to be inhuman in their proceedings, defective in their principles, and unworthy of our confidence.

Resolved, That we consider those colonizationists and ministers of the gospel, who are advocating our transportation to an unknown clime, because our skin is a little darker than theirs, (notwithstanding God has made of one blood all nations of men, and has no respect of persons,) as violators of the commandments of God and the laws of the bible, and as trying to blind our eyes by their vain movements—their mouths being smooth as oil, and their words sharper than any two-edged sword.

Resolved, That, while we have no doubt of the sinister motives of the great body of colonizationists, we believe some of them are our friends and well-wishers, who have not looked deeply into the subject; but when they make a careful examination, we think they will find themselves in error.

Resolved, That it is our earnest desire that Africa may speedily become civilized, and receive religious instruction; but not by the absurd and injurious plan of the Colonization Society—namely, to send a nation of ignorant men to teach a nation of ignorant men. We think it most wise for them to send missionaries.

Resolved, That we will resist all attempts made for our removal to the torrid shores of Africa, and will sooner suffer every drop of blood to be taken from our veins than submit to such unrighteous treatment.

Resolved, That we know of no other place that we can call our true and appropriate home, excepting these United States, into which our fathers were brought, who enriched the country by their toils, and fought, bled and died in its defence, and left us in its possession—and here we will live and die.

Resolved, That we consider the American Colonization Society founded on principles that no African-American, unless very weak in mind, will follow; and any man who will be persuaded to leave his own country and go to Africa, as an enemy to his country and a traitor to his brethren.

Resolved, That we have heard with pleasure of the proceedings of our brethren in neighboring cities; and that a number of the Society will willingly become auxiliary to the present Society of Philadelphia, for the mutual benefit of the African-Americans throughout the United States.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and sent to the Liberator for publication.

HENRY BERRIAN, Chairman.

HENRY N. MERRIMAN, Sec'y.

SECRETARY GURLEY.

BROOKLYN, N. Y., July 28, 1831.

MR. EDITOR: The more I view the spirit of the Liberator, the more I am convinced of its utility and excellent tendency. Situated as we, the African-Americans, are in these United States, I conceive it to be of great importance to us to have such a channel as the Liberator, through which we can transmit specimens of our views and feelings, together with our grievances and hopeful prospects, to each other, from one part of the Union to another. The press is, beyond all doubt, the weapon which will make us triumphant over the petty breastworks of the harpers of inferiority. Through the press, we must tell our civil or chief magistrates that we are fit subjects to enjoy justice and equality. Through the press, we are to convince legislators that they have no right to make their laws prescribe more divisions and distinctions among mankind, than the great Legislator of Heaven has made. Through the press, we are to show the people of this republic that we are intelligent, and that it is not justifiable in believing that we are not enough so to have our privileges. Yes, through the Liberator we must not only tell them, but the whole earth, in the presence of heaven, that they have no authority to deprive us of our rights.

I am, as an individual, Mr. Editor, much gratified to find in your last number, that you arranged Mr. Gurley at the bar. I have been looking for him a long time; and I sincerely hope, that the Liberator may trace his steps whithersoever he has trod the soil of America on the colonization errand. I rejoice to find that the Liberator has corrected one of his mistakes, at least, respecting Brooklyn. He has visited our village twice on his mission; and it is well known by our colonizationists, and the records of their Society, in Brooklyn, will testify, that he has been losing the confidence of the African-Americans, in this place, from the moment he commenced his first discourse, during the interval between that and the second, down to the present time. It is known to any person present, and who wishes to tell the truth about it, that Mr. Gurley commenced his first discourse in Brooklyn, on the subject of colonization, with an audience of four or five hundred respectable African-Americans in the gallery of the Presbyterian Church; and by the time he got through, and the Society was formed, there were not more than fifty, although he begged them repeatedly to remain. When Mr. Gurley made his second appearance, I was requested to name it around among my people, and solicit their attendance; and, indeed, I was very anxious to have some of our official men attend, in order that we might catch a text to commence our anti-colonization business; but I was told by one man sitting in the middle of a room eight or ten feet square, that he would not walk from his chair to the fireside to hear him again; and I was asked by others, whether Mr. G. was the same man who went up into the pulpit to talk about black people. I can testify that on the appointed evening, there were but two persons of color present, besides myself; and they were strangers from Canada. It is also known, that Mr. Gurley made a very polite offer to preach in the African Wesleyan Methodist Episcopal Church, which was not accepted; and yet, under all these circumstances, Mr. Gurley had the assurance, in a public speech, made in the city of New-York, to forge a sentiment for Brooklyn, to suit his case; which was, that he had the voice of a majority of the people of color of Brooklyn to go to Liberia. Without any further comment, if Mr. Gurley or any of his associates can, by the force of moral philosophy, make it out humanly to misrepresent the views of any part of a free nation, in order to controvert their rights, then humanity is no more humanity, but transformed into an awful prison-house, whose iron bound gates grate harsh thunders, opening wide for the destruction of innocent people.

