VOL. I.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

INO. 20.

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE MANKIND.

[SATURDAY, MAY 14, 1831.

# THE LIBERATOR

AT NO. 10, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

TERMS.

TERMS.

Two Dollars per annum, payable in advance
No subscription will be received for a shortperiod than six months.

Pagents allowed every sixth copy.

All letters and communications ns must be

OST PAID.

A GENTS.

CHARLES WHIPPLE, Neuburyport, Mass.
BENIAMIN COLMAN, Salem.
EDWARD.J. POMPEY, Nantucket.
WILLIAM VINCENT, New Bedford.
JOSEPH C. LOVEJOY, Bangor, Me.
PHILIP A. BELL, New York City.
EDWIN SCRANTON, Rochester, N. Y.
JOSEPH CASEY, Philadelphia, Pa.
Henry Ogden, Newark, N. J.

WILLIAM WATKINS, Baltimore, Md.

WILLIAM WATKINS, Baltimore, Md. MILLIAM WATEINS, Baltimore, Md.
BENIAMIN LUNDY, Washington City, D. C.
WILLIAM WORMLEY, ""

# THE LIBERATOR.

All the fraudulent methods that are taken for the All the transmission men must be considered as purpose of enslaving men must be considered as man-stealing and all the buyers and holders of the slave-mer particles are particles. man-stealing and all the outgets and induces or parakers of the guilt of the slave-mer-chant. They support and encourage his infamous tude; nor can they pretend that their right to buy slaves is any other or better, than that of the seller. They are verify guilty in whose hand the slave is found.—Barown.

The proposed Emancipation Society in Kentucky gets along bravely. At the last accounts, forty-eight and only two more were wanting to complete the stipulated number, preparatory to organization. The project looks well on paper, and our hope grow vigorous in contemplating it; but we are not so guine as to believe, with Friend Lundy, that 'slavery will soon be abolished in Kentucky.' It argues a fatuity of mind in these individuals, who are about to declare that they possess no right of property in the rising generation, and to liberate the children at age, to claim the services of slave parents in their possession. Why do they not go for the whole? Why be honest in part? By what author-ity do they think to hold the parents in bondage. thout being guilty of robbery and man-stealing Let their reform be total.

The editor of the Rochester Observer, in allusion to the proposed association, says:

Whether this is the best way to rid themselves of this curse, we will not pretend to say, but we rejoice to see slaveholders themselves originating any plan of the kind, showing that their attention is called to the subject, and by inference, at least, acknowledging the injustice of holding their fellow men is bondage. This is one of those subjects, a candid stamination of which will almost inevitably result in great good. As people become more enlightened, and the principles of liberty are better understood, dee stackles of slavery will become loosened, and when moral principle shall be understood and its claims recognized, they must fall off." Whether this is the best way to rid th

For the Liberator.

WALKER'S APPEAL. No. 2. commenting on a work like this, so pregu with interest, so full of matter of mighty import, there is, no doubt, wherewith to extend my remarks far beyond the limits of a newspaper. I find so h, sir, worthy of attention, that I must say, be fore proceeding farther, that I shall be obliged to skip many points I would gladly dwell upon, and confine myself to the more prominent features of the book. In continuation of the remarks with which my last letter concluded, I will quote one of Walk-

Do they not institute laws to prohibit us from heavying among the whites? I would wish, candidy, however, before the Lord, to be understood, that I would not give a princh of snut; to be married to any white parson I ever saw in all the days of my life. And I do say it that the black man, or sam of color, whe who will leave his even edder (previded be can get one who is good for anything)

and marry a white woman, to be a double alave to her, just because she is unhite, ought to be treated by her as he surely will be, viz: as a ricer !! It is not, indeed, what I care about intermarriages with the whites, which induced me to pass this subject in review; for the Lord knows that there is a day coming when they will be glad enough to get into the company of the blacks, notwithstanding we are, in this generation, levelled by them, almost on a level with the brate creation; and some of us they treat even worse than they do the brutes that persist.

It is not my purpose to discuss the propriety of intermarriages between the two races here. I bring in the paragraph merely to show the spirit in which our black apostle wrote. He tells us that he would not 'give a pinch of snuff' for any white woman living, but revolts at the prohibitory law, conceiving it to be a manifesto of the supposed inferiority of his people. This is a proper view of the subject, nor does the pride manifested in his language lower him

Walker next, in speaking of the condition of the free blacks, affirms, that they are, one and all, the prey of white rogues, who are constantly defrauding them. As an illustration of his position he says, that when a negro dies possessed of property (a rare case,) it usually falls into the hands of some white, to the detriment of the natural heirs. Having very little ac-quaintance with the blacks, I am unable to say how far his assertion is true; you, Mr Garrison, probably Granting the fact to be as Walker states it I do not think the case of his compeers peculiar the week are everand must be, to a considerable artent, the prey of the strong; those who think, have and will always prevail over those who merely work. It seems to me that the wrongs of which Walker complains must be attributed not to the color of his people, but to their ignorance. His next complaint lates to the common opinion that the negro is a distinct genus, inferior to the human race, and nearly allied to the simia species. Walker, in my opini very justly, thinks this an insupportable insult, and ks of it with the utmost indignation. Without en tering into a discussion of the opinion, first broached, I believe, by Mr Jefferson, I would only say, that I think it calculated to embitter the feelings of the blacks toward us, and it may one day be, that every drop of ink wasted in its support will cost a drop of an blood.

Walker next speaks in bitter terms of such blacks ns, by giving information, &c., aid the whites to p their brethren in subjection, and thinks that but for their hindrance the slaves would ere this have been free. Here, I think, he is mistaken : it is no son but ignorance that rivets their chains. The law makers of some of the slave states have done wisely (in some points of view) in making it highly penal to teach a slave to read. If things are to renain as they are, it is sound policy; that is, supposing it practicable to enforce such laws. Yet I think they will only put off, not prevent the catastrophe. nce, being in a slave state, I chanced one ing, very early, to look through the curtains of my chamber window, which opened upon a back yard. I saw a mulatto with a newspaper in his hand, surrounded by a score of colored men, who were listening, open mouthed, to a very inflammatory ariticle the yellow man was reading. Sometimes the reader dwelt emphatically on particular passages, and I could see his auditors stamp and clench their hands. I afterwards learned that the paper was published in New-York, and addressed to the blacks. It is but reasonable to suppose that such scenes are of common occurrence in the slave states, and it does no require the wisdom of Solomon to discern their ten

The following paragraph appears to me to the gist of Walker's argumen notive for publishing his book : nt, and to explain his the gist of Wa

"Remember that unless you are united, keeping your tongues within your teeth, you will be afraid to trust your scereta to each other, she that persists our uniscise under the Christians of a Remember, also it only number at the feet of sea Lord and Master Jessa Christ, with prayers and fastings. Let our estenies go on with their butchesies, and at severall up their our. Nevier make an attempt to gate see freedom or nesteral right, from under see bread oppressors, and all you see your way.

clears—when that hour arrives and you move, be not afraid or dismayed; for he you assured that Jesus the God of justice and of armies, will surely go before you. And those enemies who have for hundred of years tolen our rights, and kept us ignorant of Him and His divine worship, He will jemove. Millions of whom are, this day, so ignorant and avaricious, that they cannot conceive how God can have an attribute of justice, and show merey to us because if pleased him to make us black—which color Mr Jeff Sension calls unfortunate! It is not to be understood here, that I mean for us to wait until God shall take us by the hair of our heads and drags out of abject wretchedness and slavery, nor I do mean to convey the idea for us to wait until our enemies shall make preparations, and call us to seize those preparations, take it away from them, and put every thing the wear on the set of the for us to hands, two feet, and some seize in our heads as well as they. 'They have no make the wear our men as well as they.' They have no make the first of God, to hold them and their children in slavery and wyerthedness, as they have to hold, sa, and mo more.'

Here then is a clear, undeniable exhortation to in-lineation. The facts stated by Walkes as incentives to the same and the substantians to the same and call any other Master's but Jesus as much right, in the sight of God, to hold them and their children in slavery and wyerthedness, as they have to hold, as, and mo more.'

