THE LIBERATOR
IS PUBLISHED WEEKLY, AT
NO. 11, MERCHANTS' HALL, BY
SAMPSON AND KNAPP,
WM. LLOYD GARRISON, EDITOR.

TERMS.

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THE LIBERATOR.

VOL. IV.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 14.

BOSTON, MASSACHUSETTS.] [SATURDAY, APRIL 5, 1834.

REFUGE OF OPPRESSION.

[From the Worcester *Ægis* and Yeoman, Aug. 14.]

THE SLAVE QUESTION.

It is a question of grave import what is the duty of the people of the North in regard to the agitation of the slave question. We are constantly charged by the people of the Southern States with interfering with their rights; and as it seems to be almost in vain that this accusation has been repelled by almost every respectable journal among us, it now becomes proper to determine, whether any duty rests on the community, which justice to ourselves and to them requires us to perform. On the great question of the natural right of all men, of whatever grade or complexion, to personal freedom, there is no diversity of opinion. We are all agreed; and most heartily should we rejoice to see every slave redeemed and disenthralled, could we believe that justice or expediency required it. Whether the Colonization Society be a good or a bad institution, is not the subject fairly in dispute. But the same remark is not applicable to the cause of the Abolitionists. We honor the motives of the men who have engaged with so much zeal in the cause of humanity; but our honest convictions impel us to express the belief, that they have embarked in an enterprise, fraught with consequences dangerous to the welfare of our Republic. The Anti-Slavery Society is the entering wedge that will in all human probability sever the Union, unless its character is most essentially modified. Though the agitators are comparatively few in number, and with the best of feelings are evidently misguided, yet the whole drift of their operations is tending to the production of a wide-spread evil. Mr. Garrison,—one of the prime movers in the cause—we cannot speak with the freedom we would were he not now in a foreign land. He is a man of native talents of a higher order than are bestowed on the majority of his fellows; but his mind has never been disciplined by diligent and useful study, and his feelings too often control and mislead his judgment. One of the grand mistakes into which he and his party have fallen, and which may one day be mischievous beyond all precedent, is that of addressing their arguments and disquisitions to the *slaves* instead of their *masters and owners*. (!!) The first result of this dangerous course was the Southampton insurrection, the very thought of which, although two years have elapsed, even now sends the blood thrilling to the heart. If the Abolitionists would change their course, desist from their inflammatory exhortations to the slaves and free blacks, and endeavor by courteous and dispassionate appeals to change the opinions of the slaveholders, we cannot say that their efforts would be disapproved. As it has been said by Mr. Webster, the domestic slavery of the Southern States is a subject within the exclusive control of the States themselves.' How then can the mass of the agitators be carried into effect? Congress has no power over the subject. The Legislatures of the free States cannot interfere. The Southern States hold slaves by a constitutional right—and though there is perhaps no general disposition at the North to interfere with their domestic institutions and policy, yet it is impossible to foresee what a few heated enthusiasts may accomplish if unchecked in their career. The arguments which they use to enlist the patronage of our people, are specious and well calculated to engage their sympathies. But the great objections to their cause are kept out of sight, and the difficulties that lie in their way are lightly passed over.

Let us not be misunderstood. We are not going into any discussion of this exciting subject; but we wish that the tone of public sentiment at the North might be distinctly announced, that the feverish apprehensions of the South may thereby be quieted. Slavery is a great moral evil. We deem it a dark spot on the escutcheon of our national glory; but it is an institution which our enlightened days have entailed upon us, and which long continued efforts, of a most cautious character, can alone remove without a bloody and unsparing revolution. Most fervently do we hope that the enslaved of all nations will ere long go free; and that *this* portion of slavery will be found included in the prophetic vision of the temple of Freedom so beautifully described by the poet:

'I saw the expecting regions stand,
To catch the coming flame in turn;
I saw from ready hand to hand,
The bright but struggling glory burn.

And each, as she received the flame,
Lighted her altar with its ray;
Then smiling, to the next she came,
Speeded it on its sparkling way.'

SLAVERY.

[From the Salem Observer.]

ANTI-SLAVERY SOCIETY OF SALEM AND VICINITY.

This Society met by adjournment at the second Baptist Meeting House, in Salem, on Monday evening, 24th inst. The House was crowded at an early hour. The meeting was called to order by the President, Rev. C. P. Grosvenor; and the assembly united in singing a sea verse to the tune of Old Hundred, of which the Rev. Mr. Grew, of Boston, offered an appropriate and impressive prayer. A hymn, selected for the occasion, was then sung by a part of Miss Paul's juvenile choir of colored children, with great effect. (The number of singers was 25.)

The President introduced Rev. Mr. Wells, of Boston. After a short and suitable exordium, he offered the following resolution:

Resolved, That it is a duty which as patriots we owe our country, and as christians we owe our Maker, to deliver our efforts, our property and our lives, unstintedly to restore to our colored countrymen their rights as citizens.

