THE LIBERATOR.

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THE LIBERATOR

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WM. LLOYD GARRISON, EDITOR.

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THE LIBERATOR.

'O, the cruel system of Slavery! Can it be justified on the principle that the negro has a skin of a different complexion to that of his tyrant lord? Surely this is no crime! Is it on this account, ye *white* tyrants, (for so I should call them, if I were in the presence of these oppressors of their fellow-men) that the produce of his labor is not his own; that the property in his own body is not his own; that his wife and children do not belong to him but to his tyrant oppressor? O, the heartless wretch, who treats his fellow-man as he would his horse, or his dog, or with greater brutality!'—REV. JOSEPH IVIMEY.

From the Hudson Observer & Telegraph.

SENTIMENTS OF ABOLITIONISTS.

Abolitionism utters none of that foolishness which its opponents put in much. It does not talk about '*turning loose*,' '*intermarrying*,' and all that sort of stuff. It is no such thing that the slaves ask. If they were fond of *whitening*, they have enough of it now, in all conscience.

I will endeavor to give a birds-eye view of the position occupied by the abolitionists.

Foundation Principles.

I. All men are descended from the same first parents.

Proof. Acts, 17: 26. Common consent of historians and philosophers.

II. All men have immortal souls by which they are distinguished from the brutes that perish.

Proof. Gen. 1: 26, 27.

III. All men are bound to regard their fellow men, in whatever circumstances, as brethren.

Proof. Mat. 5: 43, 44.

IV. All men are born free and equal.

Proof. The confession of many tyrants.

V. No man can justly be deprived of his liberty, except when awaiting a speedy trial for some crime, or after an equitable conviction thereof.

Proof. Deut. 1: 16, 17. Amos 2: 6. Common law.

VI. No man can be justly retained in bondage, who has been unjustly bound.

A moral axiom which needs no proof.

VII. That law is unjust which leaves any man to be governed, in any respect, by the irresponsible caprice of an individual.

Proof. It violates the object of all law; viz. the protection of every man's rights.

VIII. To withhold wages from a laborer is a violation of the eighth commandment of the Decalogue.

Proof. James 5: 4. It is taking the property of another without his consent.

From such principles as these grows the doctrine of

Immediate Abolition.

This doctrine may be thus stated:

I. The slave traders were guilty, because they stole men. The original purchasers were guilty, because they knew the slaves were stolen men. The present owners are still more guilty, because, knowing all this, they know moreover that the curse of God rests on the whole system. See Mat. 23: 35, 36. Ezek. 18: whole chapter. Therefore

2. Justice requires that the slaves be immediately emancipated, and placed under the full protection of the law, and that their color should be no obstruction to their exercising all the rights of freemen.

3. The exhibition of this doctrine to the wrong doers is the only rational and scriptural way of promoting a reformation.

See Prov. 24: 24, 25. Ezek. 3: 18, also 33: 8, 14.

4. The friends of humanity are loudly called upon to combine their voices in favor of the total, immediate abolition of slavery.

Although these considerations are perfectly decisive, yet the abolitionists are ready to descend to the ground of political *expediency*. They hold,

1. Immediate emancipation would be safe to the masters.

History and experience must decide. It has always been safe. For instance, 500,000 slaves were emancipated at once in St. Domingo with perfect safety. Rebellions and servile wars have always arisen from persistance in oppression.

2. It would be profitable to the masters.

I speak not of their immortal souls, but of the precious dust. It would double the value of their lands. They would get more work for the same money.

3. It would benefit the slaves.

Men are better off than brutes. It would make men of them. It would take the cramping irons off from their souls.

4. It would benefit the country.

Union is strength. It would promote union. It would give 2,000,000 of valuable citizens to the republic. It would destroy 2,000,000 of enemies.

5. It would benefit the world.

Strong national distinctions present the chief obstacle to universal peace and free government. It would be a blow at such distinctions—in sight of the world.

6. It is no less practicable than any other valuable moral reformation.

If we despair of it, we may as well despair of the world, and take our exit.

7. It need not be objected that such sentiments will excite the slaves to rebellion.

That would be the fault of the masters. We preach to the masters, not to the slaves. To the slaves we say, 'vengeance belongeth to the Lord.' Leave your cause with Him.

The foregoing principles necessarily lead the abolitionists to the following, on Colonization. Here I distinguish between Colonization in the abstract, and the Colonization Society. And both are considered only in regard to their bearing as remedies for slavery.

I. *Colonization*, as a remedy for slavery, is inappropriate and wrong, because

1. It presents a physical instead of a moral remedy for a moral evil. You may separate men without making them better, but make them better, and they will need no separation. *We should take men as they are*'—not separate the black and the white ocean-wide before we try upon them the motives of the gospel.

2. It admits of only a gradual abolition of slavery.

3. It of course proceeds upon the assumption that we may forsake sin by degrees.

4. It makes slaveholding profitable—adds a powerful motive to perpetuate it—and thus counteracts itself.

5. It sanctifies prejudice.

II. *The American Colonization Society*, as a remedy for American Slavery, is fundamentally wrong, because

1. It admits the doctrine of tyrants and men stealers, that man can have property in man. See Paulm 50: 18.

2. It removes the free black, the natural friend of the slave. 'The only mirror from which liberty can be reflected into the bosom of the slave.'

3. It disparages and insults the whole body of free blacks.

4. It seeks to remove a useful class of laborers. Could it succeed, it would leave the whole South a desert.

5. It removes them to a comparatively insalubrious climate.

6. The Colonization of any considerable portion of our black population to Africa will work mischief to its aborigines—History being judge.

7. Inasmuch as the slaves are held, not merely by the lust of money, but by the lust of power and the lust of pleasure,—there are but two motives in the universe that can effect their complete emancipation, viz. *compunction of conscience and fear*; but the society watches, mute, about the bed of conscience, and it quells fear, by opening a safety 'drain;' therefore it rivets the chain of the slave.

8. It dishonors the Gospel, in despairing of its power over prejudice.

See Rom. 1: 16, and II Cor. 10: 4, 5.

The advocates of the society must do something more than to show the success of the little colony at Liberia. We do not object to the colony, but to its being magnified into the remedy or any part of the remedy for slavery—to its absorbing the whole philanthropy of the land, which ought to be concentrated on the point of total abolition. I would invite all those who love truth, and especially those ministers of the gospel who take up collections for the Colonization Society, to examine the position of the abolitionists, and if they see cause, to attack it manfully. But I would advise them by all means before they commit themselves in the war, to *read* at least a dozen numbers of the Liberator and Mr Garrison's 'Thoughts on African Colonization.'

E. W.

From the Observer and Telegraph.

ABOLITION.

MR. EDITOR:—The following are the sentiments of a portion of the Students in the Western Reserve College with respect to abolition. Should you see fit to give them a place in your paper, carefully directing the attention of your readers to the Scripture passages referred to, you will greatly oblige your

ABOLITION FRIENDS.

I. The Bible only is competent to decide all questions connected with morals and religion. Is. viii. 20.

II. It is the wisdom of man to obey God without any regard to consequences. Mat. x. 28.

III. Both the letter and spirit of the Bible condemn slaveholding in all its forms. Is. lviii. 6—12.

IV. No law of man, or constitution of government, which opposes a law of God, ought to be regarded. Acts, iv. 19.

V. All men in the United States, of whatever color, have naturally, and by the laws of God, the same right to our civil and religious privileges. Mal. ii. 10.

VI. The results of emancipation in St Domingo, and Mexico, take away all excuse for slaveholding in our nation. Luke xii. 56, 57.

VII. That God has made such a distinction between the white man and the negro as justifies our turning the latter from our shores, is an unholy, shameful prejudice;—a prejudice condemned by the whole spirit of the gospel. James 2, 1—10.

A DISCUSSION EXPECTED.

The African Repository for October contains a Letter from Mr. J. N. Danforth, Agent of the American Colonization Society, giving some account of his labors in Massachusetts. Our readers perhaps know that Mr. Danforth came in contact with Mr. Buffum, President of the New-England Anti-Slavery Society, and that some contention and a public debate took place between them. Mr. Buffum published his account of the matter in the Liberator. Mr. Danforth's statement is contained in the above mentioned letter. What ever may be the merits of the controversy between these gentlemen, and whatever differences of opinion may exist respecting the comparative claims of their respective societies, the public have a right to expect fair dealing and decorum. Whether this has or has not been preserved, on either side, or on both sides, we will not say. But we confess ourselves a little surprised at the tone of Mr. Danforth's Letter. Is he correct or can he be justified in speaking contemptuously of the New-England Anti-Slavery Society and its officers? He says:

'A few men in Boston (chiefly young and of course ardent,) with A. Buffum, a Quaker, for their President, and Garrison for their Secretary, have associated and assumed this large title, than which none could be more inappropriate. New-England disavows them.'

We regret that such a paragraph should have appeared in so respectable and dignified an official Journal as the African Repository. We do not wonder that the movements of the New-England Society, which treats Mr. Garrison's paper, and partaking—whether with good reasons or not—Mr. G's unfavorable views of the Colonization Society, should arrest the Society's attention. Their movements and principles are sufficiently important to do so. But we were looking for an argumentative discussion, instead of a contemptuous and sneering paragraph. And this, if we mistake not, the public have been expecting. When Mr. S. S. Jocelyn's Letter to Mr. R. R. Gurley, Secretary of the Colonization Society, inquiring whether the Society *would* or would *not* assist the Southern States in the projected banishment of the *free* blacks by force, was met with an evasive answer by Mr. Gurley, a spirit of public inquiry was awaked which has not since slumbered. And since the publication of Mr. Garrison's 'Thoughts on Colonization,' in which he charges on the Society the adoption of principles which no one but a supporter of slavery could cherish, and spreads out a mass of evidence taken from the Reports of the Society, and speeches in its favor, to support his charges, and challenges refutation; there has been an anxious and increasing inquiry for the Society's ground of defence. This inquiry has not been diminished by the movements of the New-England Anti-Slavery Society, nor by the opposition it has met from many of the friends of the Colonization Society. The most charitable construction of the cause of this opposition, has been sought in the fact that the leaders of the Anti-Slavery Society had taken a stand against the Colonization Society, since it is not generally supposed, and ought not to be taken for granted, that Colonizationists, as such, are opposed to the formation of Anti-Slavery Societies. To assume that they are so, would be nearly the same thing as to assume that the charges of Mr. Garrison are well founded; because, if the Colonization Society, as its friends profess, is *paving the way* for emancipation, it cannot be hostile to those direct efforts for emancipation which Anti-Slavery Societies only can put forth, and which the same friends of the Colonization Society tell us, *their* Society is not adapted to make. Unless the objects of the Colonization Society have generally been misunderstood, that is, unless Mr. Garrison's charges are well founded, the friends of colonization could have no objection against such a society as the New-England Anti-Slavery Society, *except* in the single item of its hostility to the *Colonization* Society. And that hostility could be easily removed, by showing them that the charges in Mr. Garrison's book are not well sustained. *Here* then, we should suppose, would be their field of labor. Let them do *this*, and harmony will be restored, and suspicion disarmed. The Colonization Society might go on, in its appropriate sphere, and the Anti-Slavery Society might do the same, without clashing; the one preparing the way for the operations of the other, as had all along been expected; the former the benefactor to Africa, and the latter the liberator of America.