Here then is a clear, undeniable exhortation to in-lineation. The facts stated by Walkes as incentives the substantian of the world to the kept, with the high the contrastine to a state of the world to the kept, with the kept of the world to the kept, with which was a surface. As a specimen of the alvation of the world to the kept, with which was a surface

Here then is a clear, undeniable exhortation to intion. The facts stated by Walker as incentives, are facts, not suppositions, and in my opinion, his inferences are just. The question is, whether such age can conscientiously be held by a white man, having a clear view of its result, to a black.

Grant your opinions to be just, a slave owner once
that to me, if you talk so to the slaves, they will
to come if you talk so to the slaves, they will
to coming their mesters throats. And in God's

name,' I replied, 'why should they not cut their masters' throats?' I am, however, no preacher of reform. If the blacks can come to a sense of their wrongs, and a resolution to redress them, through their own instrumentality or that of others, I shall re joice. They are my fellow creatures and countrymen as well as their masters. It would indeed griev me to hear that one of my southern brethren had died by the hands of his slaves : it is still more grievons to think that he holds a score of my black breth ren in degrading thraidom. Of two evils I prefet the least, and it is better that one man should lose his life than that a score should lose their liberty. Yes I do not conceive it my duty, nor have I any tion to set myself up as a redresser of wrongs, or an occulist for the mentally blind. For these good men who think otherwise, who seek the greater good of the greater number, to their own danger and prejue, I respect and esteem, but cannot imitate them When, as in the present instance, my opinion is asked, it shall be freely given, but I do not think myself bound to advance it nnesked

Walker then speaks of the advertisements of slave to be sold, runaways, &c., so constantly found in the southern papers. He speaks of husbands torn from that in the same columns the Mussulmans are reproved for their barbarity to the Greeks. I have ofter seen such inconsistencies as he mentions, but they are too melancholy to evoke a smile. The Greeks in the Ottoman empire pay tribute and are sub ect to vexatious exactions, ut they are not slaves unless taken in rebellion. Even then they recover their freedom at the end of seven years. The severies inflicted on them by their Mahometan lords are cakes and gingerbread in comparison with those prac-tised by Christian masters on their slaves. But our slaves are black, and that, it seems, destroys their claim to sympathy. Strange that the dark pigment, which is its coloring matter, should render a negro's skin as callous as the shell of a lobster, and infect the veins of his very heart so as to render hi of social affection ns. I suppose this must be a mon obinion of the slave owners, or we should bes ies of the abominations of which Walker speaks. To be serious, I would advise southern editors to exclade the advertisements above mentioned and thei

clade the advertisements above mentioned and their accompanying engravings from their papers, lest some of them should find their way to Europe and prove our declaration of independence hypocritical.

'The man who would not fight under our Lord and Muster Jesus Christ, in the glorious and heavenly cause of freedom and of God—to be delivered from the most wretched, abject and service above; that aver a people was afflicted with since the four-

their appearance before the tribunal of Heaven; answer for the deeds done in the body, as well as we Have we any other Master but Jesus Christ alone Is he not their master as well as our 3—What right then, have we to obey and call any other Master but Hinnell? How we could be so submission to gang of men, whom we cannot tell whether they are as good as ourselves or not, I never could conceive However this is shut up with the Lord, and we cannot precisely tell—but I declare, we judge mea by their works.

Have be the second of the

Here let us pause and reflect. What is to be the end of the American system of oppression? Will is, can it last for ever? And if it does not, how is it to be terminated—by the consent of the whites, or by the hands of the blacks? The question involves no as than the fate of all that portion of our country which lies south of the Potomac. Three ways occur to me by which the slaves may possibly be eman out bloodshed, viz. by coloni elsewhere, by gradual abolition, or by free labor b coming more profitable than that of thralls. I will, if you wish it, consider these things in another place, net here. As to the prospect of their liberation by some means or other, I consider it certain. There are now about as many colored persons within the limits of the union as there were whites at the commence our revolution, and it seems to me impossible that they can be prevented from discovering th All the laws that can be made cannot wholly exclude the rudiments of learning from among them. The it is probable there are or will be more men like hi Negroes have showed their mental capacity in St Domingo, where, thirty-two years ago, they were much or more debased than they now are in the U-nited States. That example of bloodshed and misery is before the eyes of our slaves; that tragedy, it eems to me, will soon be enacted on an Amer stage, with new scenery, unless something is sp done to prevent it. parts, and there will be more such prompters as Walker. At present, they only want a manager. I fear, very much fear, that the retribution predicted fear, very much fear, that the retribution predicted in the book in question is at hand. It is a hard case for the south to be sure. The southern planter has not himself instituted the present state of affaire; it came down from his fathers. It is hard for him to give up his inheritance, and still harder to ove the habits in which he was bred. Even the imp diate emancipation of his slaves, and the res of their natural rights, would, perhaps, produce much evil. It will be harder for his children to see this change brought about by the red band. But the slaves shall have attained even the limited de-gree of knowledge possessed by the free blacks, if they do not rise and strike for freedom, if they do not settle the account that has been accord for two centuries, Mr Jefferson will have been proved to be centuries, mr secretar when they shall no longer have the excuse of ignorance, and shall not avail these selves of their strength, they will indeed be proved to be belooms, unworthy of the name or privmen. It is estonishing, Mr Garrison, to be of the free and intelligent some of New-English on this sub est. A lawyer, of no mount mid, a few days ago, in my presence, that the in the south are well enough; that their cond

short, that they were happy. I have often heard similar opinions expressed. They are indeed conand so is a horse or an ox, and for the same reseon. It is the hanniness of a brute-not of a man If to eat, drink and sleep, without a thought of the past or future, constitutes earthly felicity, then are slaves happy indeed, and their conditition cannot be Even then they are not quite so happy as a horse, for they feel the whip more sensibly. Aak any white who expatiates on this happiness, if he would, if he could, get rid of his cares and perplaxi-ties by changing conditions with a slave. No; but ack, and that argument oversets all the rules of logic—it is unansw

# FREE ARTICLES.

To the Editor of the Liberator.

Sir -I was glad to see in your paper of April 2d an answer to the first of a number of questions published some time since, relating to the use of articles produced by slave labor. I have been hoping to see the subject fully discussed, and am induced to offe a few observations relating to it, and by way of answer to the second question, in case you have nothi more satisfactory upon the subject. The reasons of fered by your correspondent for giving a preference to articles produced by free, over those produced is slave labor, appear to me conclusive. 'Are the equally strong reasons for giving up altogether the productions of slave labor?' It appears to me that every argument which your correspondent uses for preferring free articles, is equally strong for giving up, wholly, those produced by slave labor. For, whatever good may be accomplished by refusing to purchase any article produced by slave labor, will be precisely the same, so far as I can see, whether a similar article, produced by free labor, is or is not to be obtained; the only dif rence being in the con venience to the consumer. To say that we will give the preference to rice or sugar raised by freem will not purchase that which is raised by slaves when the other can be procured, is taking one step to say that, when the free cannot be procured, we will go without, and still refuse to purchase that which is raised by slaves, is taking another step in the same direction. If, indeed, such a preference be given, as includes giving a premium for such ar-ticles raised by free labor in our own country, as are usually raised by slave labor, perhaps the advantages may be greater than even from total abstinence n the pro luctions of slave labor, when substi are procured elsewhere. But this must depend on the actual circumstances of the case, of which I have not sufficient knowledge to be able to judge, and i given to the first question.

If the reasons which have been offered for giving a preference to free labor articles, and abstaini from those of slave labor, be sound, to adopt the are becomes a matter of conscience and duty For, shall we say that we have it in our power, in way, to promote the emancipation of the slaves and yet, that we may innocently decline doing so It may be considered either as a positive measure, as actually doing something towards emancipation in which case it is a duty of benevolence and charity. or more correctly, perhaps, as a negative measu simply refusing to continue accessaries to the crin olding, in which view it is an obligation of tice. For if by ceasing to purchase the productions of slave labor, we should discourage slavery, it is beencourage it.