In conclusion, I would say to my brethren throughout the country, what I have said to them in Brooklyn, that the Liberator is calculated to wind our views and feelings so close as to prevent the introduction of any such heresy.

The following paragraph from the Lynn Record, shows an increase of interest in community on the subject of slavery. Every newspaper in the country ought to have an anti-slavery department.

To the Readers of the Record.—As the subjects of Slavery and Temperance, as well as Anti-masonry, are claiming the attention of a great portion of the community, our columns will always be open for the free discussion of either, and any communications on either of these subjects, in addition to the other various topics of the day, will be gratefully received.

SLAVERY RECORD.

Another specimen of southern advertisements! There is not the least difficulty in recognizing runaway slaves by their peculiar scars or brands, or the loss of some of their members! What a humane system slavery must be!

50 NEWARD.

Runaway from the subscriber on the 26th inst. a negro fellow named Stephen. Said negro is between 40 and 50 years old, very black and thin visage; he is rather forward and impudent, and has a pleasing countenance when he speaks; he has long black whiskers, and is about 6 feet in height. A scar mark by which said finger may be known, is the loss of the third finger on the right hand. He had a blue broadcloth coat; the remainder of his clothing was principally homespun, with a white fur hat. It is thought the said negro is prowling about in the Providence neighborhood, but it is feared he will make his way off, as he has run away before. It is probable he will change his name.

A reward of Ten Dollars will be paid to any person taking up said negro in this county, and Fifty Dollars if taken out of the county or State, and lodged in any jail so that I may get possession of him again. JOHN W. POTTS, Agent. Charlotte, N. C. April 28, 1831.

If slaveholders were hung as fast as they committed rapes upon their female slaves, how many would be left? A white skin has saved many a neck from the halter.

Execution.—Negro Dick, sentenced in May last for attempting a rape on a white woman of this county, was yesterday executed in this place. At about 10 o'clock in the morning, the prisoner was taken from the jail to the place of execution. Having arrived at the gallows, after some preliminary ease, and the usual religious ceremonies on such occasions, the criminal ascended the platform with a firm step, and apparently indifferent sensations. The important moment having arrived, the fatal noose was adjusted around the prisoner's neck, the cap drawn over his face, and in a few seconds he was hurled into eternity. The prisoner, during his confinement, repeatedly confessed his guilt, and also the successful accomplishment of a similar attempt on another female. The crowd in attendance was immense, and as far as we could learn, exhibited much decorum.

Leipzig Genius of July 30.

Yesterday, a fine looking young man, named HERBERT VICTOR, in a seaman's garb, called upon us to set forth his grievances. They, however, did not come within our cognizance, either to remedy or revenge, and yet a part of his story was not without interest. He is a native of Grandville, in France, and shipped on board a brig commanded by Mons. GORGAN. Contrary to representations, the captain took the vessel to Africa, purchased 309 slaves, 21 of whom died at sea, and most of the others were sold in Gaudaloupe. Subsequently, the vessel went to St. Thomas, and there the master attempted to defraud his crew of their wages. Our informant said, he caused the captain to be imprisoned for the debt; but that was not likely to effect a redress, he charged upon him the crime of slave traffic, and brought up from the vessel, as a witness, one of the poor Africans. We cannot commend a spirit of revenge, or approve of imprisoning a man for debt, but if such errors lead to the punishment of a first rate dealer in slaves, the end may almost sanctify the means.

United States Gazette.

From Barbadoes.—We are indebted to a passenger in the brig Lawrence, for Barbadoes papers to July 5th. We make the following extracts: Grenada and Antigua papers reached us per return mailboat on Saturday last. A paragraph contained in the Antigua Free Press, states, on the authority of a gentleman who arrived in that island from Saint Bartholomew a few days ago, that a Spanish slave trading vessel, supposed to be bound to Porto Rico, has been recently wrecked upon the Anagada shoals. The Africans, amounting to one hundred and fifty on board, were landed in Tortola; they were to be removed to Trinidad.

N. Y. Journal of Commerce.

JUVENILE DEPARTMENT.

A volume of Poems, by Alonzo Lewis, Esq. of Lynn, has just issued from the press of Mr John H. Eastburn, of this city. We shall review it next week; our limits, to-day, barely permitting us to say, that it is full of virtuous sentiment, delightful instruction, and unsophisticated poetry. It will add much to the author's reputation. We extract the following tender and beautiful effusion:

CHILDHOOD'S HEART.

I have a boy but three years old,
With ruddy cheeks and auburn hair,
A slender form of graceful mould,
That to a father's sight is fair.
His eyes are like the forest bird's,
The shy wild dove of sunny June;
His voice is sweet, and all his words
Sound like a rippling streamlet's tune.
But what to me are far more dear
Than all the mellow notes that roll,
Are the deep thoughts that meet mine ear,
The emanations of a soul.
There are who say that childhood's heart
Is like a desert's barren soil,
Whose sterile sands no fruits impart,
Till fostered by Improvement's toil.