The nature of Mr. Garrison's charges, the manner in which he has endeavored to sustain them, and the changes which (in connexion with the operations of the New-England Anti-Slavery Society) his book is making in public opinion, to a great extent, certainly entitle the *public* to the Society's ground of defence against his charges. A sneering paragraph against a Society, enrolling in its lists, some of our most discriminating citizens, both laymen and ministers, will not suffice. Nor can it be said that an author whose influence is sufficiently dreaded to call forth offers of high legislative and gubernatorial rewards for his apprehension, is too contemptible for notice. The African Repository, at least, by devoting two or more columns to Mr. Garrison and the Anti-Slavery Society, has shown that they were not considered beneath the notice of the 'Managers of the American Colonization Society,' by whose 'order' that work is 'published.' These Managers, therefore, appealing as they constantly do, to the public for support, can not do less than *answer* the charges of Mr. Garrison, and *refute* the principles or assumptions of those they have dragged before the public, in their columns.—*Genius of Temperance.*

For the Liberator.

A DIALOGUE ON SLAVERY.

[CONTINUED.]

Anti. In the circle of my acquaintance, friend C. is a very venerable and excellent man, who some 40 or 50 years ago was the owner of slaves. Being convinced of the injustice of retaining them in bondage, he gave them their liberty. But this was not all. His conscience was not satisfied with this act of generosity. He determined to do them justice. Not willing to trust himself to cancel their just claims upon him, he chose a Committee to make the decision. 'These men,' said he, 'have been in my service so many years, and all they have received from me has been their food and clothing. Whatever else is justly due to them, I desire to pay.' The Committee accordingly decided how much he ought justly to pay them for their unrequited labors, and he paid it. This was acting according to the golden rule of doing to others as he would that they should do to him. This is what I call immediate emancipation. Now do you really suppose that the old gentleman after this, went armed every day, and sleep every night with his doors bolted, and loaded pistols at the head of his bed, for fear that they would 'cut his throat?' Would that be the natural result of his treatment? Would they love or hate him?

Col. They ought to love him and feel grateful for his generosity; but then, you know, the blacks are not like the whites.

Anti. That is an evasion of the question, and is not the truth. They are by nature 'men of like passions with ourselves,' and all the difference between them and their oppressors is caused by the unjust and cruel treatment they receive, and which you so strenuously advocate.

'The flesh will quiver where the pincers tear—The blood will follow where the knife is driven.'

According to your doctrine, however, the good Samaritan ought to have armed himself with a sword, after restoring the wounded man to health for fear that he alone, or *in company with the thieves, who stripped and robbed him*, should seek his life. How weak as well as wicked are the reasons that slaveholders adduce for not obeying the commands of God in letting the oppressed go free and breaking every yoke! They take almost incredible pains to make their slaves brutes, and then stupidly wonder at their ignorance. They put a thick bandage round their eyes, and very gravely tell you they are poor blind creatures, they cannot see. They make laws against the blacks, and prohibit under severe penalties any person from giving them any instruction. They complain of their ignorance, and at the same time tell you they are 'as dull as a brutish beast,' and too stupid to learn. What should you think of the sanity of those persons who should forbid any person to teach horses and mules to read, write and cipher? How grateful, contented and happy must the slaves be for their *distinguished* blessings, and how many plots, insurrections and rebellious will there be among them, *as soon* as their masters give them their liberty!—Facts, however, tell a very different story. Experience and observation would satisfy any man not willfully blind, that the blacks are peculiarly grateful and affectionate to those who treat them with kindness. Proofs of this assertion are abundant and conclusive; and were all the slaveholders on earth to treat their slaves as the old gentleman did, the consequences would be happy indeed. Do you not think so?

Col. According to your doctrine it would; but look at the case of St. Domingo. There is fact versus theory.

Anti. Oh no, friend C. facts strictly in accordance with theory. The example of St. Domingo is indeed instructive one; but, unfortunately for your argument, the facts are all in my favor. The history of that bloody transaction proves most

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The facts are these:—The slaves and their masters were at war with each other. While this contest was raging, the English were preparing an expedition to take the island. This would have been easily effected, had the French government not emancipated the whole of the slaves, near half a million at once. And what was the consequence! Did they immediately rise, and cut their former masters' throats? No. So far from that, they took up arms in defence of themselves and their former masters. By their assistance the British were expelled, peace restored and the island saved. For the next eight years the whites and blacks lived together in perfect security, the blacks industriously and quietly laboring for their former masters for a satisfactory compensation. Having at first taken up arms to obtain their liberty, and afterwards in defence of it, and gained their object, they quietly returned to the peaceful pursuits of life. The cause of their warfare having ceased, they had no inducement or motive to take up arms, and it was not until the French under Napoleon attempted, with the assistance of their former masters, to reduce the blacks to slavery again. This attempt they resisted, and adopting, as we did in our revolution, the war-cry '*Liberte ou mort*,' they succeeded, after a most bloody conflict, in expelling the French from the island, and establishing a black empire under the government of a sable chief. Had the French conducted towards the blacks as justice and humanity demanded, they might in all probability have remained in peaceable possession of the whole island to this day; and unless the slaveholders take immediate measures to emancipate their slaves, the whole slaveholding part of this country will be in possession of the colored people. To avert this terrible calamity, every friend of his country and mankind ought to use his most strenuous exertions to disseminate anti-slavery principles, and unite with the New-England Anti-Slavery Society, or some other kindred association, and endeavor to prevent all insurrection, rebellion, bloodshed and murder, by removing their causes. Let the slaves be immediately emancipated, treated like human beings, and nine tenths of the evils, which in the continuance of the present state of things must inevitably follow, will disappear.

Col. If your account of St. Domingo is correct, I have labored under a great misapprehension. I should think that the consequences of '*turning loose*' all the slaves in the Southern States must be dreadful indeed

Anti. 'Turning loose!' what do you mean by that phrase? Please to call next week and let me know.

C——N.

Three young men of color are receiving a medical education in the office of Dr Henderson, of Washington, D. C. and another at New-York, with the view of going out to Liberia.

Several gentlemen are about going out as Missionaries, among whom is Mr Wright, junior editor of the N. E. C. Herald, published in this city.

REAL ESTATE.

day of December
M. on the premises
der the Lice of
County, the following
James Good deceas-
debts and incidental
of land with the build-
westerly part of west
in Belknap Street, near
bounded as follows:
s of Joseph Powers,
herly on a twenty foot
ng 17 feet 6 inches;
of William Lancaster,
herly on land now or
measuring 17 feet 6
bounded with all the
belonging to the same.
HALL, EXECUTOR.
KREBY, Auctioneer.

TOUR OF THE AGENT OF THE NEW-ENGLAND ANTI-SLAVERY SOCIETY.

LYNN, 11 mo. 26, 1832.

It will be recollected that I stated in my last, that I went to Salem on the 10th instant for the purpose of delivering a lecture in the Tabernacle Church on slavery, and its handmaid colonization. When I arrived there, the excellent minister of that house informed me that he had received a letter from the Agent of the Colonization Society, in which he had requested to be informed of the time of my lecture, that he might 'attend and refute my arguments.' Having, in the most respectful manner, invited him to a public discussion of the subject, in Boston last spring, which he declined, I was both surprised and pleased to find that he was now disposed to submit his cause to the ordeal of a public discussion. I therefore immediately determined to say nothing on the subject of colonization, until the Agent should have the opportunity which he now desired. I returned to Boston on the 12th, and addressed a note to him, informing him that I proposed to deliver a lecture in Salem on the subject of colonization on the 20th, and that I gave him this information that he might attend, agreeably to his own proposal. He replied that he was sorry that he had an engagement for that day, which would probably prevent him from attending. I then informed him that I should postpone the appointment at Salem until the 24th, when I hoped he would find it convenient to attend, and redeem his pledge by 'refuting my arguments.' On the day appointed, I went to Salem; but on my arrival there, I learned that the Agent had again written, saying that his child was unwell, and that he should be unable to attend at that time.

After much consultation on the subject with some of my friends who manifested a strong desire to hear the proposed discussion, and having no right to presume that the Agent was not sincere in his expression of a desire to meet me there, 'and refute my arguments,' I engaged the Lyceum Hall for the discussion, and shall be prepared to meet him there for that purpose, whenever his prior engagements and the health of his family will permit him to attend. Or, should it be more desirable to him, 'to refute my arguments' on this subject before a Boston audience, he has only to name the time and place to have the opportunity so to do.

From Salem I came here, and concluding that the Agent of the Colonization Society would have too many prior engagements or too many domestic concerns to meet me here also—besides it not being quite convenient for me to make three journies to every place where duty may call me to plead the cause of the oppressed, for the sake of giving him the opportunity to meet me—I determined on presenting the subject to the people here, and addressed a full house in behalf of the two millions of our countrymen who wear the galling yoke of slavery—showing that the Colonization scheme was most ingeniously contrived by the slaveholders of the south for the perpetuation of that iniquitous system.

Every wherever I go, fresh cause of encouragement to persevere in this great and good work. One man in a neighborhood becomes convinced; he talks with his neighbors on the subject, and convinces them; they in their turn talk with others; and in this way the cause of justice and the rights of men is spreading with unexampled rapidity. Let all who feel concerned to plead this cause take courage, and press forward, knowing assuredly that we have a Friend who will bless and crown with success every purely benevolent effort. There are, I trust, many amongst the followers of the Lamb, who mourn over the oppression which excludes two millions of the American people from the knowledge of that sacred volume which testifies of a Saviour, and who would be glad to contribute in some way to the promotion of the cause of their emancipation. Let such as are not disposed to take their lives in their hands, and go forth to plead the cause of mercy, be invited to contribute of their substance for the supply of the treasury of those who have embarked in this cause. The efforts necessary for procuring the emancipation of two millions of our countrymen from bondage, and for making provision for the education of those already free, cannot be put forth without liberal pecuniary resources.

Some there are 'to whom God has given riches, and a mind to employ them aright: these are highly favored: but we unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof; the groans of the widow are music to his ears, and the tears of the orphan quench his thirst.' I would hope that amongst the rich in our country, there are very few, if any, of this latter description. Indeed I have witnessed, on the contrary, an unexpected degree of liberality amongst nearly all who make a profession of being the followers of the Lamb. Take courage, my dear friends, in a good cause; every day adds to the number of our coadjutors. Auxiliary Societies are beginning to spring into life; the little streams of benevolence are beginning to flow in all directions; these in their courses will receive tributaries, that will swell their bounds until beneficence and love shall overflow our whole country, and every yoke of bondage and oppression shall be broken, and the united aspirations of a nation's joy shall ascend in grateful orisons to the throne of Heaven, and receive the approbation and blessing of the Supreme Ruler of the Universe.

ARNOLD BUFFUM.

For the Liberator.

ADDRESS OF MR. PETER OSBORNE,

Delivered on the 5th of July, 1832, to the people of color in the African Church in the city of New-Haven, Connecticut.

Fellow Citizens!—On account of the misfortune of our color, our fourth of July comes on the fifth; but I hope and trust that when the Declaration of Independence is fully executed, which declares that all men, without respect to person, were born free and equal, we may then have our fourth of July on the fourth. It is thought by many that this is as impossible to take place, as it is for the leopard to change his spots; but I anticipate that the time is approaching very fast. The signs in the north, the signs in the south, in the east and west, are all favorable to our cause. Why, then, should we forbear contending for the civil rights of free countrymen? What man of national feeling would slumber in content under the yoke of slavery and oppression, in his own country? Not the most degraded barbarian in the interior of Africa.