'In condemning slavery, and scorning slaveholders,' says Capt. Basil Hall, 'we-are too apt to forget the share which we ourselves contribute towards the permanence of the system. It is true we are some three or four thousands of miles from the actsome three or four thousands of miles from the actual scene. But if we are to reproach the planter
who lives in affluence in the midst of a slave population, it ought to be saked how he comes by the means
to live at that rate. He gives his orders to the overseer, the overseer, instructs the driver, who compels
the negro to work, and up comes the cotton. But
what then? He cannot make the smallest use of
his crop, however luxuriant it be, suless upon an invitation to divide the advantages with him, we agree
to become partners with him in this speculation—the
result of slave labor. The transfer of the cotton from
Gasseis to Livernoul; is carfinly one step, but it: result of slave labor. The transfer of the cotton from Georgia to Liverpool, is certainly one step, but it is no more than a step in the transaction. Its manufacture into the goods which we scruple not to make use of, and without which we should be very ill off, is but another link in the same chain, at the end of

Strange to say, the man who wrote this appea to have had no idea that we are under any obligation draw from this partnership in iniquity. But he had not sufficient soundness of principle to though he had not suffic ion, it is one which his reason ing, not the less powerfully, forces upon every con ntious mind.

slave labor, in fact, abettors of slavery? To him who considers it a crime to hold a fellow creature in very, the thought is startling; but let him not quie self by turning from it, but by coasing to do the which he has, perhaps, hitherto done ignorantly, west of th ity can es sencipation of the slaves, or of any part of may be delegated, besides b

preferable to that of the poor whites here; and, in | them, surely they are bound to do it; and what is this but saying that every individual is the com-bound to do his part? It will be said, of co it has been said, that the effect of one, or of a fer n man been sare, that the errect of one, or of a ! individuals, giving up the productions of shave lab would be so shoolutely imperceptible, that the me sure would be perfectly useless, and that, therefore sure would be perfectly useless, and that, therefore till many are ready to join, there can be no obliga-tion upon any one. Perhaps the fatility of this mod of reasoning may be made evident by cons of reasoning may be that by using it, each one to himself, so le ber may be kept from adopting the mean one admits, might, by adopting it, predasired effect. But the more direct answer jection is, that if the use of these productions is pos-itively assisting (in however small a degree) to keep men in slavery, no one, who considers it wrong to keep them so, is at liberty to assist even to this trifling extent.

In another view I consider this meas ortant and desirable one. It is one that will bring the iends of the cause together as cooperators ; it re to unite them ; and every much cooperation and sympathy add to activity and eal. It leads each individual to feel that he is en gaged in the cause ; gives to each one something to do ; and to feel that we can do something, animates new exertions. Slavery has been looked upon as an appalling and heart-sickening, but irremedia evil, and as much beyond the reach of any efforts of ours, as any evils that exist in the unexplored region of other quarters of the globe. It is, I think, this very feeling of powerlessness to do anything for the removal of this evil, that induces the extreme apath by which the moral sense of the community, on th subject, is so nearly obscured, and its energies parsityzed. But if, as your correspondent says, by the inhabitants of the northern states refusing to purchase the produce of slave labor, a general eman of the slaves must follow, and on a smaller scale the be similar, surely there is encourage ment enough for the friends of emancipation, and the abhorrers of slavery, to exert themselves. Let then each individual among them, who is persuaded of the propriety of this measure, look around him, and see if there is not some one, if no more, whom he can influence, and induce to join in it. Thus let unit be added to unit, till, however slowly, so many million are added up, that, to supply the increasing demand of free laborers, added to our ten millions of freemen

The sympathy of the free people of color, Is think, would easily arouse them to a willing adoption this measure; not that it is more their duty that that of others, but it would not be strange or coming if they should be among the first to perceive

est argument I have heard need The strong this measure is, that it might be productive of irrita-tion at the south. Let this be guarded against. I should not be pursued as a measure of offence, or the wickedness of slaveholders. Let it be plainly understood that, in adopting this course, we act from the dictates of humanity, and conscientious scrap of being partakers in what we consider the guilt of holding our fellow creatures in slavery. Were it thus a dopted, and adhered to, only from such motives, could it he the cause of irritation to our couth ern brethren? Might we not rather hope that suc manifestation of our principles in regard to slavery, and of our sincerity in them, would have a favora effect on some minds beginning to have missiving as to its lawfolness ?

Are there any objections to the proposed mes which I have overlooked or am ignorant of? Then may be such, and, if there are, I hope those who em will make them known. Is there any fallacy in the foregoing reasoning? If there is, I should be glad to have it pointed out. But if not, every individual who disapproves of slavery is bound to abstain from using the productions of slave labor.

IF

For the Liberator THE COLORED POPULATION OF THE UNITED STATES. NO. 7.

RULE VI. All the power of the master over the slave may be exercised, not by himself only in person, but by every person, bond or free whom he may depute as his agent.

This is a ge This is a general principle which is recognized troughout the slaveholding country. It is the same which prevails in the British West Indies. How much this right of delegating authority adds to the everity of alavery, is obvious. If punish only allowed to be inflicted by the master, or by some one in his presence, or under a special order directing a specific infliction for a specific offe previously proved, it would do much to relieve the misery of slavery. It is the master's interest to pre-serve the health and strength of his slaves, and to make them contented with their situati It je therefore, obviously for his interest, that they should not be so frequently and severely punished as to weaken their bodies or depress their spirits. The agents to whom the unlimited power of the master d power, of the mester being destitute of the

oppressive and cruel treatment from their of they are also liable to be beaten with the sure of their fellow slaves, called dri the pleasure of their fellow slaves, ca when they superintend their labors.

On this subject, though the law is well

from the laws of Louis may be worth extracting, as it seems to me that this on of slavery affords as stro

could do.

'The condition of a slave being merely a passive one, his subordination to his master, and to all who represent him, is not succeptible of any modification or restriction, (except in what can incite the slave to the commission of crime,) in such manner, that he owes to his master, and to all his family, a respect without bounds and an absolute obedience, and he is measurement to execute all the orders which he reonsequently to execute all the orders which he re-eives from him, his said master, or from them.

The following passage from Stephen places this ubject in a just point of view.

'The slave is liable to be coerced or p The slave is liable to be coerced or punished by the whip, and to be tormented by every species of personal ill-treatment, subject only to the except be already mentioned, by the attorney, manager, ever seer, driver, and every other person to whose government or control the owner may choose to subject him, as felly as by the owner himself.—Nor is an special mandate, or express general power, necessary for this purpose: it is enough that the inflicto of the violence is set over the slave for the moment by the owner, or by any of his delegates, or subdelegates, of whatever mank or character.

To West Indians, these will appear consequence

of the violence is set over the siave for the moment, by the owner, or by any of his delegates, or sub-delegates, of whatever rank or character.

To West Indians, these will appear consequences of an owner's authority, as natural and obvious as it is of my property in a horse, that I may depute a servant, or empower a stranger to ride him; or that such delegation carries with it the right of using the whip and spur, as well as the bridle. They may think it a waste of words to point out so obvious a corollary of the former propositions.

But these properties of colonial slavery, are by no means derived from the stock from which some of its advocates have attempted to deduce its legal pedigree in general, and whereste they have had the rashness to refer for its legitimate nature and rules. The English lord had an arbitrary power of beating or correcting his villein; but it was a power which he could only exercise in person, and with his own hands. He could out delegate that important and dangerous authority; not even pro re nata; much any count not delegate that importes attended in a support of the constitute general attornice, managers, over and drivers, with a power of driving and whip ad libitums, the humas eattle whom he gave in charge. The villein might have an action a say man but his leaf for besting him, excep just cause; and it was no legal defence in such a to plead, that it was done by the command of lead.

O. L.' has anticipated the expres our feelings with regard to the meeting alluded to it Virginia, the Rev. Dr M'Auley said, was wholl supplied with the bible ; and yet there are in the State nearly half a million of slaves, from whom the word of life is withheld!

# BIBLE SOCIETY.

To the Editor of the Liberator.