'T is rather like a forest's glade,
A lovely spot that lonely lies,
Whose mazes the pine's green branches shade,
Whose flowers look up to sunny skies.
Improvement's hand may plow the bogues,
And prune the luscious vines that stray,
May pluck some straggling weed that grows,
And aid some gleam of brighter day.

But hand of art can ne'er bestow
A softer verdure for the feet,
Or teach a single flower to glow
With hue more fair, or scent more sweet.

From the Juvenile Miscellany.

THE DISSATISFIED ANGLER BOY.

I'm sorry they let me go down to the brook;
I'm sorry they gave me the line and the hook;
And I wish I had staid at home with my book!
I'm sure 't was no pleasure to see
That poor, little, harmless, suffering thing
Sittingly writhe at the end of the string;
And to hold the pole, while I felt him swing
In torture, and all for me!

'T was a beautiful, speckled and glossy trout—
And when from the water I brought him out,
In the grass on the bank, as he flounder'd about,
It made me shiver cold,
To think I had caused so much needless pain;
And I tried to relieve him, but all in vain—
Oh! never as long as I live, again,
May I such a sight behold!

O what would I give once more to see
The brisk little swimmer alive and free,
And darting about as he ought to be,
Unharm'd, in his own native brook!
'T is strange how people can love to play,
By taking innocent lives away!
I wish I had staid at home to day,
With sister, and read my book!

HANNAH F. GOULD.

BOSTON,

SATURDAY, AUGUST 18, 1831.

JOHN B. HEPBURN. As an act of fairness, we have admitted into our columns the communication of this individual, though we are sure it will elicit a unanimous burst of indignation from our colored subscribers. Mr Hepburn is the only advocate of the Colonization Society, to our knowledge, among his brethren throughout the Union. His pertinacious adherence to it evinces extraordinary courage, or extraordinary obtuseness, or both. According to his request, which has saved us some labor, we publish his remarks without any alteration.

We have on other occasions reminded him of his inconsistency of conduct, but to little purpose. If he has such glorious visions of a residence in Africa, and believes that he must always be a degraded outcast in his native land, why does he not give us a proof of his sincerity by migrating to Liberia? His bombast will satisfy no one. Words are but wind; actions are the test of principle.

Is not John B. Hepburn a little vain? And do not Messrs Gurley and Orr, and other members of the Colonization Society in the District of Columbia, gorge his vanity to the utmost by their unusual caresses? Something besides a rational conviction of the utility of the colonization scheme, we suspect, has awakened Mr H's admiration.

We are struck with the contrast which is exhibited between Mr Hepburn and his brethren. They are manfully contending for a recognition of their rights, and confidently relying upon the magnanimity of their countrymen for their restoration. They evince an attachment for their native land, worthy of any people. They repel, with noble indignation, the slanders which are pointed against them even by some of their professed friends. They take courage from the signs of the times, and believe that the trump of jubilee, which is sounding its cheering notes in the Swedish, Danish, French and British Colonies, will shortly be blown throughout the Union. They fearlessly assert their equality with the whites, and are willing to meet them, on an equal footing, in any contest for intellectual supremacy or moral worth. He meanly cowers beneath the glance of a white man, and confesses his natural inferiority. He prizes his own freedom at so low a rate, as to contend that emancipated slaves in this country are in a worse condition than those who are free! Is he going to be put under the whip of a driver? If so, he can easily find a customer. He is urging his brethren to remove to a strange clime, whether he dare not go himself, and where those who go perish like rotten sheep. He is blindly clinging to a combination, which enslaves ten victims where it emancipates one, and throws a hundred obstacles into the path of freedom where it removes one. Behold the contrast!

What language is this for a free man of color? Is it to be supposed that emancipated slaves will be benefitted, through the empty appellation of freedom, in a land where they cannot enjoy its essential attributes? Again: 'No act of enfranchisement will efface the unhappy distinctions, existing between the

people of color and the whites.' The very language of slaveholders and the apologists for slavery Shame! shame!

Mr Hepburn complains that we propose no feasible plan for the extirpation of that custom which holds the slaves in bondage. He must have read the Liberator very superficially since he became a subscriber. Here is our remedy for all the evils of slavery, and all the prejudices of society: 'Whatsoever ye would that men should do to you, do ye even so to them.'

A single remark, in reply to the silly parallel which is so often drawn between the colonies of Jamestown and Plymouth, and that of Liberia. Suppose the mortality in one case was as great as in the other, or that Liberia has suffered less and flourished better than did our own infant colonies: what then? Does this establish any principle? Is it a reason why we should persevere in an unrighteous enterprise, because all the emigrants do not die at once? Oppression drove our forefathers to seek a foreign shore; and oppression (not benevolence) is driving our free colored population to Africa. Good may indeed spring out even of oppression; but shall we do evil that good may come? God forbid! yes, he does forbid it.

The truth is, a fearful mortality has taken place among the Liberian emigrants. Do Mr Hepburn and other colonizationists sympathise over it? O no! their bowels of compassion are not quite so tender! Other emigrants in other times fared as badly—it is folly to weep! Who that reads an account of the sufferings of the pilgrims, does not feel his bosom swell with indignation at the tyrannical conduct of the mother country which drove them hither? And who that contemplates a similar case in Liberia, is not equally indignant at the conduct of his own country?