If we desire to see our brethren relieved from the tyrannical yoke of slavery and oppression in the south, if we would enjoy the civil rights of free countrymen, it is high time for us to be up and doing. It has been said that we have already done well, but we can do better. What more can we do? Why, we must unite with our brethren in the north, in the south, and in the east and west, and then with the Declaration of Independence in one hand, and the Holy Bible in the other, I think we might courageously give battle to the most powerful enemy to this cause. The Declaration of Independence has declared to man, without speaking of color, that all men are born free and equal. Has it not declared this freedom and equality to us too?

What man would content himself, and say nothing of the rights of man, with two millions of his brethren in bondage? Let us contend for the prize. Let us all unite, and with one accord declare that we will not leave our own country to emigrate to Liberia, nor elsewhere, to be civilized nor christianized. Let us make it known to America that we are not barbarians; that we are not inhuman beings; that this is our native country; that our forefathers have planted trees in America for us, and we intend to stay and eat the fruit. Our forefathers fought, bled and died to achieve the independence of the United States. Why should we forbear contending for the prize? It becomes every colored citizen in the United States to step forward boldly, and gallantly defend his rights. What has there been done within a few years, since the union of the colored people? Are not the times more favorable to us now, than they were ten years ago? Are we not gaining ground? Yes—and had we begun this work forty years ago, I do not hesitate to say that there would not have been, at this day, a slave in the United States. Take courage, then, ye African Americans! Don't give up the conflict, for the glorious prize can be won.

For the Liberator.

INHOSPITALITY.

MR. EDITOR;

Permit me, through the medium of your interesting journal, to state that three very respectable people of color—a gentleman and two females—in travelling from North Bridgewater to New-Bedford, stopped at Mr. Sampson's Hotel at Middleboro', and were refused entertainment. Mr. Charles Sprague, the gentleman above alluded to, made a remonstrance—to which the landlord (Mr. Sampson) replied that 'he entertained white people only, and not colored.' I rather think, Mr. Editor, that Mr. Sampson is a licensed tavern-keeper; and according to the rules which are prescribed, he is in duty bound to render that service or accommodation to travellers—white or colored—which they require. But here, you see, we are denied the right which all travellers are entitled to. This reminds me of a letter forwarded to you some weeks ago,* in respect to similar treatment in Rhode-Island, at Mr. Lawton's Hotel. Now if these complaints are to pass unregarded, we must submit; but if not, I beg that you will examine them more minutely. Mr. Sprague states that, being a perfect stranger on the road from North Bridgewater to New-Bedford, he listening if that rather difficult to obtain refreshments; but, happily for the party, after a fatiguing journey, they arrived at Mr. Thompson's Hotel, and received that kind attention which was denied by the other landlord.—Mr. Sprague gives Mr. Thompson great credit for his kindness, and represents him to be a gentleman, and a great friend to persons of color. He deserves a public tribute for his hospitality.

New-Bedford, Nov. 17, 1832. P.

* We did not insert the letter, because it came to us anonymously.—*Ed. Lib.*

COLONIZATION NOT A REMEDY FOR SLAVERY.

The Agents of the Colonization Society would do well to confine their arguments to the good effects in Africa. So far as Slavery will be effected at home, the scheme is evidently Utopian. The African Repository states that a ship is soon to be fitted out with emigrants from New-Orleans, and another from Savannah, for Liberia, 'in which many of the most respectable free people of color are expected to embark.' We conclude the object is to engage none but the respectable portion of these people; the colony don't want the idle, the vicious, the abandoned. And if so, the argument is unsound, as advocated, that this 'degraded and miserable portion of our population, the free blacks,' are to benefited. As the colony can never receive, if means could be provided for their transportation, more than one in 10 of the natural increase of this class, or one in 50 of the natural increase of the slaves, it is wrong to hold up the belief that this Society can take off the free blacks, much less transport more than two millions of slaves out of this country.

The Anti-Slavery Society consider the Colonization scheme as calculated to lull the public mind in fancied security, from the feeble glimmering afforded of a distant *hope*,—and they, therefore, are urgent that the public mind should be awakened to this subject. A 'tremendous crisis,' all say, is approaching. In 50 years, at the present ratio of increase, we shall have ten millions of *Slaves* in this FREE country! The system of Slavery is acknowledged by many able Statesmen at the South to be that which paralyses the industry of the Southern States—not black labor, for some of these States cannot do without it. A system of gradual emancipation can alone save these States, and we doubt not that Legislatures will shortly direct their energies to this object.—*N. H. Sentinel.*

WHAT CAN THIS MEAN?

The editor of the Sabbath School Journal states, 'from his own private knowledge,' that no proposition was offered at the Sabbath School Convention to inquire into the condition of the schools for colored children. The Genius of Temperance says that such a proposition was made and *rejected*, and a gentleman from Providence, who was at New-York while the Convention was in session, confirms the statement. Who is right? We wish to get at the truth in the matter. Will not the Genius of Temperance throw some light upon it?—*Ch. Soldier.*

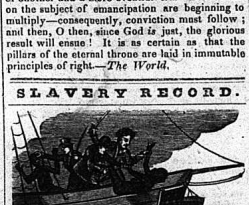
ANSWER.

We had our information in the first place, from Mr. Gilbert Richmond, a respectable member of the Convention, from Providence, R. I. and who, as we have since understood, took an active part in the debate. We witnessed a greater part of the proceedings of the Convention, but were unfortunately absent at the time alluded to. But we presume that the gentleman just named, has mentioned the circumstance. On going into the room, it appeared that the Convention had adjourned, and groups of gentlemen were standing together in eager conversation on the subject, just as though such an event had happened. We heard many comments, pro and con. A worthy young man in our employ was present at the time of the discussion. And on further inquiry of him *now*, his impression is that the Resolution in question though read and debated on, at some length, was afterwards *withdrawn* by the gentleman who presented it,—so that, instead of being respectfully '*rejected*' as we had it—it was actually thrust out by clamor, and no record of such a proposition allowed a place on the minutes. To our minds, this is mending the matter the wrong way. We do not wonder that those concerned should be anxious to secure a retreat, but certainly the power of fear and shame must be great, when it can force men through so small a crevice.—*Genius of Temperance.*

SLAVERY.

No subject is destined to occupy a more conspicuous place in the eye of the Christian world, than that involving the condition of the bondmen of the South. Already does the distant rumbling of the thunder, betoken an coming storm. The silence of indifference is beginning to be broken. Flash after flash of truth is breaking in on the midnight darkness of error and delusion. The upheavings of the foundation on which the towering fabric of oppression has been so long builded, are ominous of a sudden and tremendous crash. Wherever we look—abroad to Albion's isle, or to the commotions attendant on the progress of that being who is running to and fro over the world, 'increasing knowledge,' in our own beloved Union—every thing bespeaks the approach of another and a more eventful era. Discussions on the subject of emancipation are beginning to multiply—consequently, conviction must follow; and then, O then, since God is just, the glorious result will ensue! It is as certain as that the pillars of the eternal throne are laid in immutable principles of right.—*The World.*

SLAVERY RECORD.



From the Pennsylvania Advocate.

A HEAVY ACCOUNT TO SETTLE.

The people of South Carolina and Georgia, among whom, no doubt, there are some, if not many, humane persons, are to a proverb barbarous in the treatment of their slaves, as well as for slave trading. The most dreadful manglings and tortures, which I have to be inflicted in——, were principally perpetrated by persons from these states, especially from South Carolina. May there not be, in the course of Providence, an old and very serious account to settle with these States?

There seems to be much reason and truth in the ancient adage, or proverbial maxim, *Quem deus vult perdere, prius de mentat*—those whom God wills to destruction, he first deprives of their senses; which appears to mean, that, being so bereft, they may work their perdition themselves, without the shadow of a miraculous interposition. A large portion of the inhabitants of these two States seem already sufficiently maddened to leap a very dangerous precipice.

I will take leave to note a few items of the account before me, which South Carolina may possibly be compelled to settle; and in which Georgia may have had some partnership and no small concern.

Extract of a letter from Charleston, (S. C.)

'I hardly believe myself in my own country.—Slavery I detest; and I have seen a horrid share of it. This port has for some time past, been opened for the importation of negroes. Several ships, crowded with wretched victims, are now at the wharves. I have been on board of them during the hours of sale, and felt all the horrors which the abominable traffic could inspire. One scene I shall never forget: 'Three young girls of the same country, of the same family, who had probably never been separated, who were comparatively happy, even as slaves, while together, were brought upon deck, and one of them selected and bought by a planter. With the most piercing anguish, she received her master's habiliments, and stood ready to leave every thing dear to her. She appeared to be overloaded with horror and dismay, at the separation from her two friends. They looked wishfully at her, and she at them. At last, they threw themselves into each other's arms, and burst into the most piteous exclamations. They hung together, and sobbed and screamed, and bathed each other with their tears. At length they were torn asunder by the unfeeling whites, and the planter's purchase was urged from the ship. But, at parting, one of the girls took a string of beads with an amulet from her neck, kissed it and hung it on her friend's. This was too much! I was afraid my emotions would be noticed, and I left the spot.

'The Almighty will, one day or other, revenge this inhuman outrage upon the laws of heaven.'

[Transcribed from *The Western Telegraph and Washington Advertiser*, of Monday, May 21, 1804.]—No. 457. Washington, Washington co. Pennsylvania.]

In order to induce the members of the chief slaveholding states, in the convention of 1787, to accede to the plan of the federal constitution, and, of course, to save the states from perpetual disunion, irreconcilable hostility; and, probably, foreign domination and provincial vassalage, it was agreed, that the migration, or importation of such persons as any of the states, then existing, should think proper to admit, should not be prohibited by the Congress prior to the year 1808; that is, that the legislature of the United States for twenty years should have no power paramount to the power of the individual states, for the purpose of preventing the importation of slaves, and the continuance of the barbarous traffic in human beings; leaving the authority under the policy and humanity of the legislatures of the several states respectively. And it was further agreed and declared that no amendment made to the constitution, prior to the year 1808, should in any manner affect this inhuman, murderous, and antichristian power of slave-trading reserved to the states; and we find how barbarously it was executed, by South Carolina in particular, of which the preceding article from the Charleston letter furnishes a small but leading specimen.

During the years 1804, 1805, 1806, and 1807, as appears from Magazines, Registers, and other periodical works of the times, of authentic character, 39,310 human beings were imported, as slaves, from Africa into the city of Charleston alone. *Thirty-nine thousand three hundred and ten!* The last mentioned year, 1807, was the year immediately prior to that in which the prohibition or abolition might commence under the authority of Congress, and many were imported during that year; 9,766 arrived from the first of January to the first of November, (of course, a considerable part during the most sickly months,) 1,487 during the months of August, September and October, and many of them died of dysentery and other complaints.

The number of deaths of people of color, for these three months, so far as ascertained, is stated to be 444; but it was probably much greater. If 444 died out of 1,487, in that time, how many died out of 39,310, during the same time, after the arrival of the respective vessels, in which they were immured, in the same ratio or proportion? The answer will be eleven thousand, seven hundred and twenty-six. But it may be capriciously said that more of those who arrived during the months of August, September, and October, died, than of those, who arrived during other months. Let this be granted, and allow six months, nine months, or a year in the calculation. Mortality to a great extent prevails among the Africans, imported as slaves, no doubt, at all seasons; and for a considerable length of time after this arrival; probably not so much from change of climate, as from their worse than savage treatment on board the *floating hells*, the slave ships. On a very moderate calculation, it may be estimated that more than TEN THOUSAND of the native children of Africa, imported as slaves during the four years mentioned, lost their lives in consequence of their importation, during the first year after their arrival at Charleston in South Carolina.