SIR—I was present, a few evenings since, at meeting in favor of the Bible Society, held at the Rev. Dr Channing's Church in Federal-street. The Rev. Dr M'Auley, who first addressed the meeting stated many facts to show how much bibles were wanted in different parts of the country. Among other instances, he mentioned how large a part of the pop-ulation in some part of North Carolina were desti-tute of the Bible. This, he said, was the white population ; for the laws prevented the distri of bibles among the slaves. Your readers no doub know, that in several of the slave states, it is a crimnal offence to teach a slave to read or write. M'Auley, however, in making this statement with regard to the laws of North Carolina; not only die ot express any abhorrence of this atrocious tyra but did not utter a single word from which it con be inferred that he did not heartily approve the pol icy of North Carolina, in thus attempting to exclude its black population from the blessings of knowedge and religion

I do not suppe se that Dr M'Auley approves the despotism of North Carolina. I cannot believe that any man, who is engaged in promoting the dis tribution of the scriptures among the poor enlightened, can believe that any part of the human species ought to be debarred from these blessings merely because they are of a dark color: Suppose ing his sentiments on this subject to coincide with those of all good men at the north, I think that he is purming a mistaken policy ever to mention such laws, without at the ma e time expressing his opin of them. He ought not to be willing to be supposed capable of countenancing such laws for a mo-ment. He ought not to allow the public to think that those who patrents the Bible Society, wish it to be kept from the slaves. posed capable of counte

to be reper from the market.

I am persuaded, sir, that much injury is done to
the cause of human liberty and improvement, by
the studied alence which too many persons at the
north cheeve on the subject of slavery. If the

This course of or leads as to lose sight altogether of the me condition of two millions of our countrym are pining in the bonds of oppression. er gentlemen who spoke at the same ke at the same meet the other gentlement who have given a wide cope ing, observed that we have given a wide cope individual liberty than any community that we flourished before. What a sentiment to be used in a country, one exist part of whose inhabitant as

suffering under a worse than Egyptian boudage!
You will understand, that I am far from be opposed to the Bible Society. I shall always she cate the universal diffusion of the acriptures. In sir, I consider one of the strongest reasons for ing the book in this country, is that the pris of the gospel must put an end to personal sam among us. Where the spirit of the Lord is, th

The following communication blony at Liberia in a new aspect. W- inge for Earn however, that the natives give in excha ods, ivory, camwo d. &c. to a pean go extent, as well as slaves and money.

For the Liberater THE COLONY. warm, at Liberia in Africa, has sween

God that there is no other place that a colored man can call his home but Africa! I believe that at man is born, that is his home; so every colored man who is born in Africa, can certainly claim the place as his home. But if Mr Russwurm's scient path, in the presence of his God, refers to the colored natives of these United States, I must say, the man is mad ; perhaps laboring under a burning is ver incidental to the climate of his adopted country, Mr Russwurm particularly mentions, that 'there is no other place'! Has Mr R. forgotten Hayi-South America—and I can, with proprie of Denmark has issued his decree, (which has been already noticed in the Liberator,) through Governor Van Sholten, declaring all the free people of color equal with the whites. Already has a black may en appointed Aid-de-camp to the Governor, an

God, approximates the truth. I cannot close without saying something conce ing that prejudice-stirring body,—the Colonization It has promised, by colonizing the colore Society. It has promised, by colonizing the colone people in Liberia, to put an end to the slave trade. ch, however, is not the consequ actly to the contrary. Let us view the fact.

one admitted to the Bar. Since the French revok tion, the colored people in the French W. I. island

America, is a mulatto. Now, we plainly see her

near Mr Russwurm's declaration, in the p

ve enjoyed similar privileges to the whites. Is somed by a white Spaniard, that Gen. Pagz. wh

one adm

have enjoyed sim

is well known, that the only object the Africa chiefs have in making wars on the neighboring tribes, is to obtain money, which they readily pt by taking prisoners of war to the coast, and bar ing them away to the slave traders for gold and sl-ver coins. Before the colony at Liberia was emblished, those wars had been less frequent, been only a little gold and silver was wanting to deside the eyes of the chiefs; but now the colony is each lished, the money, which before was an ali liabed, the money, which before was an almost use article to the chiefs, becomes of great utility—They cannot purchase articles at Liberia wither paying the precious metal for them; consequently good deal will be required to purchase the many stravagances at the Colony, which I saw copied for the Liberia Herald into the Commercial Adventue.

To chain this means to make with the contraction of the city. of this city. To obtain this money to trade with the colony, the chiefs must renew their wars with ex-ble vigor, to make prisoners to barter on the cost with the slave traders. The very money that the colony receives for goods is the price of house flesh! There is a great quantity of doubloos and Spanish dollars in Liberia, as I am informed, which was brought there by the natives;—so it is clear that that very money arises from the sale of the se-fortunate prisoners who are taken in war. I do set nesitate to say, that as the colony in Liberis incr es, so will the slave trade. (1) Colonization instead of destroying the slave market which we overthrow the slave trade, have planted in Africa a sursery to extend the inhuman sys

New-York. (1) One thing is certain : the slave trade co ues to increase in activity and extent. Colosis tionists may make the most of the fact.—Ed.

The Grand Sultan of Turkey has issued an eliciforbidding his subjects to call the Christians doe, as spittet which has hitherto been in common us a mong the Turke, and enjoins them to be on more favorable terms with the Christians.

When will the Grand Seltan of this of PUBLIC OPINION—pass an edict, firbidding posses of color to be classed with brutes and doomed to an interminable bondage? Verily, the Turb over superiors in humanity and justice.

From the Christian Register THE COLONIZATION SOCIETY.

THE COLONIZATION SOCIÉTY.

MA EDITOR—Some weeks ago, two articles were published in the Register, in which the measures and objects of the Colonization Society were questioned. Since that time, several pieces have appeared in the Since that time, several pieces have appeared in the have not directly answered the objections which I have not directly answered the objection which is not required. Yet as the adbject is one of great importance, and one in which the public is not fully versed, and one in which the public is not fully versed, the liberty to state the objections to the colonization scheme again, and to consider some of the greatly on which the defence of the Society is greatly on which the defence of the Society is

grand principle on which this association is The general principle on which this association is The general principle on which this association is The general principle, and so home down by the prejudices of the white, that their improvement in this country is hopeless, and therefore that they ought to be reinoved. I objected to this principle, because it necessarily led the advocates of colonization to exaggerate the bad character of the free blacks and to inflame ne prejudices of the whites against them. and these rivigled the advocates of colonization to exaggerate the bad character of the free blacks and to inflame the prejudices of the whites against them, and thereby increased the degradation and ignorance, which every person of common humanity ought to seels to remove. To prove that this had been the actual effect of the Society, I referred to its publications. If no offer a few extracts from the African Repository, a work published under the auspices of the Society, which amply confirm my statements. If I were to send all the quotations of this character which I might do, they would for exceed the limits of a newspaper. My extracts are made from a few ambers of the African Repository, and a Report of the Society, which are in my possession. The Repositor for April, 1825, speaks of the free people of color as 'degraded in character and miserable in condition, forcer excluded by public sentiment, by law, and by a physical distinction, from the most powerful universe to exertion.

Is this language calculated to remove or increase the prejudices against the African race?

The May number of the same work again men-

Is the studying the African race?
The May number of the same work again menions the fee blacks as 'notoriously ignorant, degraded, and miserable, mentally diseased, broken spiried, acted upon by no motives to honorable exertions, scarcely reached in their debasement by the basenly light.

housen's light.

Is not this an exaggeration? Is not its tendency
to depress the spirits of the blacks, to check their
exertions, and to excite a strong feeling of a necesfor their banishment?

asy for their banishment:

The same writer says—'Their freedom is licentionness, and to many restraint [i.e. SLAVERY] would prove a blessing.' Another article in the same number says, 'no individual merit can elevate the black to the condition of the white man; and the black to the condition of the white man; and the same same says in the same same says in the same number says, "no inturvatal merit can electrone be black to the condition of the white man; nr path of honorable distinction is open to him," &c. &c. and adds, 'in general, black people gain little in many instances they are great losers, by emanciations.

nation.

In the Repository of July 1825, are some extracts from a Discourse by the Rev. Dr Daniel Dana, of New-Hampshire, from which we take the following.