LIBERAL SENTIMENTS.

We are indebted to a friend in Middletown, Ct. for a number of the Antigua Free Press of July 7th. It contains an interesting report of a trial for Slander—William Thibou (a free man of color) versus The Honorable Paul Horsford, Chief Justice of the Court of Common Pleas! After the testimony had been given, Mr Justice Norton, in summing up, said, that in that Court difference of color never had influenced, and, he trusted, never would influence the decisions of a Jury; he hoped the Jury would view the Plaintiff in the same light as himself. His Honor observed, that Mr Thibou did not appear, by the evidence, to have suffered from the language of the Defendant; and although it was not necessary for the Plaintiff to prove, that he had sustained special damage therefrom, yet it had been open for him to do so. The Jury retired for about an hour, and returned a verdict for the Plaintiff, £120 with costs.

The editor of the Free Press makes the following liberal remarks, relative to the free colored population of Antigua:

'Barbadoes, formerly among the greatest oppressors of the free colored population and slaves, and until lately most reluctant to grant concession, has since a short time, as if by a sudden influx of light and generous sentiment upon the inhabitants, made such advances in Christian liberality, as should excite this unfeeling and degraded island with shame. Free Barbadians, now, of whatever color or rank, all enjoy the full rights and privileges of British subjects. And we are happy to find by the late papers, that a law has recently been passed by the Legislature of that island, relieving slave witnesses from the necessity of producing certificates of baptism and adequate indentures from clergymen. The former law, besides, we believe, drawing an unjust and odious distinction between the Ministers of the National Church and others, placed in the hands of the clergy a very powerful engine for the obstruction of justice, such as no man should be entrusted with; and we know, that clergymen are men of like passions with ourselves. Every restriction is now taken off the slave, and his competence and credibility will be determined upon in open court by the Jury, who are the best judges. A perjured slave must be convicted at a Court of Grand Sessions, before he can be punished at a short time, as we presume, must be regularly indicted, not tried in secret, and summarily. We humbly submit this to our Legislators. By the 4th clause of the Act under consideration, every person hereafter to be tried for murder or other felony is allowed to be defended by Counsel.'

The Editor of the American Spectator, in his paper of the 6th inst. in reference to himself, says—'He once, we recollect, delivered an impressive speech in behalf of the Colonization Society.' News! Will he be kind enough to tell us when and where?

Several communications on file for insertion.

A destructive fire occurred at Wethersfield, Ct. on the 1st instant. It broke out in a barn belonging to John Williams, Esq. and attached to his dwelling-house near the meeting house, and was not subdued until 5 valuable dwelling-houses and several barns were entirely destroyed.

The Cherokee Mission.—At the latest date, (July 14) the captured missionaries were still held in confinement by the Georgia Guard, not having been delivered over to the civil authorities.

Fayetteville Sufferers.—The whole amount collected in Boston for our brethren at Fayetteville, was \$10,946.87; of which \$150 were contributed in provisions and clothing.

BADGERS WEEKLY MESSENGER, NEW-YORK.

More than a hundred papers have given this new publication the most flattering notices. They have left us nothing to pareyprize, and we can therefore simply say, that it richly deserves the patronage of the Union. It is printed on a very ample sheet, in the best manner, and filled with a great variety of choice reading. It is to be devoted to the interests of Religion, Literature, Science, Agriculture, Commerce, and Public Occurrences. It has a Department for the Merchant, the Mechanic, the Farmer, the Poet, the Lady, the Youth, and the Infant! An Anti-Slavery Department is wanting. The Weekly Messenger will record, 'uninfluenced by the partiality of local or sectarian views, the movements of the Christian world, and hail the triumphs, under whatever banner achieved, of the "sacramental blood" over error and delusion.' The price of subscription is only \$2.50 a year, payable in advance. The paper will doubtless receive an immense patronage: it is conducted by Mr B. Badger, the former Editor of the Christian Advocate and Journal, a gentleman of superior worth. Subscriptions received at this office, where the first two numbers of the Messenger may be examined.

ANECDOTE. The Editor of the Worcester Yeoman, in a flattering notice of our Address to the Free People of Color, relates the following anecdote of a black soldier at Banker Hill. We give his introductory paragraph on the prejudices of the day: 'The prejudices against the color of the skin are of long standing, and deep rooted; but the cruel, unjust and unreasonable distinction, which prevails in this respect, is so inconsistent with the republican spirit of our country, and with the Declaration of Independence itself, that there is reason to believe, will be overcome by the increasing attention of the people to the subject, the means made use of, and the moral revolution, which in other respects is pervading our land.'

Mr G. speaks of the active part which some of the colored people took in the revolution. We recollect an anecdote illustrative of the courage and effect attending the conduct of a black man in the famous Banker Hill battle.

Major Pitcairn, the most intrepid of the British officers, and the one who led the British at the Concord battle, was slain by a shot from a black man by the name of Peter, otherwise called Peter Salem, who, when Pitcairn mounted the embankment, and impiously cried out to his men, 'By G—d, the day is ours,' took deliberate aim and shot him dead.'