The following is a general account of deaths in Charleston, for August, 1807.

Whites,	59
Negroes,	40
New Negroes,	116

Here the deaths of the New, or lately imported Africans, are more than double those of all the white inhabitants and colored persons, living at home, and inured to the climate and modes of life there. How immense must be the disproportion! This, however, cannot be ascertained without having a correct statement of the respective numbers of the three above classes, or denominations.

But did these ten thousand comprise all, who were murdered in the Charleston trade during the four years from 1804 to 1807, inclusive? How many lost their lives in the various attempts and stratagems to capture them? How many perished on shipboard amidst the filth, contaminating air, contagious pestilence, and putrid exhalations, of the infernal holds in which they were stowed;—and were thrown into the insatiable ocean, naked, and food for the monsters of the deep? Shall we put down these also at ten thousand, or only at five thousand? Shall the whole number of victims be estimated at twenty, or only fifteen thousand? Is there any schedule or register of those, who never arrived?

I will not dare to invoke the vengeance, or *justice*, of Heaven, on the guilty heads of the murdering traffickers; but may I not ask, will there not be a day of retribution; and even in this life? Is it not insultingly challenged?

Ann of Austria, Queen of Louis XIII. was most cruelly treated by the imperious Richelieu. She said one day to the Cardinal, after some insult he had put upon her, '*Dieu ne paye pas toutes les semaines, mais enfin il paye;*'—'God, at, does not settle his accounts with mankind every week, but at last he settles them with effect.'—NOBLE LADY!

Many of the friends of humanity, when considering only the cruel treatment of slaves, where slave trading with Africa has been abolished, have appealed before now, to Heaven for the interposition of its justice. It will be seen that the extract of the Charleston letter concludes with confident assurance, that 'the Almighty will one time or other revenge this inhuman outrage upon the laws of heaven:' and we shortly after find, as distant evidence of the prediction, stated under the *Norfolk head*, April 28, in the same paper from which our quotation is taken, that recent letters from St. Domingo portray the situation of the French white people to be of the most distressing nature. At Aux Cayes, out of 600 persons, upwards of 380 had been massacred; and that Dessalines was heard to say, 'he had only refreshed himself at Aux Cayes, but he meant to purge Jeremie.'

Dreadful is the voice of a military chieftain, when he sets the protection of civil government at defiance, and his will becomes law!

While transcribing the foregoing, the following questions occurred to the mind of the author:

Is not the prohibition of the slave trade by the general government, the real and fundamental cause of the discontents of the *nullifiers* in South Carolina, and advocates of disunion?

Does it not appear to every dispassionate and reflecting man, that these enemies to the union of our great federal republic, are calling down upon their own heads, and upon their state, the most awful and *sudden* calamities?

A NATIVE PENNSYLVANIAN.

Slave Trade.—Advices from the Gold Coast to the first of Sept. state that the slave trade was exceeding brisk, there being 13 vessels between Cape St. Paul's and Cape Lopez, laden with cargoes for the purchase of slaves.

The Covington (Lou.) Palladium of the 3d inst. remarks, that the price for grave digging in New Orleans is six dollars per day;—that nurses demand ten dollars per day;—and are not in many instances, to be had, even at that exorbitant price.

RICHARD RUSH.—The splendid furniture of Richard Rush, Esq. was to be sold at the House of Mrs. Maria Hewes, in Washington City—'the owner having no further use for it.'

LADIES' DEPARTMENT.

From the Genius of Universal Emancipation.

OH PRESS ME NOT TO TASTE AGAIN.

Oh press me not to taste again
Of those luxuriant banquet-sweets!
Or hide from view the dark red stain,
That still my shuddering vision meets.

Away! 'tis loathsome! bear me hence!
I cannot feed on human sighs,
Or feast with sweets my palate's sense,
While blood is 'neath the fair disguise.

No, never let me taste again
Of aught beside the coarsest fare,
Far rather, than my conscience stain
With the polluted luxuries there!

ELA.

ANOTHER FEMALE ANTI-SLAVERY SOCIETY.

It is with very great pleasure that we notice the formation of a Female Anti-Slavery Society in New-England. May it be the forerunner of similar societies in every city and village throughout the Eastern States. Such associations might long since to have been established in every state and territory in the Union. It appears to us that the females of this land are without excuse for their heartless indifference to the miserable condition of so many of their countrymen. It seems to us perfectly incredible that they can so far forego their natures as to know of the existence of slavery—and such a fearful slavery—within the limits of their dearly loved country—that they can know, too, that so many hundreds of thousands of their own sex are among its victims, and make no more efforts than they have done, to advance the cause of its abolition. They behold thousands of their sisters degraded, and terribly wretched, exposed to all the cruelties of capricious tyranny—the groans of their agony come, ever and anon, wafted to their ears, as some heart-string breaks with its exceeding anguish—their brethren, who are laboring in the cause of those oppressed ones, call for their aid,—yet still so many of them remain passive and indolent spectators, and, pitiful as it is, we fear we must add, *abettors* of this cruel oppression. Amidst the gloomy reflections excited by such a prospect of wide spread apathy, it is delightful indeed to meet with an evidence that the cause of the slaves is not wholly forgotten in the hearts of our sex; that there are yet some who cannot hearken heedlessly to the cry of human wo, nor selfishly pursue their own gratification, at the expense of misery to others.—*Genius of Universal Emancipation.*

LONDON FEMALE ANTI-SLAVERY SOCIETY.

As the multifarious occupations of men often leave little leisure for benevolent engagements, we wish to urge upon Christian ladies to form themselves into Anti-Slavery Associations, and endeavor by their persuasions to induce gentlemen to unite for the purpose of returning such members to Parliament as are willing to support the cause of immediate emancipation. We earnestly hope that such exertions will not be long required; for the present is a juncture that especially calls upon all to labor in their respective stations for the hastening of that day, when the foul blot of British Colonial Slavery shall be for ever wiped away.

Any lady who is interested in the subject may introduce it to some of her friends in her own immediate neighborhood, in order to form themselves into a Committee; these can communicate with the Secretaries of the London Female Anti-Slavery Society, who will be glad to assist them with any information that may be required. We would advise all who can spare the time to read Stephen's Delineation of Slavery, and the last twelve monthly Anti-Slavery Reporters, which will prepare them to meet the calumny and misrepresentation whereby they will assuredly be assailed. But whilst impartial persons will find that the more thoroughly they become acquainted with slavery in all its bearings, the greater is their abhorrence of the system, we would strongly recommend our female friends to go forward on the simple ground of religious duty. Slavery is opposed to the spirit and precepts of Christianity; and therefore it becomes women professing godliness to be engaged in the good work of pleading the cause of the captive with such as have, in the present constitution of our country, power to promote the setting at liberty them that are bound. It is not our province to discuss the political arrangements connected with doing justly, but we believe that we are required to use our influence in the meekness of wisdom, as those that must give account to God. May we now so stand to the cry of the oppressed, that it may not rise up in judgment against us!

Plan generally adopted in Ladies' Anti-Slavery Associations.

The Committees meet once a month or oftener, appoint Sub-Committees, who undertake to spread handbills, lend tracts, and collect subscriptions, within certain districts. Their progress is reported, and some of the various tracts or papers are read, which throw light upon the question of slavery.

Subscribers of 10s. annually are entitled to the Anti-Slavery Monthly Reporter, and those of 5s. to the smaller periodical called the Record. All surplus funds are generally forwarded through the London Society to the Anti-Slavery or Agency Committee, No. 18, Aldermanbury.

Signed on behalf of the Committee of the London Female Anti-Slavery Society,

ELIZABETH DUDLEY, Peckham.
RACHEL STACEY, Tottenham.

An article is going the grand rounds, stating that murder and incendiarism have been committed in Chester county,—and to the Chester County Democrat, credit is given for the statement. The article as published would certainly lead to the belief, that the grossest outrages had been committed in our peaceful county of Chester, contrary to the general character. The truth is, that the article published in the Democrat was intended as an allegory, or species of wit—and we are told, though we confess we are unable to gather the opinion from the article, that the old man and his family were intended to represent the Masonic Fraternity.—*Village Rec.*

JUVENILE DEPARTMENT.

From the Genius of Universal Emancipation.

LOOKING AT THE SOLDIERS.

Mother, the trumpets are sounding to-day,
And the soldiers go by in their gallant array!
Their horses prance gaily, their banners float free,
Come, come to the window, dear mother, with me!

Do you see how their bayonets gleam in the sun,
And their soldier-plumes nod, as they slowly march on?
And look to the regular tread of their feet!
Keeping time to the sound of the kettle-drum's beat.

This, mother, you know, is a glorious day,
And Americans all should be joyous and gay;
For the Fourth of July saw our country set free:
But you look not delighted, dear mother, like me!

No, love, for that shining and brilliant display,
To me, only tells of war's fearful array;
And I know that those bayonets flashing so bright,
Were made in man's blood to be spoiled of their light.

And the music that swells up so sweet to the ear,
In a long gush of melody, joyous and clear,
Just as freely would pour out its wild, thrilling flood,
To stir up men's hearts to the shedding of blood!

Our country, my boy, as you tell me, is free—
But even that thought brings a sadness to me;
For less guilt would be her's, were her own fettered hand
Unable to loosen her slaves from their band.

We joy that our country's light bonds have been broke,
But her sons wear, by thousands, a life crushing yoke;
And yon bayonets, dear, would be sheathed in their breast,
Should they fling off the shackles that round them are prest.

Even 'midst these triumphant rejoicings to-day,
The slave-mother weeps for her babes torn away,
Midst the echoing bans of these shouts to be sold,
Human forms as they are, for a pittance of gold.

Can you wonder, then, love, that your mother is sad,
Though you show is so gay, and the crowd is so glad?
Or will not my boy turn with me from the sight,
To think of those slaves sunk in sorrow and night!

MARGARET.

BOSTON,

SATURDAY, DECEMBER 1, 1832.

CONSCIOUS WEAKNESS.

A good cause has nothing to fear from a severe and rigid scrutiny. Based upon the unalterable principles of truth, equity and mercy, it courts on all occasions public and private investigation, and defies the assaults of its opponents. If the American Colonization Society be, in truth, a benevolent and christian association; if its principles and measures are such as commend themselves to the adoption of philanthropists and patriots; why do its supporters generally betray so much uneasiness and fear when it is brought up for examination? why do they strenuously oppose a free and full discussion of its merits? why do they shrink from a trial of weapons with abolitionists? why is the press upon chiefly to their side of the question? This, upon the face of it, looks suspicious—it is unworthy of steadfast faith and christian courage. That these charges are true, a simple statement of facts will prove. First, in relation to their hostility to a free and full discussion of the merits of this Society. For several months past, the President of the New-England Anti-Slavery Society has been travelling as an agent through New-Hampshire, Massachusetts and Rhode Island, in order to plead the cause of the suffering and the dumb; but he has been buffeted on the right hand and the left, by those who are so friendly to our colored population as to resolve that they shall never enjoy their rights in the land of their birth; and in many places he has been by them either grossly insulted, or denied the privilege of being heard. Nay, the General Agent of the Colonization Society for New-England, (the Rev. Joshua N. Danforth,) has written letters to various clergymen in Massachusetts, urging them not to suffer the President of the Anti-Slavery Society to go into their pulpits. And I presume there are clergymen in various places in Maine, who could testify that they received letters of a similar import from the same individual, in relation to myself. This I know—that in my recent tour as far east as Bangor, I was able to procure a meeting-house, in which to address the people on the subject of slavery, only by promising not to make any allusions to the Colonization Society. This embargo was made, and this gag put into my mouth, by those who had perhaps never carefully read a single report of the Society, or devoted one day to the investigation of its merits, or examined the principles of abolitionists. Having dedicated my life to the cause of emancipation, and given, I believe, some proofs of the purity of my motives, and of my steadfastness through a storm of persecution and reproach; and professing, moreover, to be familiar with the subject of slavery; I ask, whether this uniform disposition to hinder me from giving my views to the people does not evince on the part of those who possess it, and who concede to me uprightness of heart and benevolence of purpose, a conscious weakness of their cause?