In addition likewise to all the causes which tesid to pollate, to degrade, and render them flue free blacks) missrable, there are principles of repulsion between them and us which can never for evercome. The an ever forget their wrongs. And if they could we could not. By a law of burnan nature, I mean of human degravity, the man who has injured a felcould not. By a law of numan nature, I mean numan depravity, the man who has injured a felbeing, becomes from that moment his enemy. The these the sentiments of a minister of the gospe seace and love? Could Dr Dana really believed it manufactors.

that if people of color were well treated, they would hate those who treated them well; or that there was no power in Christianity to remove the prejudice against the children of Africa?

against the children of Africa?
In the Ropository for September 1825, we find the following pussage taken from a Virginia paper.
'The free negroes are not confined to slaveholding States. They are dispersed over the Union, and it desired by their neighbors everywhere to remove them. If this class of persons existed only in Virginia, Virginia alone would be compelled to colonize them.'

How gratifying this language must be to the free lacks. How pleasant to be told they must be col-

The United States Literary Gazette, as quoted in nother number of the Repository, holds the follow

'The labors of the Colonization Society, however Inc labors of the Colonization Society, however, appear to as highly deserving of praise. The blacks, whom they carry from the country, belong to a class fir more noxious than the laves themselves. They are free without any sense of character to restrain them, or regular means of obtaining an honest livelihood. Most of the criminal offences committed in the control of the criminal offences committed in the criminal offences committed in the control of the criminal offences committed in the criminal criminal criminal criminal criminal criminal cr hood. Most of the criminal offences committed in the Southern States are chargeable to them, and their influence over the slaves is pernicious and a-larning.

The following is from a Georgia newspaper.

In this country a negro is neither free nor bond, but stands upon insulated ground, the outcast of all

society. The next extract is from an Indiana paper, published in the Repository of March 1827. 'In consequence of his own inveterate habits, and the ness inveterate prejudices of the whites, it is a said demonstrated trath, that the negro cannot, in the contract of the demonstrated trath, that the negro cannot, in this country, become an enlightened and useful citizen. Driven to the lowest stratum of society, and enthral-Driven to the lowest stratum of society, and enthralled there for melancholy ages, his mind becomes proportionally grovelling, and to gratify his animal ceares is his most exalted aspiration. Connected by ase endearing link to surrounding society, he cannot feel a citizers's nameless incentives to a manly and noble conduct.— 'The negro, while in this country, will be treated as an inferior being.'

One of the Reports of the American Golonization Society mays of the free blacks; that 'placed midway between freedom and slavery, they know neither the incentives of the cose, nor the restraints of the other, but are alike injurious by their conduct and example to all other classes of society.'

I shall have said my quotations, remarking that they are elected from the publications made in two

years,—that the character of the Repository is not at all chainged shoës that time,—and that my only reason for not using more recent numbers for making attracts from, is, that I have no later ones in my poseession. They certainly support the charge made against the Society, of abusing the free blacks, and representing their improvement in this country as hopeless. I cannot, I confess, imagine any means more effectual for depressing the blacks and retarding their improvement. that the character of the Repository is not

their improvement.

I also objected to the Colonization Society, because it tended to retard emancipation, by representing the condition of the free blacks as worse than that of the slaves, and by directing the attention of slaveholders solely to colonization and divering it from their other duties to their unhappy dependents. Some of the pussages already quoted expressly avow the opinion, that the free blacks are more wretched than the slaves. Many others to the same effect might be cited. The publication of such opinions, opinions which are not supported by facts, and were invented by the advocates of slavery, as an apology for their oppression, I cannot but consider as a direct encouragement to alaveholders. In many cases it is boldly avowed, that the slaves ought not to be liberated except on condition of their going to Africa or Hayti. The Society in a memorial addressed to the several States say, that the managers of the institution consider any attempts to promote the increase of the free colored population by manumission, unnecessary, premature, and dangerous. Is the Society by which such sentiments are advanced, the friend or the enemy of slavery?

In my former numbers I manimized the the contractions and the sentiments are advanced. also objected to the Colonization Society, be ie it tended to retard emancipation, by represent

the several satus asy, that the name as situation 'consider any attempts to promote the increase of the free colored population by manumission, unnecessary, premature, and dangerous. Is the Society by which such sentiments are advanced, the friend or the enemy of slavery?

In my former numbers I mentioned that the greater part of the free colored people of this country were opposed to the because they had felt its operations injurious to them by increasing the prejudices of the whites against them, and by masking them to be regarded as intruders in this their native country. This charge has not been refuted. But we may judge of the feelings of the colonizationists from one fact. Within the two or three last months, public meetings of the free blacks in Boston, New-York, and Baltimore, have passed resolutions expressing their opposition to the Colonization Society. These meetings, as I have been assured on good authority, were composed of the most respectable part of the free people of color. Their opinions on a subject in which they were so deeply interested, were entitled to respect and attention. But the friends of colonization, instead of attempting to answer the arguments of the free blacks, have expressed the greatest anger and resentment against them for daring to express any opinion on the subject. I confess I have read with deep sorrow and diagout the expressions of contempt and abuse, which some newspapers have published against these unfortunate people of color for presuming to think that they had a right to live in this colunty.

ing to think that they had a right to live in this country.

I have only a few remarks to add upon the arguments by which the Society has been defended.

It is very often repeated that the friends of colonization have segaged in the cause from motives of disinterested benevolence. I am willing to admit that this is true with regard to a very large number of them; but the conclusion is far from following, that their opinions on the subject are sound, or that the operations of the Society are not to be questioned, because its members believe they are doing good. A correspondent under the signature of 'A, who gave an ingenious and well written defence of the Society in the Register of April 9th, has said that the Society wishes no blacks to go to Africa, unless they go freely; and that the whole scope of the enterprise is voluntary. In this I cannot agree with him. It is true, no measures of direct violence have been attempted to compel the free blacks to leave their country. But a moral compulsion has been used to drive them from the United States; which been attempted to compel the free blacks to leave their country. But a moral compulsion has been used to drive them from the United States; which, on principle, is as indefensible as direct force. They are told, not only that they are degraded and oppressed, but that they always must be degraded and oppressed, been—that the whites will never treat them like fellow men and Christians—that Africa is their country—and that if they refuse to go there, they never will be happy here. The effect of language like this to sir up the prejudices of the vulgar against the people of color, and to make their situation here uncomfortable, I have already sufficiently exposed. The object of the Colonization Society in to drive them from our shores.

against the people of color, and to make their study exposed. The object of the Colonization Society is to drive them from our shores.

Your correspondent in reply to the diversion, why not educate the blacks in America, says, it is a strange question to ask the Colonization Society, 'seeing that they have recently established a school for the express purpose of educating colored youth. If this refers, as I believe it does, to the establishment of a school for the education of colored youth, who are to be transported to Africa, a Society for that purpose having recently been formed, the sting of the charge still remains, viz. that the Colonization Society does not wish to educate and improve those blacks who are to remain in this country. If the Society has established any school for the education of any colored children who may be sent to it, the measure deserves unqualified approbation.

Your correspondent attempts to represent the climate of Liberia as healthy. I hope it may be so. But the impression which I, in common with the public, have derived from the reports from that country the most feverable color to everything, s.

But the impression which I, in common with the public, have derived from the reports from that country, made by persons who were evidently desirous of giving the most favorable color to everything, is, that the mortality among the settlers had been very great, and still continues to be so.

The public will not be satisfied on this point by general remarks on the soil and climate, without complete returns of the number of enigrants, their ages, number of deaths, present population, &c.

Lines elseady shown that the effect of the Colenization Society has been unfavorable to the cause of the negroes, both free and slave. Another benefit which is expected to arise from a colony in Africa, is the extension of the benefits of civilization and Christianity to that benighted region. Even an this point I cannot help feeling some doubts. The history of the world does not show many, if any, instances of the settlement of civilized nations among savage tribes, in which the latter have been headelt.

ted. Look at the European colonies in North and South America, in the East and West Indies, and in Southern Africa, and what is the lesson which they teach us? We find that where the native tribes have been in extreme barbarise's, they have been s-informity oppressed and have dwindled away before their civilized neighbors; and that where the natives have been more advanced in civilization, if they have not been externinated, their moral and religious improvement has been scarcely perceptible, and ne balance for the misery and waste of human life which have preceded and accompanied it.

Having already taken up more space than I intended, I must conclude.

#### SLAVERY RECORD.

We find the following advertisement in the Han-cock Advertiser, printed at Mount Zion, Georgia, the editor of which paper, as we are informed, is the son of a New-England clergyman! Slave-holders, it seems, persecute even to Mount Zion!