PHILADELPHIA, August 1st, 1831.

To the Editor of the Liberator. DEAR SIR—Myself and many of our city wish you to give the accompanying article a place in your next paper, because we think the man is an enterprising character, and ought to be encouraged. It is copied from the U. S. Gazette.

Yours, with esteem, LEWIS G. WELLS, a colored clergyman of the Methodist Episcopal church, (from the south) of high respectability, has been lecturing in this city for the last two weeks, on the science of Phrenology and Chemistry, with honor to himself, his color and his preceptors. At the last lecture on Friday evening he observed to his audience, he had just got half through the course, and on Monday evening next, would point out the use of the above science, and commence on the practical part, taking up all the powers and organs of the mind, individually. Those lectures are certainly interesting and instructing; more especially when they emanate from an individual, whose opportunities have been so limited; it is hoped the people of this city will avail themselves of his useful instructions.

P. S. Mr Wells has compiled and published an epitome, which can be seen and purchased for a small sum, at his lodgings, No. 149 Locust-street, or his lecture room, known by the name of Lombard-street public school. He lectures Monday, Wednesday and Friday evenings, at 8 o'clock.

DEATH OF WM. ROSCOE, ESQ.

With no ordinary feelings of regret, we have to announce the death of our distinguished and philanthropic townsman, William Roscoe, Esq. on Thursday, at his residence, Long-lane, in the 78th year of his age. Known at a distance as the elegant and enlightened historian and scholar, it was amongst those only who had the high privilege of being his more intimate friends, that his Christian and truly catholic spirit, his enlarged and comprehensive views, his touching simplicity of mind, and his charity for all who differed from him, and his unflinching consistency in supporting his own opinions, could be fully known and appreciated. For more than 50 years he was the dauntless and uncompromising advocate of civil and religious liberty, and of all those liberal measures which have since received the sanction of public or legislative approbation.

The Editor of the Journal of Humanity urges upon our citizens, in a forcible manner, the duty of immediately forming a City Temperance Society. It is a remarkable fact, and altogether incredible to the place, that Boston, with a population of more than 60,000 souls, has never had an association for the suppression of an evil which has depopulated the world. We hope there will be no delay in the formation of a society.

MARRIED.—In Cambridgeport, on the 20th ult. by the Rev. Mr Gannett, Mr PERCY M. HOWLAND, of Boston, to Miss MARGARET, the sweet daughter of Mr Thomas Revalian, of Medford.

DIED.—In this city, Mr JAMES GOULD, aged 86, Treasurer of the Massachusetts General Colored Association, and a member of several other associations—a man very highly esteemed.

LITERARY.

VANITIES OF EARTH.

For the Liberator. Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where they do not break through nor steal.—St. Matthew, vi. 20.

'T is said that Beauty hath many a charm, Which can fire the eye and the bosom warm; That the lily and rose their hues combine To freshen her cheek with a tinge divine; And that, with a deep, o'er-mastering awe, She treadeth the earth like a conqueror.

And of Woman's beaming eye fame tells, That shames the glow of the wild gazelle's; Of her sylph-like form and fairy tread; And a thousand charms around her spread; And 't is said that her voice's melting tones Are sweeter than any that music owns.

Nor is Wealth forgot—but they fondly sing Of the sunny joys which its worth can bring. Heap up the ingots, and gather the gold, Hope shall then brighten, nor time grow old— Her favors Happiness doth dispense Alone in the Hall of Affluence!

I have seen the storm of adversity lower, And Beauty droop like a wither'd flower— Her glowing charms swift vanish away, Borne on the pinion of pale Decay; And I've wept as I gaz'd on her cold shroud, And thought of the idol to which men bow'd.

Woman! the light of thine eye must change, And thy flute-like notes will age estrange, And thy marble forehead be sallow and sear, And thy queenly form shall grace a bier— Is it wise, is it safe, to place our trust In things that are made of crumbling dust?

Wealth doth flee upon eagle-wings, Little of comfort or joy it brings; It hath no ear for the orphan's cry, Nor a voice of praise to God on high; Oppression, selfishness, lust and pride, Are evils that float on its treacherous tide.

Happy is he who disdains the earth, And plumes his hopes for a heavenly birth— Whose treasures are wisely laid above, Seal'd by the bond of eternal love,— Where neither moth nor rust doth infest, Nor thieves break through to disturb the blest!

From the United States Gazette.

TO MARY.