Again—The Anti-Slavery Society, from its commencement, has opened its hall to the public, and invited the friends of the Colonization Society to come and discuss the merits of their scheme. They have shrunk from the controversy. Is there no manifestation of insecurity in all this?

Again—The Agent of the Colonization Society has been publicly and privately challenged, by men of talents and high moral worth, to a debate before a Boston audience, giving him leave to select the points of discussion. Has he accepted the challenge? No! He has wrapped himself in the cloak of official dignity, and affected to despise those whom he dare not meet. If he be able to achieve a triumph, surely he is bound, by a regard to his cause, to defend it in the metropolis of New-England.

Again—Six months ago I gave to the public my Thoughts on African Colonization, in an octavo work of 236 pages. In that work, I have embodied all the allegations and proofs which I deem necessary for the utter prostration of the Colonization Society; and upon it I have staked my character for veracity and intelligence, my usefulness, and the cause of abolition. It has been circulated widely over the land, and put into the hands of the most able and ardent supporters of the colonization scheme. It has been favorably reviewed in various periodicals; but who has attempted to refute it? Not one! That book is either a tissue of base misrepresentations, or a correct delineation of the principles and purposes of the Colonization Society. If it be the former, where are the ten thousand champions of the Society, that they do not expose my wickedness? If the latter, it is for the people of New-England to examine its pages, and learn whether they have not been grossly deceived in the character of the Society. Will it be sneeringly said, the book is not worth a refutation, and that I am too insignificant to notice? That book has already changed the friendship of thousands into the most decided opposition to the Colonization Society, and is widely affecting public sentiment. To prevent such an imposition, it ought to be, if it can be, refuted. Although no person can be more entirely persuaded of his littleness than myself, yet it is a contradiction in those who, in one breath, pretend to regard my efforts with scorn, and, in the next, accuse me of holding unlimited control over the free colored people of the United States—over that very people whom the Colonization Society has been vainly endeavoring for 16 years to conciliate, for the purpose of removing them to Liberia. One of the most fruitful champions of African Colonization, Mathew Carey of Philadelphia, has expressly designated me in his pamphlet as the most formidable antagonist of the Colonization Society. As one, then, possessing some influence at least, and capable of doing some injury, my overthrow is not altogether an unimportant matter.

I say, then, this silence, this evasion, this abandonment of the ground of controversy, on the part of the advocates of colonization, does not look well for the goodness of their cause.

QUESTION!—QUESTION!

We find in the Lowell Evangelist of Thursday the following sentences from the pen of its editor:

'COLONIZATION SOCIETY.—We have been in favor of this institution from the first, and still are. 'The operations of the society thus far, though prosecuted all along, in the full face and front of unceasing and violent opposition, have been productive of much good.

'Every fresh fact which comes to us respecting the colony goes to confirm our opinions of the correctness and practicability of the plans of this society.'

We sent a copy of our 'Thoughts on African Colonization' to the editor of the Evangelist some months since, but he has had neither the courtesy to acknowledge its receipt, nor the courage to pass sentence upon it. Will he now answer a few questions? Is he prepared to say that the ten distinct allegations which are brought in that work against the Colonization Society are not sustained by ample and conclusive evidence? If so, will he point out the defect, and show wherein we have been guilty of misrepresentation? If we have proved our charges, is he willing to risk his reputation as a christian and philanthropist by declaring that those charges are trivial or vague? Are not the remonstrances of the people of color, as collected in that work, worthy of consideration, and indicative of a love of country which no foreign enticement can weaken, and a degree of intelligence which no sophistry can blind?

The editor says that every fact respecting the colony which he receives, goes to confirm his opinions of the correctness and practicability of the plans of the Society. Now this complacency of mind only shows that he is four thousand miles from the ground of controversy, and that he entirely overlooks or misapprehends the nature of the opposition to the Society; for the question is not, whether the colony is in a flourishing or declining state; but whether the doctrines, principles and purposes of the Society, as delineated and avowed in its reports, and through its official organ, and by its officers and advocates, are such as to commend themselves to the adoption and support of a christian people. We assert, and have undeniably shown, that they are proscriptive, abominable and monstrous; that the plans of the Society are utterly chimerical; and that it is supported chiefly by fear, selfishness, ignorance and prejudice. Will the editor of the Evangelist speak to the question? will he meet our objections fairly, and show their fallacy? will he remember that the condition of the colony is one thing, and the principles and designs of the Society another?

☞ It is stated that John B. Russwurm has been appointed Colonial Agent at Liberia. Why has Mr. Mechlin vacated his office? Is he weary of living in Paradise?

☞ A notice of the 'Grammatical Instructor' next week.

'The editor of the Liberator (who, by the way, is rather *over*-zealous in a good cause) proposes to establish an 'Anti-Slavery Grocery Store' in Boston! Such a proposition, from *such* a source, rather borders upon the ridiculous, to say the least; and from the editor's penchant for *anti* projects, we may be induced to think him an *anti*mason—however unwilling we might be to bring such an epithet in collision with his claims to philanthropy.'—*Rutland Herald.*

Keen as a pumpkin!—but for our life we cannot perceive how the proposition to establish an anti-slavery grocery store 'borders upon the ridiculous' —we thought, and do think, it full of humanity and reason. The connexion between slavery and the use of slave productions is indissoluble. Does not this sapient editor know that there are similar stores already established in various places; and that tens of thousands of persons in England have for more than forty years abstained from the use of colonial sugar? We may be pardoned for being 'over-zealous in a good cause,' seeing so little interest is felt in it by the nation. If the editor of the Herald will show a little more zeal for the emancipation of the slaves, we may then, perhaps, proportionably reduce the overplus of ours. He will please to understand that we cherish the most unqualified contempt for the mummeries of masonry, and regard the institution just as favorably as we do slavery—and no more; that is to say, we are anti-masons of the most uncompromising order.

☞ The last number of the African Repository contains a notice of our 'Thoughts on African Colonization,'—occupying six or seven pages,—which is really a most lame and impotent effort to meet our charges. *Meet our charges*, did we say? O, no! —there is no evidence adduced, of any kind, to refute them. Mr. Gurley—Mr. Gurley, for the sake of your own reputation, for the sake of your Society, mend your pen and try once more to annihilate the book. The task is, indeed, a hopeless one; but you can be ingenious, at least. We shall insert your remarks next week, that our readers may see how impossible it is for a man to walk upon water, even though possessing the faith of the Secretary of the American Colonization Society.

☞ 'What! you are not a Garrisonite?' is the invidious question put by the advocates of gradual emancipation (i. e. perpetual slavery) to abolitionists. 'I am a *christian*,' said one in reply, 'and hold that the robber, and the adulterer, and the oppressor, are without excuse, and bound by every precept of the gospel to cease from their wickedness at once; that man may hold property in cows and sheep and horses and land, but not in his fellow man; and that no man can love his neighbor as himself, who subjects him to the condition of a brute. Are these your sentiments?' 'Well, I did not think you were a Garrisonite!'

☞ The editor of the Hampden Intelligencer, in publishing the letter of the 'SPIES' who went out to Liberia from Natchez, gives somebody belonging to the editorial fraternity in this city the following thrust:

'We hope a certain Boston Editor, who has published so many *erroneous and false* statements in regard to the [Colonization] Society and Colony, will insert this letter in his paper.'

Supposing the thrust intended for ourselves, we can inform our Springfield brother that the letter alluded to was promptly inserted in the Liberator, long before it appeared in the columns of his own paper. If he alluded to us in his paragraph, we challenge him to substantiate his scandalous accusation, as we deny having published any 'erroneous and false statements in regard to the Society and the Colony.'

MORE NEWS!—The Cincinnati Journal says, in relation to the spies who were sent out to Liberia from Natchez—

'They have made a strong impression upon the minds of the colored people of this country.'

By the phrase '*strong* impression,' we suppose the editor means '*favorable* impression.' We can testify otherwise: not the slightest confidence is placed in their statements by the people of color in the free states. They are regarded either with indifference or pity.

BENJAMIN LUNDY.—This veteran of eleven years' hard service has commenced a new volume of his Genius of Universal Emancipation: it is a favorable time, therefore, for those who wish to testify their appreciation of his labors of love, to subscribe for his work. He has been an instrument of extensive good in this country, and richly merits the appellation of THE AMERICAN CLARKSON. It was his spirit that first kindled ours in the holy cause of emancipation.

☞ Only think of it!—There is actually a scheme on foot for transporting to the shores of Africa a *large portion of the yeomanry of this country!* And why? Because it is said they can never attain to respectability or happiness here—among their own countrymen!—Hail, Columbia! happy land!

The Xenis (Ohio) Free Press, we are pleased to observe, is republishing the Letters of the Rev. John Rankin. If the newspapers furnish an index to the sentiments of the people, it is perfectly obvious that the people are not hostile to slavery; for the newspapers, with a few exceptions, maintain a deep silence on this momentous subject.

The Prospectus of 'THE ABOLITIONIST,' a new monthly periodical, intended as the organ of the New-England Anti-Slavery Society, will be found in another column. It may safely be commended to the patronage of the friends of the colored population, both bond and free. Subscriptions will be received at this office.

☞ The Rev. Moses Thacher will preach in the meeting-house in Piedmont-street, to-morrow—services to commence at the usual hour. The seats will be free.

Military.—Two companies of U. S. Artillery, under the command of Captain RIPLEY, embarked from Fortress Monroe yesterday afternoon in the Empire, Captain Latham, bound to Charleston, S. C. —*Norfolk Herald.*

NOTICE.

The Boston Minors' Exhibition Society respectfully present their compliments to their friends, and inform them that their Seventh Exhibition, in course, (free of expense,) will take place on THURSDAY EVENING, December 6th, at the meeting-house in Belknap-street. It is hoped that every person will attend as punctually as possible, thereby preventing delay and disturbance. Performance to commence at half past six o'clock, precisely.

As this is the last Exhibition, under the management of the subscribers, they hope that, by their exertions to please, they shall merit the approbation of their friends and patrons.

WILLIAM C. NELL, } Managers.
JOHN S. SHEPARD, }
Boston, December 1, 1832.

TRIAL FOR LIBEL.—In the Supreme Court on Tuesday, the Jury rendered a verdict of $500 against the editors of the Boston Gazette, for a libel on David L. Child, Esq. The article complained of was published several years ago, and was entitled 'Child David's Pilgrimage.' Counsel for Plaintiff, D. Webster and W. H. Gardner; for Defendants, S. D. Parker.—Courier.