This resolution he sustained with eloquence and ability. He adverted to the common phrase 'Free people of color,' and showed by well chosen illustration, that the freedom of the people of color in New-England is in many respects unjustly restricted by prejudice. They cannot travel in any of our stages or steam-boats, be they ever so correct in personal appearance, or be the emergency ever so pressing, except by taking the humblest and most uncomfortable places. They cannot be educated in any of our seminaries of learning—Colleges, Theological schools, and indeed every Institution for moral and intellectual improvement, are shut against them, not by law, but by cruel prejudice, and even in the house of God, if they find a place at all, it is in some remote corner.

In consideration of these facts, he argued powerfully, the necessity of renovating public opinion in relation to them.

He then adverted to the incomparably worse condition of the slaves and free people of color in the slaveholding states. Here in New-England the colored people enjoy many invaluable privileges. They are allowed the enjoyments of social life—the protection of law—the fruits of their own labor—and free access to the word of God. These blessings are not granted to the slaves, and but a meagre portion of the blessings enjoyed by the free colored people in the South. He contended ably and forcibly that the colored man was entitled to all the privileges of the white man, and that it was our duty to use all our influence, and to exert our mightiest efforts to procure for them these blessings. His resolution was adopted unanimously.

Rev. Mr. Phelps, of Pine-street Church, Boston, next rose and offered a resolution:

Resolved, That the treatment of the slaves in the United States is such as to demand the sympathy of all men, and such as ought immediately to be abandoned.

The facts and the remarks, by which he commended his resolution to the judgment and feelings of the audience, were of a most affecting nature. He took up the phrase '*Kind treatment*,' as used in relation to the slaves, and denounced it as a term altogether misapplied. He appealed to the President for the correctness of his assertion, in saying that if his freedom were taken away, his friends, his wife, his children violently separated from him, as the interest or caprice of his master might direct—if then, he should be *kindly* treated, although ever so luxuriously, he could not consider it 'Kind treatment.' He must regard it rather as an outrage of all the feelings which constitute man *a man*; as a most unjust usurpation of his inalienable, heaven-bestowed rights? He thought it would generally be so understood.

He then went on to show that even this limited kindness is not generally bestowed upon the slaves. He said that those who had so reported their condition, had been but *partial* observers—had only seen slavery in the parlor of the affluent master—not in the kitchen, nor on the plantation; they had only seen the best side of slavery—the other was kept in the dark. He then cited the various kinds of punishment to which the slaves are subjected, at the will of the master, overseer or driver, without any means of redress. He said they were not protected by law—that they were out of the pale of the Constitution—that if the master were to murder his slave in the presence of twenty other colored people, their evidence would not be taken. They might strike a white man in defence of their masters; but never in defence of themselves, nor of their wives or children, however great the abuse or insult offered!

He exhibited a New-Orleans show bill, in which 45 men, women and children (down to the age of one year,) were offered for sale and described as cattle—and known only by one name—a mere nick-name, as Bill, Jack, Sally, &c.—He exhibited an overseer's whip, which was made in *New-York*, —not only to show the kind of instruments of punishment used, but also to prove that New-York had *something* to do with slavery. He further stated, that these instruments of torture were manufactured in New-England, thus taking away at once from the North the specious plea, which has been industriously trumpeted from Maine to Connecticut, that she has *nothing to do with the slavery of the South*.

This resolution was unanimously adopted.

The Rev. Prof. Follen, of Harvard University, followed.

This gentleman, singularly amiable and unassuming in his manner, brought the full weight of his mighty and highly cultivated mind to bear upon the guilt and danger of the Slavery of the United States. He showed the duty of the *immediate recognition* of the rights of our slaves, as involved in the Divine declaration, that all men are created of *one blood* to dwell on all the face of the earth;—and the *necessity* of such a measure, to the *safety* of our beloved country.

His conviction of this duty and necessity, he presented as his apology for appearing as an advocate of the unpopular cause of Anti-Slavery. He exhibited with great clearness and effect the eminent hostility of the principles of our Declaration of Independence to Slavery;—and the consequent absurdity of cherishing it in its worst form, in our very midst.

Mr. W. L. Garrison, of Boston, offered the following resolution:—

Resolved, That the best interests of the slaveholders will be secured and promoted by the immediate emancipation of their slaves.

He opened the volume of inspiration, and called the attention of the audience to Isaiah 58th chapter, and read and expounded such parts of it as were applicable to the subject under consideration.

He contended that we have *God's* warrant for the *immediate emancipation* of all the slaves in the land,—and that it is never hazardous to obey the commands of infinite wisdom.

It is required of us *to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free; and that we break every yoke*. Here, on the rock of eternal truth he stood and defended the cause of Anti-Slavery, with a force of argument not to be gainsayed or resisted.

He closed by congratulating his audience upon the cheering prospect of the Abolition cause.