My prayer for thee, dearest, is not that thy way Be sunny and calm as a clear, cloudless day— That no shadows may darken thy morning's bright sky, No grief dim thy spirit—no ten-drop thine eye; That the pleasures of earth, with its gayest of flowers, Be strewed near thy footsteps, to gladden life's hours,

And thy days without sorrow or trouble may seem, Like the cherished remembrance of some hallowed dream. It were vain. We may slumber in hope's chair secure, But the fabric is transient, it cannot endure. The visions most worshipped in morning's pure light, We are destined to weep o'er in sorrow at night; And yet, when I bend to that Being on high,— Who ruleth the waters, whose throne is the sky— Thou shalt art remembered, my Mary, and they Thy name ever breathed forth in stillness and prayer, That thy thoughts may be turned from the vain things of earth,

And thy young heart be changed by a holier birth— That His spirit within its recesses may come, And meet in thy spirit a calm, peaceful home; And when thy blue eye shall wax languid and dim, May thy thoughts turn to Heaven, thy spirit to Him. And when death's bitter draught thou art destined to sip, May His peace be around thee, His name on thy lip.

MEMENTO MORI.

I've seen some females, (there are many such), Who strive to look thin, delicate, and pale; Whose fragile forms, scarce palpable to touch, Seem strange and frightful as a goblin tale; Who pride themselves in seeming weak and frail, In going thinly clad and tightly laced; Who tread the streets, rejoicing to reveal A ghost-like visage and portentous wail, The mournful witness of morbid taste.

And when I meet such images of woe, A sudden tremor rushes o'er my frame: Such wisp-like figures conjure to my view The faded hoariness in the hand of Time; And when I see them swim through fashion's stream, And hear them sigh with pain, and a gasp for breath, Whoe'er doth dignify as a hideous dream, And features mournful as a cypress wreath,— Methinks I hear their shriek—Remember Death!

MISCELLANEOUS.

Jewels of the Princess of Orange.—A good deal of excitement was produced in New-York last week, in consequence of the discovery of the costly jewels stolen from the Princess of Orange about two years since at Brussels. The jewels found amount in value probably to \$100,000. Some of the separate stones are valued at several thousand dollars each. Four of the pearls are worth \$10,000. The person in whose possession they were is an Italian named Carnia, who has been secured. He is represented as a middle aged man, strong, muscular and hard-fetured. He said he had been to the jewellers, where he had made his purchases of diamonds. As the jewels were seized for a violation of the Revenue laws, an order was issued for their restoration. Supposing their value to be \$100,000, the commissions of the Collector will amount to nearly \$18,000.

Niagara Falls.—Mr Galt, in his novel of Boyle Corbet, thus speaks of this great natural phenomenon.—"The sublime of energy! Till this sight is seen, we can form no just conception of the power that may be in nature.—The rage of the ocean, with its countless waves, is but a passion in detail.—This is the immense of simplicity.—Cool we stand on the outside of a planet's orbit, and see the vast globe rolling along, as if the velocity of thousands of miles an hour, it would not furnish a livelier visible image of omnipotence."

We find the following very curious notice in a Morrisstown New-Jersey paper— "The Ladies' Society attached to St Peter's Church recently give notice, that on the evening of Tuesday, the 2nd instant, a variety of REFRESHMENTS will be offered at Mr Jason King's Hotel. The proceeds to be applied towards liquidating the church debts."

"To the pure," of course, "all things are pure," but if the ladies get up a refreshment at a tavern, for the sake of liquidating the debts of a church, they render their "good (intentions) liable to be evil spoken of."—U. S. Gazette.

In looking over our English papers, we find one record of liberality which deserves notice. Dr BELL, the inventor of the system commonly called "Lancasterian," has given in the town of St Andrews, in Scotland, one hundred and twenty thousand pounds sterling in government stock, for the purpose of establishing and supporting schools in that native town; and with a view of effecting his glorious purpose, he has added to his donation a lot of ground for school purposes, for which he paid eleven hundred pounds sterling—a gift of more than half a million of dollars.—Ibid.

We are told that a small black boy, while fishing in the Delaware from the wharf above Chesnut-street, had his attention arrested by some shining substance below the surface of the water.—On reaching down, he seized a gold ring, which was resting on a projection of lumber. At other attempts, three other rings and a gold seal were fished up.—Ibid.

The Starving Irish.—A correspondent of the U. S. Gazette, Philadelphia, urges the subject of collections in that city for Poland; in which the editor remarks— "In the county of Mayo, in Ireland, one hundred and fifty thousand people are perishing for lack of food. We wish Poland were independent; but let men philosophize as they will, and subordinate as they can, the belly first, and then the head. If money must be sent out of the country, let it go first to feed the hungry."

Ireland.—A horrible massacre was made at Newtownbarry, at the last accounts. A dignity of the church established by law in that unhappy country, had seized and offered for public sale, two heifers, belonging to some of his poor parishioners. These, by mistake, evinced a disposition to rescue them, the police and yeomanry present were ordered to fire indiscriminately on the crowd. This, for a wonder, the police refused; but the yeomanry, who in Ireland are all Orange men, felt no such reluctance, and instantly obeying the order, killed nineteen people and wounded forty, some of them women and children!

Cherokee Women Beware.—It is said the Georgia Guard have received orders, from the Governor, we suppose, to inflict corporal punishment on such females as shall hereafter be guilty of insulting their husbands. We will simply give our opinion upon this subject. According to our understanding of it, we think, first, it is very undignified for a female to exercise it under any circumstances; and second, it is equally undignified for any gentleman to inflict a corporal punishment on a female who may be guilty of such a crime.—Cherokee Phoenix.