Waterville College.—The number of medical students in this thriving institution in Maine is 74; Seniors 9; Juniors 19; Sophomores 21; Freshmen 33; making a total of 156.

It is stated that 179 towns have elected 522 Representatives to the Massachusetts Legislature.—If so, the whole number must be upwards of 600! The number elected last year was 531.

Fire at Economy.—Extract of a letter from Economy, to a gentleman in Pittsburg:—'Last night all the barns, together with a great many houses, were destroyed by fire. The damages are estimated at $100,000.'

Curacoa.—Capt Clark, of brig Metacomet at New York, from Curacoa, confirms the report received some days since, of a great fire at Surinam, in which 400 houses were destroyed.

FOREIGN ITEMS.

The French Ministry is at length arranged under the Presidency of Marshal Soult, Duke of Dalmatia.

A dreadful fire occurred on the 25th July, at Calcutta. It commenced in the Arsenal, and destroyed two sides of the square, used as *godowns* for all descriptions of stores, such as rope, canvass, tar, turpentine, pitch, military accoutrements, &c. &c. all of which, with the buildings, were completely destroyed. The loss is calculated at several lacks of rupees. The fortunate veering and unexpected subsidence of the wind saved the armory, which, with its splendid and immense stand of arms, was a long time in imminent danger. To save the armory, recourse was had to battering down, with shot from 18 pounders. No lives were lost.

The Paris Press has declared almost unanimously against the new Ministry. The Moniteur publishes the names of *sixty-one* individuals created Peers of France. The list comprises no less than 19 *militaires*, and some half dozen of the most unpopular men in the country. This creation of Peers is ascribed to an intention on the part of the government to set off the Chamber of Peers against that of the Deputies, in which latter, Ministry no longer hope to receive a majority.

A steam vessel had left London with three hundred young men, several officers, and a quantity of guns, shot, small arms, and other stores, destined for the service of Don Pedro at Oporto. A ship-of-war from the Thames on the same evening, with horses for the cavalry regiments. A small schooner left the port of London, ostensibly for a French port, but in reality for Portugal, with gunpowder, Congreve rockets, and other warlike stores, for the service of the constitutional forces.

The breaking out of hostilities between Holland and Belgium appears inevitable. Letters from Brussels state that orders had been given for the march of the troops towards Antwerp and Maestricht, and Capt. Hathaway reports that the French troops had commenced entering Belgium, and that Marshal Soult had said he would lay the keys of the Citadel of Antwerp on the table of the Chamber of Deputies by the 18th of November.

The London Courier of the 17th, quoted by the Havre Journal of the 20th, says that the English fleet destined for the Scheldt is ordered to assemble by the 5th of Nov. at Spithead, and names the following ships as composing the fleet: Talavera 74, Wellesley 74, Revenge 76, Spartiat 76, Donegal 74, Vernon 50, Southampton 50, Stag 46, Castor 36, Conway 28, Volage 28, Nimrod 18, Childers 18, Rover 18, Scout 18, Satellite 18, Larne 18, and Snake of 16 guns. The steamboats Radamanthus and Dee, armed with the largest sized cannon, are to accompany the expedition.

Mr Claggett, well known in the *beau monde*, eloped on Saturday with Miss Day, daughter of the wealthy blacking-manufacturer in Holborn. He paid his addresses with the consent of her father, but for some reason the latter had recently placed his ward on the marriage. Mr Day went in pursuit, but could not trace the fugitives beyond Tyburn. The lady has £30,000 in her own right.

FREE GROCERY STORE.

It being in contemplation to establish an Anti-Slavery Grocery Store in this place, persons in favor of this object, and who would patronize such a store, are requested to send their names to the office of the Liberator. All the goods which we receive and purchase from the south are stolen from the slaves; and by their consumption we perpetuate slavery, by increasing the value of its victims: our patronage is a splendid bribe put into the hands of slaveholders, to enable them to plunder the helpless not only with impunity but with profit. It is desirable, therefore, for the sake of justice and humanity, to obtain sugar, molasses, rice, cotton, and other articles, not tainted with human blood. Free goods can be obtained if a sufficient patronage offers to warrant the opening of a Store for their sale in this city.

Letters received at this office from Nov. 24, to December 1, 1832.

Nathan Winslow, Portland, Me.; Abner Little, Newburyport, Mass.; Henry E. Benson, Providence, R. I., (2); E. E. Parrot, Derry, N. H.; J. W. Pearson, Acworth, N. H.; George L. Brown, Utica, N. Y.; E. J. Pompey, Nantucket, Mass.; E. Waldron, Hempstead, N. H.; Rev. H. Ward, Rochester, N. Y.; Benj. Ferris, Wilmington, Del.

MARRIED,

In this city, on Wednesday evening, by the Rev. Mr. Streeter, Mr. Thomas Frederick of New York, to Miss Harriet Stains of Hartford, both of color.

Also by the Rev. Mr. Streeter, Mr. Horatio Edwards to Miss Martha Edwards, both of Boston, people of color.

DIED,

In Nantucket, on Saturday, 17th of November, after a short but distressing illness, Obadiah Foster, (colored) son of Henry F. Wheeler, aged 8 years 3 months and 8 days.

SIROP LES HERBE.

THIS syrup is offered as a sovereign remedy for general debility, colds, coughs, asthma, spitting of blood, all diseases of the breast and lungs, and indeed every thing leading to consumption. To those who may be afflicted with any of these troublesome affections, a trial is only necessary to convince even the most incredulous of the highly valuable qualities of this powerful syrup; and it may be taken in the most delicate state of health, being purely a combination of herbs, roots, plants, &c. &c.

The proprietor of this Medicine does not recommend it in the general style, by saying it has made a thousand cures, or that she can produce hundreds of certificates; but she can say, from years of experience among her friends, and in her own family, that it will not only relieve, but entirely remove those complaints she has named above. The proprietor of the Sirop Les Herbe is also fully aware that there are many spurious remedies offered every day to the notice of the public, and that many in their anxiety to obtain relief are, and have been deceived by such impositions; and from that circumstance might be inclined to treat this as an imposition. To such she will only say, *try it*—as she is fully satisfied that wherever it has the advantage of a trial, its virtues will be acknowledged and its credit established, which is all she asks.

☞ The Sirop Les Herbe is put up in quart bottles, at $1,50 each, and can be had by addressing a letter, post paid, either to LYDIA WHITE, at the FREE LABOR STORE, No. 42, North Fourth street, four doors below Arch street, or to the proprietor, at her residence, No. 15, Spruce street, two doors below Second street, north side.

E. MOORE, *Philadelphia.*

Also, to be had as above, THE BALM OF LEBANON—a cure for Dysentery, summer complaints, and Cholera Morbus. The subscriber can confidently recommend this Balm to those who may be afflicted with Dysentery or Cholera Morbus, as it has met with the most decided success, in all cases where it has been administered, for either of the above complaints; and during the prevalence of Epidemic Cholera in this city, it was given in many instances to persons who were attacked with the premonitory symptoms, and had the effect of checking it at once. It is also particularly recommended to heads of families, as a safe and certain remedy for those diseases of the bowels to which children are liable.

☞ The Balm is neatly put up, and labelled with directions for use, at $1 per bottle, or half bottle for 50 cents, and can be had by addressing a letter, post paid, directed as above.

E. MOORE, *Philadelphia.*

Dec. 1.

PROPOSALS

FOR PUBLISHING A MONTHLY PERIODICAL, AS THE

Official Organ of the New-England Anti-Slavery Society,

ENTITLED

THE ABOLITIONIST.

Two millions of the American people, with one sixth part of the children born in the United States, are by the existing order of things the subjects of a cruel and degrading imposition. Their cries have ascended to Heaven for a redress of their wrongs, and the Father of mercies has heard their prayer and commissioned many of his servants to plead their cause. As the friends of the oppressed people, and the advocates of their rights and welfare, the New-England Anti-Slavery Society proposes to issue a monthly publication of 24 pages, royal octavo, to be called THE ABOLITIONIST. It will be exclusively devoted to subjects connected with the rights and happiness of the colored people, and will contain the most important intelligence, both foreign and domestic, on these subjects. Its design will be to present to the community the true character of Slavery and the American Slave Trade—to urge upon Patriots, Philanthropists and Christians the obligations they are under to their country, their fellow men and their God, to break off every yoke and set the oppressed free.

The Abolitionist will be published in Boston, under the direction of the Board of Managers of the New-England Anti-Slavery Society, on good paper and handsome type, and ornamented with a beautiful copperplate front-piece, making an annual volume of 288 pages, for which an Index will be furnished at the end of the year. The work will be forwarded to subscribers at $1,00 per annum, payable on delivery of the first number, which it is proposed to issue on the first of January, 1833.

Letters and communications (POST PAID) may be directed in the following manner:—*To the Corresponding Secretary of the New-England Anti-Slavery Society, Boston, Mass.*

☞ Any individual remitting $5,00 will be entitled to six copies to be sent to any part of the country he may order.

Boston, November 21, 1832.

EXECUTOR'S SALE OF REAL ESTATE.

ON Wednesday, the 5th day of December next, at 11 o'clock, A. M. on the premises; I shall sell by order, and under the license of the Court of Probate in Suffolk County, the following described Real Estate, late of James Gould deceased, for the payment of his debts and incidental charges, namely—a certain lot of land with the buildings thereon, situated at the westerly part of west Boston, in a court leading from Belknap Street, near the African Church, and is bounded as follows: easterly on land now or late of Joseph Powers, there measuring 29 feet; southerly on a twenty foot passage way, there measuring 17 feet 6 inches; westerly on land now or late of William Lancaster, there measuring 29 feet; northerly on land now or late of James Tucker, there measuring 17 feet 6 inches, or however otherwise bounded with all the privileges and appurtenances belonging to the same.

PRIMUS HALL, Executor.

oct 30 DANIEL BERRY, Auctioneer.

WRITING SCHOOL.

ALONZO LEWIS

RESPECTFULLY informs the inhabitants of Boston, that he esteems them too highly to bid them 'FAREWELL!' He will continue his residence with them; and for their accommodation, has removed his School to room No 23, Joy's Building, directly opposite the Post Office: where he will teach the useful and important art of WRITING, in the best and most approved manner. Specimens and recommendations may be seen at his room, which he invites all to call and examine.

Dec. 1.

A CARD.

RESPECTABLE PERSONS OF COLOR, (none else) can be accommodated at the house of

PETER GARDINER,

No. 19, Powell-street, PHILADELPHIA.

LITERARY.

From the London Literary Gazette.

SIR WALTER SCOTT.

Our sky has lost another star,
The earth has claimed its own,
And into dread eternity
A glorious one is gone.
He who could give departed things
So much of light and breath,
He is himself now with the past—
Gone forth from life to death.

It is a most unblessed grave
That has no mourner near;
The meanest turf the wild flowers hide
Has some familiar tear;
But kindred sorrow is forgot
Amid the general gloom;
Grief is religion felt for him
Whose temple is his tomb.

Then of the future and the past,
How shall we honor then?
Shall we build up a pyramid
Amid the pathless sea?
Shall we bring red gold from the east,
And marble from the west,
And carved porphyry, that the fane
Be worthy of its guest?

Or shall we seek thy native land,
And choose some ancient hill,
To be thy statue, firmly wrought
With all the sculptor's skill?
Methinks, as there are common signs
To every common woe,
That we should do some mighty thing
To mark who lies below.