Annavay from the subscriber, about Christmas last, a negro man by the name of Charles, who formerly belonged to the estate of O. H. Appling. It is supposed that the is in the neighborhood of Mount Zion, where he is generally known. A liberal reward will be given to any person who will deliver him to J. P. Knowles of Hancock.

GREEN MOORE.

Murder.—The N. C. Spectator states that in Spartanburg, S. C. recently a Mr Woodruff started to visit his father-in-law, Mr Dean, who was sick. He was waylaid by five of Mr D's negroes, and killed; the cause is said to be that they feared to become the property of Mr W. on the death of Mr D. Three were arrested, two hung, 16th ult. and the third reserved as a witness against the other two, if

Liberty or Death!' is a fearful motto to oppres fors, but a glorious one to the oppressed—i. e. in the estimation of worldly patriots. A few more cases like the above, we trust, will open the eyes of slave owners to the danger of their situation.

Two thousand negroes were landed at differ-nt ports in Cuba, from the first of February to the niddle of March, notwithstanding the many ve that are cruising to suppress the slave trad-

A slave at or near Old Harbor, Jamaica, has be onvicted of the crime of preaching, and sentenced to six months imprisonment, and to be flogged !!

He who is guilty of the crime of stealing free person of color, or selling him as a slave—or stealing or selling a slave—is liable to from five to fifteen years imprisonment, in the state of Tenn about the same punishment that is inflicted for stealing !!! All men are born free and equal'—the slaves are men—ergo, slaveholde guilty of stealing ' free persons of color,' and, according to their own enactment, ought to be imprison as criminals for a term of years! Can they all be dated in the prisons of Tennessee? If so, t is time to commence prosecutions.

## JUVENILE DEPARTMENT.

For the Liberator.

A LESSON FROM THE FLOWERS. Little maiden, little maiden!

With the spring's first bles Pause and list thee, while I tell Words that thou should'st ponder well. When thou pluck'd those glowing buds Saw'st thou none whom drenching floods, Chilling winds, or blighting frost, Rudely to the earth had tost— Or which some rough foot had trod, Crosh'd and broken, to the sod,-Till their leaves, all soil'd and stain'd, Not a brilliant trace retain'd? Vat had those been kindly rear'd, They had bright as these appear'd.

Thou art in life's joyous spring, Fair hopes round thee blo And the glad thoughts of thy breast Sweet as performe o'er thee rest, Yet not all as young as thou, Bright one! wear so free a brow. There are some whose early years. Are all stain'd with hopeless tears,-Some whose joys and griefs are slighted, Some whose hearts are crush'd and blighted, Till each sunny tint is lost Neath contempt's unkindly frost

Little maideng little maiden ! When thou seest one so laden With the stains that wrong and wo O'er the spirit's light will throw, Pass thou not with scornful eye And unpausing footstep by ; For within thy shelter'd bower, That had bloom'd as bright a flo Rather do thou lift its head Gently from its rain-drench'd bed, And with watchful care restore. All the brilliant hass it wore, Till its grateful perfu mand to thee

SATURDAY, MAY 14, 1881.

A VOICE FROM WASHINGTON :

PA fifth city has spoken! The following resolutions were passed at a large and respectable meeting of the free colored citizens of Washington, ld on the 44 inst. This is bearding the on in his den?

Resolved, That this meeting view with distress the efforts made by the Colonization Society to cause the free people of color of these United States to emigrate to Liberia on the coast of Africa, or clas-

where. Resolved, That it is the declared opinion of the members of this meeting, that the soil which gave them birth is their difference and verifable home, and that it would by impolitic, unwise and improper for them to leave their home without the benefits of

education.

\*\*Resolved.\*\* That this meeting conceive that among the advocates of the Colonization system, they
have many true and sincere friends; and do regret
that their actions, although prompted no doubt by
the parest motives, do not meet our approbation.

The Washington Spectator, of April 30, contain the communication of a colored man in praise of the American Colonization Society, and against the recent protestations of his breth The writer, we presume, is John B. Hepburn, who received last year so handsome an overthrow by 'A Colored Baltimoreun,' in the Genius of Universal Emancipation. If Mr H. has such felicitous notions of Liberia, and believes that he can never enjoy his rights here, why does he not emigrate? His guage and conduct are grossly inconsistent. We pity his infatuation. He is clinging to a combination which is the worst foe to the free colored and slave population, with whom liberty and equality have o contend

Assault.—The Evening Gazette informs us that a most daring and violent attack was made upon a lady and gentleman, on Friday night, in Gambridgestreet, between 10 and 11 o'clock, by siz colored men, who took hold of the lady and used very abusive and insulting language to both of them. Two of the men, Nathaniel Tidd and George Bedwin, Sarndya Seanon were of the men, Nationaled Flow and George Downs, have been arrested, and on Saturday afternoon were bound over by Justice Simmons of the Police Court, to take their trial before the Municipal. Court on the first Monday of June next, and for want of bail were both committed.—Transcript of Monday.

[We learn that the assailants were four young nen. An act, like the above, deserves seve ishment ; but it should not implicate our colored population as a body—for they are as indignant at so conduct as our white citizens. So long, however, as our colored youth are left, by the commanky, to grow up in ignorance, destitute of education must expect them to behave badly.]

It is stated that more than \$400 were contril to the American Colonization Society, in March, by a few individuals in Natchez. Slaveholders seem to be very anxious ro get rid of the free colored people: we can see through their philanthropy.

we can see through their patients free Press of April 7th states, that another week has passed in safety and tranquillity, under the blessing of God; and some confidence was felt for the future. The country negroes were engaged in work, but the strictest vigilance is recommended.—Several slaves were under trial before the Military Commission.

The editor openly advocates the restoration of the fall rights of citizens to the negroes, and says: 4 there remain, of all the chartered colonies, we believe, only three, Antigua, Tortola and Nevis, in which these people have not been relieved, either wholly or in greater part, from their odious and harful disabilities.

Louis Bonaparte died at Forli on the 17th of March The loss by a late fire at Guayaquil is estimated three millions of dollars.

No White Slave,' next week. Other favors are oblicated. We are under fresh obligations to 'H. G.' Her communication, with others; will be F. G.' Her communications inserted in our next number.

A continuation of our remarks on the Marriage

Fifty-three Representatives (National Republi-

On Sunday a white and a black, on board the sloop Berkshire, at Albany, got into a quarrel, and the latter threw the former into the river; where he as drowned.

The President of the Howard Benevolent Society acknowledges the receipt of one handred dollars from a benevolent individual, unknown—to be appropriaa nenevolent individual, unknown—to be appropriated to the relief of the suffigers by the late fire in Broad-street. Contributions were held at several of the private schools on Saturday, for the relief of the sufferers. Upwards of \$100 were collected.

A ladies' Fair for chamical.

A ladies' Fair for charitable purposes held at New-puryport, yielded \$1000.

### MARRIAGES.

In Philadelphia, on the 3rd inst. by the Rev. Ezra Styles Ely, Mr Stephen H. Gloucester, of Philadelphia, to Miss Ann Crusso, of Washington city. On the 5th inst. by the Rev. Charles Hoover, Mr Thomas Bundy to Miss Maria Carroll, all of Philadelphia.

Philadelphia.
On the 9th inst. by the Rev. Esra Styles Ely.
Richard Carter to Miss Ann Williams, all of Par

## LITERARY.

# From the New-England Weckly Review.

THE VAUDOIS TEACHER.

the manner in which the Waldenses and here
meminated their principles among the Catholic,
was by carrying with them a box of trinkets The mann \*The manner of the principles awards the description of the gentry, was by carrying with them a box of trinken, or articles of dress. Having entered the houses of the gentry, and disposed of some of their goods, they eastloosly intimated that they had commodities far more valuable than these—inestimable jowels, which have if they could be protected from the their processors. more valuable than these—mestimable jewels, which they would show if they could be protected from the clergy. They would then give their purchasers bible or testament; and thereby many were deluded into heresy.—See Reiner us Saccha's Book, A. D. 1268.