Steam Engines.—One of our late London papers says, "that it has been ascertained that there are in England not less than 15,000 steam engines at work, some of them of almost incredible power. There is one in Cornwall of the thousand horse power! Taking it for granted that, on an average, these engines are only of twenty-five horse power each, it would be equal to 375,000 horses.—Mer. Adv.

Patronage.—It has been asserted that the amount of government money paid to Col. Richard M. Johnson, his brothers, brothers-in-law, cousins, &c. during the last sixteen years, is not much short of THIRTEEN HUNDRED THOUSAND DOLLARS!! This appears almost incredible, but the Treasury records will show it.

Kentucky Reporter.—The Treasurer of the Massachusetts General Hospital has the pleasure to acknowledge the receipt of \$10,000 DOLLARS, as a donation from a Merchant, with a request that it may be accepted for the benefit of that most useful and excellent institution. Beacon-street, July 30, 1831.

In Georgia, VI. five ladies, from 82 to 87 years old, met at the house of a friend, whose dearest friends were 45 children, 284 grand children, 118 great grand children, and 10 great great grand children; total 532.

The city government of New-York have ordered the purchase of 1000 tons of coal, at \$4 75 per ton, the use of poor families next winter. St. Patrick's Benevolent Society have also asked room to store 1000 cords of wood for the same purpose.

Two men who were taken out of a well apparently lifeless, from the effects of inhaling carbonic acid gas, were resuscitated by pouring cold water profusely upon them. This is a remedy always at hand.

In Jay, Me. recently, a son of Rev. Thomas D. Loff, aged 20, died from inhaling through his nostrils into his lungs, the contents of a puff-bull, (a dead fungus) to check the bleeding at the nose: it probably strangled him.

It is stated that salt is making the fortunes of some of the American merchants. Capt. Kennedy, of the United States Navy, says it is readily purchased by the natives of Africa, from the settlers at Liberia, for two dollars per quart.

Excluding and Including.—A way one day asked his friend, "How many knaves do you suppose are in this street besides yourself?" "Besides myself," replied the other, in a heat, "do you mean to insult me?" "Well, then," said the first, "how many do you reckon, including yourself?"

A house had better be too small for a day, than too great for a year. It is easier borrowing of thy neighbor a brace of chambers for a night, than a box of money for a twelvemonth.

A bear was recently conquered in one of the frontier towns in Maine, which weighed four hundred pounds, after receiving sixteen musket balls.

The Lebanon, Pa. 'Beobochter' (not Backbiter) of 15th inst. states that a copper-head snake was killed the week previous on the farm of Christian Strack, which was two feet long, and had a head at each end of its body!

A chub lately caught in Lehigh river, was found to contain in its stomach, partly digested, a water snake 20 inches long.

The Siamese twins have had a fashionable quarrel with some unwelcome visitors at Lynnfield. The war of words ended in blows and the discharge of fowling pieces without bulls or shot.

The Savannah Georgian mentions a rattle-snake being killed in that vicinity 10 feet 8 inches in length, and 21 inches in circumference!

A Philadelphia physician, in describing the appearance of one of his patients in a violent prostram, says—"he became as stiff as one of the Boston Guards on parade."

The population of Liverpool is ascertained by the census just taken, to be 168,400. Including the suburbs, more than 200,000.

In the 37 years, from 1793 to 1830, the buildings in Philadelphia have increased 21,662; or an average of 586 new buildings each year of the whole series.

Stuart's Prize Essay.—We have heard of eleven merchants who were dealers in ardent spirits, that have given up this traffic from the influence of this essay.—Albany Telegraph.

Since the introduction of Steam Boats into the U. States, there have been 48 explosions of their boilers, by which 254 persons were killed, and 104 wounded in various degrees. So says Professor Renwick.

Woman.—The empire of woman is an empire of softness, of address and complacency—her commands are caresses, her menaces are tears.

At the late anniversary meeting of the British and Foreign Seamen and Soldiers' Friend Society, held in London, the Rev. G. C. Smith stated that there were now more than five hundred praying captives, lights of the world, sailing out from and back to England.

Died in this village, on Saturday last, of pulmonary consumption, Mr. HAZARD PRATER, printer, aged 24 years. Mr Phelps had been employed in this office for several months previous to his sickness. About the first of May, he was confined by the disease which hurried him so rapidly and prematurely from time into eternity. Modest and unobtrusive in his manners, he had but few acquaintances in this village, but by that few he was highly esteemed for his amiable and friendly disposition, for his chaste and refined morals, and for his industrious and economical habits. During his long and distressing sickness he was patient and resigned, and gave evidence that his heart was right towards God and man. He was originally from Greenfield, Mass. at which place reside his aged parents.

How short the race our friend has run, Cut down in all his bloom; The course but yesterday began, Now finished in the tomb!

Syracuse Register.