But this is folly: thou need'st not
The sculpture or the shrine;
The heart is the sole monument
For memories like thine.
The pyramids in Egypt rose
To mark some monarch's fame;
Imperishable is the tomb,
But what the founder's name?

Small need for tribute unto thee,
To let the fancy roam—
To thee, who hast by many a hearth
An altar and a home:
Each little bookshelf where thy works
Are carefully enshrined,
There is thy trophy, there is left
Thy heritage of mind.

How many such delightful hours
Rise on our saddened mood,
When we have owed to thee and thine
The charm of solitude!
How eagerly we caught the book!
How earnestly we read!
How actual seemed the living scenes
Thy vivid colors spread!

And not to one dominion bound
Has been thy varied power;
In many a distant scene enjoyed—
In many a distant hour,
In childhood turning from the play,
In manhood, youth, and age,
All bent beneath the enchanter's wand,
All owned that spell—thy page.

Read by the glimmering firelight,
In the greenwood alone,
Amid the gathered circle—who
But hath thy magic known?
Laid in the cottage window sent,
Fanned by the open air,
Left by the palette and the desk,
Thou hast thy readers there.

Actual as friends we know and love,
The beings of thy mind
Are, like events of real life,
In memory enshrined:
We seem as if we heard their voice,
As if we knew their face—
Familiar with their inward thoughts,
Their beauty and their grace.

As if bound on a pilgrimage,
We visit now thy shore,
Haunted by all which thou hast gleaned
From the old days of yore:
We feel in every hill and heath
Romance which thou has flung;
We say, 'Twas here the poet dwelt,
'Twas there of which he sung.

Remembering thee, we half forget
How vainly this is said;
There seemed so much of life in thee,
We cannot think thee dead.
Dead? dead! when there is on this earth
Such waste of worthless breath;
There should have gone a thousand lives
To ransom thee from death!

Now out on it! to hear them speak
Their idle words and vain,
As if it were a common loss
For nature to sustain.
It is an awful vacancy
A great man leaves behind,
And solemnly should sorrow fall
Upon bereaved mankind.

We have too little gratitude
Within the selfish heart,
Else with what anguish should we see
The great and good depart!
Methinks our dark and sinful earth
Might dread an evil day,
When Heaven, in pity or in wrath,
Calls its beloved away.

And fear and awe are on my soul,
To look upon the tomb,
And think of who are sleeping laid
Within its midnight gloom.
What glorious ones are gone!—thus light
Doth vanish from our shores;
Out on the vanity of words!
Peace now, for thoughts and tears!

L. E. L.

MISCELLANEOUS.

SOUTH CAROLINA. The following extract of a letter from a native of New-York, at present residing in Charleston, will afford the reader some idea of party excitement, as it has existed in that quarter.—*Phila. Inq.*

CHARLESTON, Oct. 12, 1832.

We are having pretty warm times here, and I presume you will have learned before this reaches you, that the nullifiers have gained the late election, in which were involved all our hopes of preserving the Union. Nullification will therefore be down upon us in a little while. The Union party strained every nerve to avert the calamity, but in vain.—They were defeated in Charleston by about 130 majority. The fact is, the Union party is the strongest and most respectable, but the nullies are the rabble, and are, however, headed by some men of first rate abilities. For two weeks prior to the election, we had 'all sorts of times' here. Each party had public meetings and suppers every night. The first meeting I attended was on Friday—Union of course. There was much eloquent speaking on the occasion, from such men, for example, as Col. Drayton, J. R. Poinsett, J. L. Petigru, &c. On Saturday, our party had another meeting and supper, and as some of them were returning, they were attacked with clubs, &c. by a mob of the nullifiers. The Union men, not dreaming of the attack, were altogether unprepared, but they soon rallied, and by breaking off the branches of a number of trees in the neighborhood, they armed themselves, made one body, formed a line, and declared themselves ready for battle; but through the persuasion of the leading men of both parties, all were induced to retire home.

During the whole of Sunday, both parties kept open houses, and the Union party had a meeting in consequence of hearing that the nullies had twenty-seven of our men drunk and locked up. A committee was despatched to them, giving them till five o'clock to release their prisoners, and threatening, if they did not, that the house in which they were confined should be razed to the ground. Hooks &c. were deliberately procured for the purpose, and the nullifiers, seeing our determination, gave up the miserable men they had captured.

On Monday evening each party had another meeting and supper. In the course of the evening, Mr. Petigru, of the Union party, received a note from Gen. Hayne, of the Nullifiers, requesting that the Unionists would return home through Meeting street, as both parties might again come in contact, and blood ensue. Mr. Petigru's answer was, that the Union party was better prepared for an attack than on the previous evening, and they would go which way they chose. After this message was sent back, Mr. Poinsett addressed the Union party, requesting them, as they retired, to do so in a body—to arm themselves well, and for every Union man to wear a white badge on his left arm; for which purpose they sent out and bought a piece of white muslin, and tore it into strips. He also requested them not to make the attack, but if assaulted to defend themselves at the hazard of their lives. Thanks to divine Providence, we were spared the conflict.

From the above hasty sketch, you can form some idea of the manner in which party spirit rages in this quarter. The contest is now over, and for a short time, at least, we shall have quiet. God alone foresees the result of this rebellion against the Union.

PAYING DEBTS.

It is a fact, we believe, that newspaper debts are held by a large majority of those who contract them, of inferior obligation to almost any other. It is not the less true, that upon every principle of business, and in the strictest right, they are of as high obligation as debts of any description can be.

A man pays cash for his daily food and clothing, and for all his mechanic works. He pays interest *in advance* upon his bank debts, or his credit is dishonored. So far from paying in advance, many of our friends think they act liberally if they pay for their newspaper at the end of the year; and men, who plume themselves upon their punctuality and scrupulously honor dealing in other respects, will let their newspaper account run for one, two, three, or more years, if not called upon, until the amount of the account produces almost an inability to pay it, and not unfrequently a doubt of its accuracy.

Now, *why* should a man pay his butcher, or baker, his tailor or his shoemaker, or his landlord, more willingly than he pays the publisher of a newspaper to which he is a subscriber? The butcher and the baker turn over their money perhaps fifty times in a year. The money received to-day is laid out for cattle, or a fresh supply of flour before the end of the week, which is sold out again the week following. A profit of ten per cent. upon their sales may therefore be a profit of five hundred per cent. per annum upon their first outlay; a profit received day by day. How is it with the publisher? He pays cash for the paper he prints upon—cash for wages—for house rent, and all the contingencies of his business; he lies out of his money not for weeks or months, but for years unless he presses for payment. At the low price to which competition has reduced newspapers, how is it possible for any one to conduct a business of this sort, without payment being made in advance, or at least with regularity, and at seasonable intervals?—*Nat. Intel.*

DISTRESSING SHIPWRECKS.

The Liverpool Albion of the 15th ult. gives copious details of the disastrous and melancholy effects of the gale of the 8th.

The only vessel that did not return to port was the Wm. Nelson. She had got a good offing before the hurricane came on, and it was hoped that she would, by keeping to the southward, weather the storm. Its violence was, however, too great for her to contend against. She was driven back towards the Banks, on which she struck during the afternoon. She was observed in a state of peril, with a signal of distress flying, by one of the Glasgow steam packets, which was prevented from rendering her any assistance by the imminency of the peril in which she herself was involved. The unfortunate ship struck on the edge of the Bank, near to Formby Channel. How long she stuck together will never be known, all hands on board having perished. It is probable, however, that she did not remain together long, and that she broke up before night set in. Next morning at day break, part of her was washed up on the North Shore. Her latter bag was found on the strand, near Bootle. When opened, the bag was found to have been stuffed with chaff, which Captain Platt, who knew it contained letters of importance belonging to the owners, is supposed to have put in to render it buoyant. So much presence of mind had the unfortunate man when certain and instant death stared him in the face! Fragments of wrecks and packages of goods covered the shore, while several articles were picked up floating in the river and in the basins. The southeast corner of Prince's Dock basin, besides several large spars belonging to the unfortunate ship, was filled with innumerable fragments of wreck, which, by the action of the wind and the waves, had been rendered so minute, that they seemed to have been made so by the skill of the carpenter. The sight was truly melancholy. The owner identified several panels as those which had belonged to the ill-fated ship. It is supposed there was on board a young boy who had taken a fancy to go to sea, and ran away from his parents in the neighborhood of Oldhall street. From the inquiries of his friends, which hints he threw out to one of his playmates before he disappeared, it is believed, that he must have concealed himself in the vessel, with the intention of not discovering himself to the captain until out at sea.

The ship Grecian, Eldridge, for Boston, which struck on Burbo Bank, lost over and sunk. The crew and passengers, consisting of 29 persons, all saved themselves in the boats except the steward and a woman and her boy, who were drowned. Several English vessels were also lost or damaged. The Albion concludes its melancholy details with the following paragraph:

The North Shore, from the northern extremity of the Docks to Formby Point, presented a melancholy scene on Tuesday morning. It was strewed for miles, with fragments of wreck and articles of merchandize. Here large portions of the ribs, planks, yards and masts of various sizes, snapped off like bulrushes, were strewn about; parts of the flooring and rigging, broken up and separated, were carried into the sandhills; vegetables, casks, puncheons, crates, &c. had collected in other places; whilst distant groups of people might be seen, eagerly and busily employed in breaking up the larger portions of wreck that had been cast up by the morning tide, presenting a novel and picturesque contrast to the dotted appearance which the shore exhibited from the hundreds of single individuals who covered the beach for miles, in search of the treasures which might by chance have been ejected by the mighty deep. But those in search of treasures were not the only persons who paced the melancholy strand. Here might be seen a mother, searching for the body of her son, who had belonged to the crew of the William Nelson; there might be seen a wife, anxiously inquiring whether any of the bodies had been washed up; and there the child in search of the mortal remains of its unfortunate parent. The poor creatures paced the shore as far as Formby Point; but their painful search was unavailing—the deep has not yet given up its victims.

TROUBLE IN THE WIGWAM.

We understand there is no small bustle among the gambling gentry of this city, of all grades and colors, in consequence of a confused Lottery drawing, a day or two since.—Whether by hocus pocus, legerdemain, or abracadabra, no one knows, (or knowing, won't tell,) it somehow happened that a certain number came up *twice* (!) to the utter dismay of those concerned. This was worse than 'Monsieur Tonson come again!' So they drew it all over, the second time!—and this mended the matter mightily. There were now *two* sets of claimants for prizes, the holders under the first drawing, and those under the new. There is said to be honor among thieves;—of Lottery Gamblers, neither historian nor philosopher hath recorded—but it would be an amusing, and perchance an instructive sight to see all the parties to the precious game, convened together to adjust the matter! We would walk a mile, in a thunder shower, to witness the spectacle.—Whew! what an assemblage! profligates from the Five Points, and dandies from the drawing rooms. Beggars in their tatters, and prodigals in their ruffles. Clerks, kitchen maids, chimney sweeps, servants, masters, matrons, maidens, pimps, deacons, thieves, elders, urchins, merchants, laborers, and mechanics—for all these are purchasers of lottery tickets. A brace or two of confederate infidel and christian blacklegs, (yclept lottery brokers and managers) would be the presiding geniuses of the assemblage. And perhaps two or three venerable D. D's. or L. L. D's. or A. S. S's, who now and then purchase a lottery ticket, or have cousins or wealthy patrons and parishioners enriched by the traffic, and who, therefore, 'can't see the great evils of lotteries,' or think opposition premature and inexpedient—perhaps, we say—two or three such worthies might be found, to sit as arbiters on the occasion, and see equal justice done between *equals*, (morally such at least) on so trying an occasion. Whether they would find all fair play—or what new light might be thrown upon the facilities for double, deficient or deceptive drawings, possessed by the 'Managers' and 'Schemers,' (could the possibility of the dishonesty of a gambler be for a moment supposable) we will not pretend to say. But we repeat that such an assemblage would be worth witnessing.