· Ob-lady fair, these silks of mine are beautiful and

The richest web of the Indian loom, which Beauty's self might wear ;

And those pearls are pure as thy own fair neck with whose radiant light they vie;

I have brought them with me a weary way,my gentle lady buy?

And the lady smiled on the worn old man thro' dark and clustering curls, ich veiled her brow as she bent to view his silks

and glittering pearls;

And she placed their price in the old man's h and lightly turned away, ed at the wanderer's earnest call-' My

gentle lady, stay !

-lady fair, I have yet a gem which a pure lustre flinge

lofty brow of kings—
derful pearl of exceeding price whose virtue

shall not decay, Whose light shall be as a spell to thee and a bl

ing on thy way !

The lady glanced at the mirroring steel where he form of grace was seen,

re her eye shone clear, and her dark lock waved their clasping pearls between ;— ; forth thy pearl of exceeding worth, thou trav

eller gray and old-

name the price of thy precious gem, and my pages shall count thy gold.

The cloud went off from the pilgrim's brow, as small and meagre book

med with gold or diamond gem, from his fold ing robe he took :

re, lady fair, is the pearl of price, may it prov such to thee ! keep thy gold-God is free!

oary traveller went his way, but the gift h

had its pure and perfect work on that high-born maid n's mine

And she bath turned from the pride of sin to the lowliness of truth.

And given her human heart to God in its beautifu bour of worth !

And she bath left the gray, old halls where an evil faith had powe The courtly knights of her father's train, and the

maidens of her how she hath gone to the Vaudois vales by lordly

feet untrod, / Where the poor and needy of earth are rich in the perfect love of God !

J. G. WHITTIER

#### TO A BUTTERFLY RESTING ON A SKULT.

Creature of air and light, lem of that which may not fade or die ! Wilt thou not speed thy flight,

chase the south wind from the sunny sky? What lures thee, thus to stay Mid silence and decay.

Fix'd on the wreck of dull Mortality ?

The thoughts, once chambered there we gathered up their treasures, and are gone
Will the dust tell us where

They that have burst the prison-he Rise, nursling of the day,

If thou wouldst trace their way :-Earth has no voice to make the secret known

Who seeks the anished hird

Whe seeks the vanished nire

By the forsaken nest, and broken shell?

Far thence she sings unheard

Yet free and joyous midst the woods to dwell!

Thou of the sanshine born,

Take the bright wings of morn

Thy hope calls heavenward from the gloomy cell ! MRS HEMANS.

#### LIFE. The time of life is short ;

that shortness basely, were too long, ival of an i

### MISCRLLANDOUS.

[ P The name of the colored individual, who is ded to in the following article, should be given he public. His conduct exhibits a disinterested to the public. His co ies of action, and an amplitude of mind, worthy of nees of action, and an anipulation of a race who are thrust out of the pale of society, and treated as if they were indeed assimilated with the brute crea-Ye white libellers and white pe ead this honorable recital, blush for your injuand imitate, if possible, so noble an example

and initate, if possible, so noble an example!

ARARE COMBINATION OF TRAITS OF CHARACTER. We have the following singular and interesting facts from a gentleman now residing in the city of New-York, who was acquainted with the persons and circumstances mentioned below.

During the past winter, owing to the depth of the snow and the severity of the weather, the price of wood reached the enormous sum of twenty-four dollars a cord, and consequently there, was much of severe suffering among the multitude of poor in that city. A call was made upon the benevolent to contribute for their relief. Individuals had their different districts assigned them, and a call was made at every house, so that those who were able might have an opportunity to contribute, and that those who were districts assigned them, and a call was made at every house, so that those who were able might have an opportunity to contribute, and that those who were in want might be searched out and relieved. One of the gentlemen thus employed in the upper part of the city, called at the hut of a man of color who was well known there from the circumstance of his driving a single cow before a cart, guiding her with reign—beloning a living by the employment which he found in the business of a cartman. The gentleman as he entered, noticed in a back yard a considerable quantity of linkory wood, and inquired of the occupant whether it was his, and being told that it was, proposed to purchase some of it. But he re. erable quantity of incastry wood, and being told that it was his, and being told that it was, proposed to purchase some of it. But he refused to sell. The price at which wood was then selling was offered, and then urged upon him: but no, he would not part with it at any price. The gentleman told him the object for which he wanted it, and mentioned the distress of the numerous objects of charity in the city at that inclement season. The negro after a little conversation told the applicant, that if it was to be given to the poor he might send for nine loads for which he should take no pay, and that he might have nine loads more for the same that he might have nine loads more for price which he paid for in the fall—heing half what it was then bringing in the man that he might have nine loads more for the same price which he paid for in the fall—being about one half what it was then bringing in the market. The offer was accepted. The surprise of the gentleman may be well conceived—and the negro with the cow and cart, and his donation of forty dollars' worth of wood for the relief of the poor will not soon be for-gotten. Instances of great wealth concealed under appearances of abject poverty, have occasionally been found, but never before have we heard of a single case when that industry and fragality which enabled the individual to obtain, were united with such a noble spirit of genuine philanthropy and char-ity as was here exhibited.—Rochester Observer.

# TRIBUTE TO BISHOP ALLEN.

TRIBUTE TO BISHOP ALLEN.

When a good man dies, his country sustains a loss; but when not only a good but a great man has been summoned by the Angel of death to bid farewell to existence, humanity throughout the world becomes a mourner. In the death of Richard Allers, the first Bishop of the African Methodist Episcopal Church, religion has lost one of her brightest, most talented, and distinguished ornaments; philanthropy one of her firmest and most practical advocates and, supporters; and the great cause of African Emancipation; one of the purest friends and patriots that ever exerted his energies in favor of civil and religious liberty. When the humble African was even dragged from the altar of his God by the inhuman whites who disgrace the land, rendered sacred by the glowing recollections which arise at the mention of the name of William Penn, Richard Allen stepped forth as their defender and protector, built at his own expense and upon his own ground, the first African Church in America. He it was that through persecution, through malice and envy, walk-ed like the Saviour mont het troubled water in 64. the first African Church in America. He it was that through persecution, through malice and envy, walked like the Saviour upon the troubled waters, in factors of African Religious Independence—it was he who 'rose up early in the morning and took the atone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it; and he called the name of that place BETHEL. 'The tears of the vituous will moisten the flowers that the hand of friendship will strew upon his grave—Angels will smile upon him in the blessed regions of immortality, and his noble deeds will remain, cherished in the memory of mankind, imperishable monuments of eternal glory.—African Sentinel.

\*The name of the Church which he erected in

Prices paid for Copy-rights.—Chateaubriand received for his complete works from the bookseller L'Avocat, half a million of franca.—Moore has a life annuity of 500l. for his Irish melodies. Sir Walter Scott received in 1815, for his three last peems, 3000 guineas a piece. Campbell, for his Pleasures of which of files was 1000. Scott received in 1815, for his three last poems, 3000 guineas a piece. Campbell, for his Pleasures of Hope, after it had been published fifteen years, 1000 guineas; for his Gertrude, after having been published six years, 1500 guineas. Byron received for the fourth canto of Childe Harold, 21001. Cowper's poems, in 1815, though the copy-right had only two years to run, were sold, for 8000 guineas. Cotta, a German bookseller, is said to have given Goethe for his complete works 30,000 crowns.

M. Champollion has made a discovery that affords M. Champollion has made a discovery that affords an additional proof of the authenticity of Scripture. Among a considerable collection of portraits which he has brought from Egypt is that of Sepouchis, father of the twenty-second dynasty. This individual is the Shecouk, or Shishak, of Scripture, by whom, Jerusalem was taken and the Temple Spoiled. On the remains of the edifice erected by this Soversign, M. Champollion has also observed Rehoboum, Solomon's an and uncreaser. amone the efficient of the

miner member of the A stable member of the stably had sufficient of M'Duffie. probably had sufficient reseam for a destite to gymen, on besting the report of a certain committee expressed his angualified admiration of the said with which it was trafted, and said of the words Hearing the author's name, 'Mr Payson !' he di temphanishy axisimed; 'Did Mr Payson write the report! Well, it is just like a griest.'