Died.—At New-York, Col. RICHARD VARIK, a Revolutionary War hero, aged 79. He was an Aid to Arnold, the traitor, but stood true to his country, and was so high in Washington's estimation, that he immediately made him his private Secretary. He was President of the Cincinnati in his state: was for twelve years Mayor of New-York city; and was at the time of his death President of the American Bible Society, to the objects of which he gave his hearty aid and countenance. "He was," says the Commercial Advertiser, "a gentleman of the old school, dignified, yet kind in his manners and address, and fixed as the stars in his principles; pious and religious—having occasion to change health, since the former were tubed in the school of Washington, and the latter from the Saviour of men, as declared in the oracles of Divine truth."

MORAL.

RELIGION AMONG THE POOR.

You seldom meet with intelligence, or industry, in a cottage. You find evil and wretchedness there; but you do not find infidelity.—The poor love the name and religion of Jesus Christ. And they have reason to love them, if they only consider the obligations they are under to them for worldly comfort, for liberty, for instruction, for a due consideration in civil society.—The rights of men are plainly and irresistibly established in the gospel. There is no doubt but that all his creatures are dear to the Redeemer; but yet from motives of mercy and compassion there is an evident predilection for the poor manifested in our Saviour's preaching and ministry. The instruction, the consolation, the enlightening of the mind, are procured with the greatest of his miracles, the resurrection of extinguished life. Who, indeed, did trouble themselves to care for the poor, till Christ set the noble example? It was a miraculous thing in the eye of the world, that a divine teacher should address himself particularly to those who could not reward him with a worldly recompense! But he came to destroy that inequality among mankind, which enabled the rich to oppress the poor and inferior beings.—He himself chose the condition of poverty to show the rich and proud, of how low estimation are the trifles they deat upon, in the eye of Him who made them, and who can destroy them at his pleasure.

He taught us, when we pray, to say, our Father, This alone is sufficient to establish, on an immutable basis, the equality of human beings. All are bound to call upon, and consider God as their Father, if they are christians, and all are equal brethren and sisters, co-heirs if they do not forget their hopes of a blessed immortality.—M. E. Baptist Register.

NO MAN CARETH FOR MY SOUL! In the United States there are about two millions of colored persons. The greater part are in bondage. We have bible societies!—but bibles are not given to them. We have missionary societies!—but missionaries are not sent to them. We have tract societies!—but tracts are not given to them. We have Sunday school societies!—but Sunday schools are not opened for them.

A writer in the American Spectator and Washington City Chronicle, says, "a number of Christians in different parts of the Union, have agreed to pray to God for the salvation of the colored inhabitants of the United States, in secret, or in the family or social circle, on every Sabbath morning, and he earnestly entreats all who call upon the Lord Jesus Christ in sincerity, to join them. Why should they not? Do not the peculiar circumstances of these two millions of Africans in this Christian nation claim more of attention and special remembrance in the prayers of the professed followers of our Christ? Let every Christian think of it, and act as his conscience and Christian feelings shall dictate.

Pray for them. As the writer above alluded to says, "No law of any state forbids this!" Western Luminary.

JOHN B. PERO, NO. 2 & 3,

In rear of Dock Square, near the City Tavern BOSTON,

KEEPS CONSTANTLY ON HAND, FOR SALE, COLOGNE and Lavender Waters, of first quality, wholesale and retail. Also, just received, a fresh supply of the following prime articles, viz.

Otto of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Coronet Oil, Essence of Orange, Faience Soap, Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot'umino, Naples, and English Windsor, Palm, Transparent, Castile and Fancy Soaps; Shoe, Hair, Cloths, and Tebb Brushes; Swan's Down Powder Puffs, Emery's and Putney's Stropps; Fine Tebb, Pocket and Dress Combs, Court Plaster, Real French Hair Powder, Playing Cards, Old English Razors, H. Earle's de Gentlemen's Shaving Soap, first quality, from Windsor, England; Rose do. Wash Balls, Tooth Pica, Penknives, Scissors, Call Skin Pouch, Pouch and Wallata, Hairpins and Cases, Tebb Powder, Pouch, Almancas, Snuff-Boxes, Curling Tongs, Large and Small Blackbills, Day and Martin's, Large and Small Bleaching, Warren's do. Hayden's do. Silver plated Pencils, Pencils, Gollars, Stockings, Stiffeners, Goggles, Ranges, German Hones, Briarwood and Woden Lathers, Boxes, Light Boxes, 1 weezers, Dominos, Scatchers and Carls, Hair Pins, &c.

BOARDING.

THE Subscriber respectfully informs the respectable persons of COLOR, in this city and elsewhere, who may wish BOARDING and LODGING,

in a genteel family, for a day, week, or longer time, that he can be accommodated at NO. 19, FOWELL STREET, (Between Fifth and Sixth streets). Every attention will be paid to render them as comfortable as possible.

Private apartments may be obtained, if required. PETER GARDNER. Philadelphia, June 11, 1831.

WANTED.

THREE respectable COLORED GIRLS, apprentices to learn the Tailoring business. Likewise a smart Colored Boy. The best of references will be required. WILLIAM SAUNDERS, Merchant Tailor.

Hartford, June 30, 1831.