'Black spirits and white!
Blue spirits and grey!
Mingle! mingle! mingle!
Mingle! well ye may!'

Genius of Temperance.

TRIBUTE TO SIR WALTER SCOTT.—On Tuesday evening, a Lecture was delivered by Hon. Rufus Choate, before the Lynn Lyceum, on the genius of Sir Walter Scott. The following dirge, written for the occasion, by Alonzo Lewis, Esq. was sung by a full choir.

AIR—*Old Hundred.*

The Mighty Minstrel is no more!
He sleeps beneath the hallowed clay!
His magic harping now is o'er,
And quenched his pure and classic ray!

Through all her works mute Nature mourns!
And silence dwells on hill and dale!
Her altar now untended burns,
For who shall sing her minstrel tale?

'Twas his the worth of ancient day
To breathe, in high heroic strain;
'Twas his to bid the palmer gray,
And mail-clad warrior live again!

His was the deep and potent spell,
O'er hearts to Nature's worship true!
In his creative thought did dwell
The mighty power that Shakspeare knew!

Above his grave may Scotland weep,
And pour her notes of deepest woe!
The universe his fame shall keep,
And nations bid his praises flow!

In many a land to him unknown,
O'er many a wild and distant wave,
His muse has built a living throne,
Whose reign shall long outlast his grave!

Cholera and Intemperance.—The New York State Temperance Society has caused an investigation to be made in the city of Albany, in regard to the cholera, with an express view to ascertain the degree in which the use of ardent spirits may be regarded as predisposing to the disease. An authentic record of all the deaths that have occurred over the age of 16 has been published, which gives a complete statistical history of the particular circumstances of each patient. The following is an abstract:—Intemperate, 140; Free drinkers, 55; Moderate drinkers, (usually habitual, 191; Strictly temperate, 5; Members of Temperance Society, 2; Idiot, 1; Unknown, 2; Premonitory symptoms, diarrhœa, certain, 282; remainder unknown.

Remarkable Natural Curiosity.—Mr Parker brought to our office last evening, a small living tortoise, with two distinct heads and necks, each having two eyes, and possessing all the functions that belong to the head of that animal. The little double-headed apparatus delight in water, though there was not always a perfect agreement between the two heads as to which should be the head.—*U. S. Gaz.*

SHIP POLAND.—This ship which we mentioned as being about to sail for Liverpool, as a temperance ship, is fitted up in a style, in every respect, equal to any of the numerous packet ships of this port. The price of passage is only $100 in this ship, while in the other Packets, $140 is charged—$40 for wine, and other intoxicating liquors, of which the passengers are allowed to use as freely as they please, provided they do not violate the rules of gentility, i. e. get drunk before dinner. Here is a practical demonstration of the expense the drunkard, and wine-bibber, create for the temperate man to pay. The owners of packet ships can afford to carry passengers to Liverpool for one hundred dollars each, if they do not drink wine and other intoxicating liquors, but if they do, one hundred and forty dollars must be charged. It follows then, as a matter of fact, that every temperate man, woman or child, who crosses the Atlantic, pays $40 for wine which others drink. To make the price of passage equal, $100 should be charged to those who abstain from the use of wines, and $140 to those who use them. The friends of temperance should look to this, and make it a point of principle, never to pay over $100 for a passage to England, or France. Let those who drink wine, pay for it.—*Genius of Temperance.*

CHATHAM.—This great orator was so perfect in his art, that the annals of England cannot furnish his equal. Lord Brougham has passages of equal power and brilliancy; but Chatham never sunk. He was the soaring eagle rising nearer and nearer to the sun, undimmed by the fierce beauty with which he played and in which he bathed his whole soul.

'Chatham's lowest whisper was distinctly heard, his middle tones were rich, sweet, and beautifully varied,' says a writer, describing that great orator, 'when he raised his voice to its highest pitch, the house was completely filled with the volume of sound; and the effect was awful, except when he wished to cheer and animate; and then he had spirit stirring notes which were perfectly irresistible. The terrible, however, was his peculiar power. Then the whole house sank before him; still he was dignified, and wonderful as was his eloquence, it was attended with this important effect, that it possessed every one with a conviction that there was something in him finer even than his words; that the man was infinitely greater than the orator.'

ELEGANT EXTRACT.—'Let this idea dwell upon our minds, that our duties to God and our duties to man are not distinct and independent duties, but are involved in each other; that devotion and virtue are not different things, but the same thing, either in different points of progress or circumstances of situation. What we call devotion, for the sake of distinction, during its infancy and instrumental exercise, is devotion in its infancy: the virtue which, after a time it produces, is devotion at rest: the execution of his commands is devotion in action.—Praise is religion in the temple or in the closet; industry, from a sense of duty, is religion in the shop or field; commercial integrity, is religion in the mart; the communication of consolation is religion in the chamber of sickness; paternal instruction is religion on the bench; patriotism is religion in the public councils.'

In looking over the proceedings of the Georgia legislature, we were struck with the following, among the notices of bills brought in:

'Mr. Haynes—An act declaring it a high misdemeanor for any Attorney, Solicitor or Counsellor to appear in any court in this State, in behalf of any Cherokee Indian, or descendant of a Cherokee Indian, or of any white person, in any cause, motion, or petition, calling in question the State's right of jurisdiction over that portion of her territory in the occupancy of the Cherokee Indians, or who shall make any motion, or in any manner attempt to enforce the late decision of the Supreme Court in the case of Worcester and Butler against the State of Georgia—and to provide for the punishment of the same.'

It would seem from the above, that State rights are likely to be sustained upon high grounds in Georgia.—*U. S. Gazette.*

Municipal Election.—A meeting of citizens was held on Thursday evening, at the Supreme Court Room, to consider the subject of the approaching Municipal Election, of which the Hon. James Savage was Chairman, and Geo. A. Sampson, Secretary. A number of resolutions were adopted, pledging themselves to unite in the support of such men as will exert the most salutary moral influence throughout the city—approving of the intended removal of the House of Correction to South Boston—and determining to effect, if possible, a reduction in the number of licensed places for the retail of ardent spirits.—*Boston Trav.*

When you see an action in itself noble, to suspect the soundness of its motive, is like supposing every thing—mountains among the rest—to be hollow. Yet how many unbelieving believers pride themselves of this unchristrable folly! These are your silly vulgar-wise, your shallow lines of penetration, who measure all things by their own littleness, and who professing to know nothing else, seem to fancy they earn a right to know human nature exclusively. Let none such be trusted in their judgments upon any one, not even on themselves always.

MORAL.

THEY THAT SOW IN TEARS, SHALL REAP IN JOY.

There is an hour of hallowed peace,
For those with care oppress,
When sighs and sorrowing tears shall cease,
And all be hush'd to rest:
'Tis then the soul is freed from fears,
And doubts that here annoy:
Then, they that oft had sown in tears,
Shall reap again in joy.

There is a home of sweet repose,
Where storms assail no more,
The stream of endless pleasure flows
On that celestial shore:
There purity with love appears,
And bliss without alloy;
There, they that oft had sown in tears,
Shall reap eternal joy.

REASONABLENESS OF FAITH IN THE RESURRECTION.

A gentleman of the country, upon the occasion of some signal service his man had done him, gave him a curious silver cup. David (for that was the man's name) was exceedingly fond of the present, and preserved it with the greatest care. But, one day, by accident, his cup fell into a vessel of aquafortis; he taking it to be no other than common water, thought his cup safe enough, and therefore neglected it till he had dispatched an affair of importance, about which his master had employed him, imagining it would be then time enough to take out his cup. At length a fellow-servant came into the same room, when the cup was near dissolved, and looking into the aquafortis, asked David, who had thrown anything into that vessel? David said, that he accidentally fell into that water. Upon this fellow servant informed him, that it was not common water, but aquafortis; and that his cup was almost dissolved in it. When David heard this, and was satisfied of the truth of it with his own eyes, he heartily grieved for the loss of his cup. At the same time, he was astonished to see the liquor as clear as if nothing at all had been dissolved in it, or mixed with it. As, after a little while, he saw the small remains of it vanish, and could not now perceive the least particle of the silver, he utterly despaired of ever seeing his cup more. Upon this he bitterly bewailed his loss with many tears, and refused to be comforted. His fellow-servant pitying him in the condition of sorrow, told him, that their master could restore him the very same cup again. David disregarded this as utterly impossible: 'What do you talk of? (says he to his fellow-servant) do you not know, that the cup is entirely dissolved, and that not the least bit of the silver is to be seen? Are not all the little invisible parts of the silver mingled with aquafortis, and become parts of the same mass? How then can my master, or any man alive produce the silver again, and restore my cup? It can never be; I give it yet for lost: I am sure I shall never see it again.' His fellow-servant still insisted, that their master could restore the same cup. And David as constantly insisted, that it was absolutely impossible. While they were debating this point, their master came in, and asked them what they were disputing about? When they had informed him, he told David, 'what you so positively pronounced impossible, you shall see me do with ease.' To make trouble. Fetch me (said he to the other) some salt water, and pour it into the vessel of aquafortis.' Now look, says he, the silver is presently fall to the bottom of the vessel, as white powder. When David saw this, he was ready to have good hopes of seeing his cup restored. Next his master ordered a servant to drain off the liquor, and to take up the powdered silver and melt it: thus it was reduced into one solid mass; and then, by the silversmith's hammer, formed into a cup of the same shape as before. The David's cup was restored with a very small loss of its weight and value.

It is no uncommon thing for men, like David, in this parable, to imagine that to be impossible, which yet persons of greater skill and wisdom than themselves can easily perform. David was as positive, that his master could not restore his cup, as unbelievers are, that it is incredible, it should raise the dead: and he had as much appearance of reason on his side as they. If a man body, dead, crumbles into dust, and mingles with the earth, or with the water of the sea, so as to be discernable no more; so the silver cup was dissolved into parts invisible, and mingled with the mass of aquafortis. Is it not then as to be conceived, that as a man has wisdom and power enough to bring these parts of the silver again, and to reduce them to a cup as before: so God, the maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again? Why though David could not restore his own cup, Was that a reason that no man could do it? And when his master had promised to restore it; what though David could not possibly conjecture by what method his master would do it? There is no proof that his master was able to lose for a method. So, though men cannot raise the dead, yet God, who is infinitely wiser and stronger, can. And though we cannot find out the method by which he will do this; yet we are sure, that he who at first, took the dust of the ground, and formed of it the body of a man, can, with the same ease, take the dust, into which my body shall be resolved, and form it into a human body again. Nay, even if a body be burnt, and consumed by fire, the parts of that body are no more really lost, than the invisible particles of the dissolved cup. As David then, was wrong in thinking, that it was impossible for his master to restore his cup; it must be, at least, equally wrong for us to think it impossible that God should raise the dead.—*Rev. Joseph Hallet.*

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