It sometimes happens that the People have secrety any right to complain of host appointment by Presidents and Governors. Pope Julies III. gave a Cardinal's hat to an unworthy person. One of his initial to the complete of the prespectfully—What Jist mate friends asked him respectfully—'Wha your Holiness see in that man to make him Cardii Julius answered—'What did you see in me to

me Pope:

Burying Grounds.—The custom of burying dead
persons in grounds set apart for that purpose was not
established until the year 200. People, before that
time, were interred in the highways, and ancient
tombs are still to be seen in the roads leading to
Rome. Hence these words so often repeated in epitaphs, 'Sta viator!—stop, fraceller.

A work, very truly described as a 'typographic wonder,' was presented to their Majesties on Moe day last at the Pavilion. It is the New Testament printed in gold on porcelain paper: and it is the fin instance where such painting has been successful executed on both sides. They years were employed in perfecting this work, of the costly nature of while an idea may be formed from the fact, that the gold it contains is of no less value than five guiseas. On 19 100 copies are printed.—Brighton Gazette.

ly 100 copies are printed.—Brighton Gazette.

Appropriate Compliment to the Ladies.—At a recent meeting of the council of the Horticultural Society of London, it was resolved that in future ladies should enjoy all the privileges to which Fellows are entitled, and be present at the various meetings when fruits and flowers, seeds and cuttings of rare froit trees, are exhibited, and dispersed among the Fellows. Gallantry could not be more saitably and deservedly exercised. The poets have formed an indissoluble union between flowers and female beauty.

Vantable Crimidan.

desoluble union between flowers and female beauty.

\*Vegetable Coincidence.\*—We were shown this morning, by Mr Sanderson, of the Coffee-House, a cariously formed orange, left with him by one of his friends. The first was shaped in exact resemblance to the head of a parrot. Not the slightest minutes of a like appearance was omitted. The eyes, the creat, the bill—and the whole contour of the bird's visage, were all as to the life. In this age of wonders, such a vegetable curiosity deserves a record.

Phil. Gaz.

'A moderate rippler' in Wilmington, N. C. says he spends, one day with another, 124 cents for spirit, amounting in a year to \$46.622; he has three or four ragged children, without education, and is wating to hear arguments whether he had better continue spending this sum annually in grog, or appropriate it to the education of his boys, and be laughed at by the advocates of strong drink for becoming a temperate man?

It is stated in the Barnstable, Mass. Patriot, that the 14th child of Mr Salathiel Nickerson, was lately married by the same clergyman who had united all the others to their different helpmates; and that the 15th will probably soon besettled in a similar manner. the others to their different heiphilates, 15th will probably soon be settled in a sin All his children are settled around him.

A laborer in England lately gave watch, clothes, and money, value £10, 16 some gipsey women, for telling him he should soon marry a beautiful woman, with a cart load of money. John Barieycorn had a

According to an official census, there have be According to an official census, there have been born in the whole Russian Empire during the year 1830, 1,922,695 children, of which there are 996, 270 boys, and 926,425 girls. The number of deaths amounts to 1,216,708 persons, of which there are 619,219 males, and .597,469 females. The number of births surpasses the deaths by 709,287. During the same period, 399,345 marriages were contracted.

## MORAL.

#### [EDITORIAL.] RELIGION AND HEALTH.

In the last Liberator, we published an article from the pen of Dr Rush, showing the beneficial effects of religion upon health: the argument was rational The editor of the New-York Free Enand cogent. quirer, as might be expected, holds an opposite opin-ion, and declares that religion 'is the destroyer of the bodily as much as the mental constitution. Without entering into a discussion of the manifes duty of religious worship, and its exceeding adapta-tion to the necessities both of soul and body, we are willing to resolve the hypothesis in anoth Let us appeal to facts. We believe that the gospe witness as positively and plainly in th temporal preservation of its believers, as in its spir-itual renovation of their characters. Who, as a body, or what classes of individuals, are so r able for their longevity as professors of religion:
Among whom are fewer sudden or violent deaths: Whose habitual aspect, or general state of health, is more vigorous? We confidently reply—NONE. nore vigorous? We confidently.

The pilgrim fathers, for insta The pilgrim fathers, for instance, were men levout—or, if Mr Owen will have it so, ascetic—to an extraordinary degree; yet for muscular rigor or physical enderance, they have seldem been surpassed. We think Mr Owen for having called our attention to this subject it is with a feeling of vigor or physical ends our attention to this subject : it is with a fe acency, a strong pulsation of pleasure, that age a comparison between the asseptral h

se of every religious d on observation, for proof that once and common opervature, for proof ion is beneficial to health. Truly, go-omise of the life that now is, as well as of a

But how do a belief in the existence of God, a edience to his commar affect the physical systems of men? By invig affect the physical systems of men? By inviguent, their minds, animating their hopes, elevating the affections, and altering their habits of its, sound heart, says Solomon, in the life of the figh. Br Owen knows that religious men, as a class, a bir Owen knews that reingious men, as a case, a not take the name of God in vain; they do not aquander their wealth in riotous living; they do not visit the theater, the ball-room, the convival circle. or the race ground; they do not drink to intoxis-tion, nor indulge in debauchery. He must keen too, that these vices are infimately connected with each other; that irreligious men, as a class, do pre-tise them; and that they are fatal to bodily heals Christians are generally grave and sober, data gnished for their fragality, more industrious the thers, quiet and reputable citizens, good examples of temperance, and of large and beneva-lent dispositions. It is true, they often pray, and sometimes mourn and fast ; but, strange eem to Mr Owen, their be odies and souls are greatly renovated by prayer—and though they mourn ore ons, it is not 'a sorrow which work eth death,' either in a natural or spiritual way. As to fasting, they seldom carry it to excess, and per haps are too infrequent in its observance.

We suppose the clergy are as deeply tincture with 'religious enthusiasm' as any persons; that they live more entirely under its 'deleterious infla-ence,' and drink more deeply of 'spiritual intoxication,' than any other profession; but, in despite of all this, and of their severa toils, where do we fad a class of men whose average term of years exceeds

Indeed, it is the glory of the christian religion, that it protects, regulates and prolongs the lives of a followers. But irreligion or scepticism is a wa upon the inward and outward man, and its votation go down to the grave with a pestilential rapidity. Some among them—including, we trust, Mr Owes—may control their appetites and passions, and the escape a premature end; but the mass are sweathern by floods of dissipation, ere half their days have been fulfilled. Give us religion, fee time as eternity—the religion of the bible, which, like it divine Author, seeks to save men's lives, not to destroy them.

LOTTERIES. To the Editor of the Liberator.

SIR-You must be aware that some time sin laws were made in this State for the suppression lotteries, which are now violated to an a tent. It must be confessed, that lotteries are as the most pernicious things which infest society; fe no class of persons is exempt from their allur The system is an all-devouring beast, and the posin particular are great sufferers from its ravages their hard earnings are sponged from them by the minions, pimps and spice of this sly, insinuating gambler, who prowl about the streets of Boston, enter ing stores and workshops, seeking whom they ess defraud. The Legislature of this State deserves he highest praise for making laws to suppress the sha ful practice of gambling by lotteries ; but the of cers, whose duty it is to put them in force, de the censure of the community for not fulfilling their trust. For it is known to a great many of our fellow citizens, that these laws are violated every day; no doubt it is done under the eyes of the men are appointed to see them executed. Tickets at ought in great abundance from the neighb States into Boston, and disposed of in defiance of law. If the number that is brought from Rhos-laland, Connecticut, Maine, &c. &c. could be secertained, it would startle our law-makers, and sis them up to crushing the monster whose defluence is felt by too many of our enterprising feller

citizens.

It is strange that our sister States will not open their eyes, and banish the swil from their soll-Rhode-Island clings to it, because it puts a few puries into her School Fund with one hand, whilst it draws thousands out of the pockets of her clisses with the other. Why are not her eyes opened? Because she has too many bread-and-batter clister, who field and fatten unon their lottery advertises. who feed and fatter upon their lottery advertise ments. But there it is lawful! and if it were law ful to steal our fellow men, became they are a list darker than ourselves, and transport them to a sick ly clime to be sold into bondage for life, we should find beings enough to engage in it—bein themselves men. Boston may have no with Rhode-Island; but if that State would proble when the control is the State would protect the control in the con that the sale of tic