In this place, he indulged his hearers with the subjoined pleasant and prophetic figure. Some time ago, a little light began to spring up amid the darkness in the East. The people, starting from their drowsiness, and rubbing their eyes, begin to cry out FIRE! FIRE! The alarm spreads and becomes general. The bells are set in motion. The fire engines and hose carts are brought out. All the old buckets are mustered, and the cry of water! water! is echoed and re-echoed through the streets, and pump and aqueduct, pond and river, are liberally drawn upon. The water is then sent through the hose, but all to no purpose. Its operation was like oil upon the fire. It grew brighter and brighter, and the cry of water! water! was again vociferated—new recruits came, and the efforts were redoubled. Amid this concentrated effort, the obstinate fire still increased steadily, till at length the Sun appeared in its orient beauty, above the horizon. Astonished and abashed, they exclaimed, why, its only the *Sun!* how foolish we have been! and they stopped the bells—put up their buckets and engines—issued no more threatening handbills—offered no more rewards for the *incendiary*—but returned to their fields—rejoicing with the prospect not only of a fair day, but of a plentiful harvest.

Mr. Garrison's resolution was then unanimously adopted.

Samuel E. Sewall, Esq. of Boston, was next presented. He commenced his remarks by offering the annexed resolution.

Resolved, That the people of the United States, as a nation, tolerate and encourage slavery, and are involved in the guilt of slaveholding.

His resolution he sustained amply by adducing facts. Our national toleration of Slavery, he said, was found in its having protracted its existence in the District of Columbia, and in the territories of Florida and Arkansas, until this time. It is often asserted that there are but few slaves in the District of Columbia, comparatively. This might be the fact—still, it could not be concealed that was the place where the domestic slave trade was most extensively carried on. Droves of the miserable creatures, chained together, are constantly passing through this place, destined for the New Orleans market. Again he argued that Slavery was a *national* crime, from the fact that it is the military power of this nation which keeps them in subjection. In case of their rising, we, continued he, ourselves and our sons are obliged to take up arms, to march to the South to '*murder them*,' and rescue their oppressors.

If Congress had power to abolish the Foreign Slave Trade, he argued that it had the same power to abolish the Domestic Slave Trade;—and in neglecting or delaying to do this, it was tolerating the wretched traffic. He adduced clauses in the Constitution, which, in the mildest terms he allowed, but no less really and effectually recognize the existence of this system. Until these are altered or expunged, we must, as a part of the nation, partake of its guilt in this thing.

His resolution was unanimously adopted.

Rev. Mr. Grew proposed one or two questions arising out of the discussions of the evening. And the choir gratified the audience by singing another hymn. It is but just to them to say that we never before heard the words uttered with so much *distinctness*, by any choir; or the music rendered so completely subordinate to the sentiments.

The President offered the following resolution, which was unanimously adopted:

Resolved, That the enterprize of forming a co-operative Anti-Slavery Society in this town, by the Ladies, meets the cordial approbation of this Society.

The meeting then adjourned.

[From the Christian Watchman.]

THREE 'ABSTRACT PRINCIPLES.'

Those who are immoderately fearful of the consequences that may follow from the abolition of Slavery in the United States, remark, that some of the friends of its speedy abolition argue indiscreetly in its favor from certain 'abstract principles.' We will not deny this charge. We know that the abolitionists are liable to perversion, and that the most ardent friends in a good cause are not always the most prudent. But we must not on this account lay aside these abstract truths, especially if they are of a moral character, and of authority on the conscience; but we must continue to argue upon them correctly, and to show their practical importance. We here present three of them, and glance at some of the wonderful changes to which they have brought, and are yet to be wrought, under their influence.

The *first* is that contained in our Declaration of Independence, and promulgated July 4, 1776—All men are created equal, and are endowed by their Creator with certain inalienable rights; among these are life, liberty, and the pursuit of happiness.'

The grand privilege incorporated in this sentence is, that the meanest individual in society has the same rights with the most exalted. Hence the absurdity of the divine right of kings, and the claims of 'legitimacy.' This privilege was denied to these Colonies by the government of Great Britain, and to assert and maintain it, the United States roused the tyranny in a defensive war of eight years, and achieved their independence. Their example has been a light to the old world, and illustrated a truth, which has been disregarded for ages and generations. It is now sending abroad its cheering rays to the oppressed in all countries, and it is destined to produce most delightful results. Men have indeed abused this abstract principle, and misunderstood it; but notwithstanding all the error of this doctrine, its salutary influence has diffused all the evil, and has blest and will continue to bless our dark world, a large portion of which is yet in bondage to tyrants.

The *second* abstract principle which we notice, is that delivered by our Saviour in his incomparable sermon on the Mount—'All things whatsoever ye would that men should do to you, do ye even so to them.' This is a precept suited to men of all nations, of every complexion, and in all circumstances. It has indeed been perverted, its propriety denied, and its authority disregarded; it has nevertheless had most surprising influence, and is destined, with the divine blessing, to govern this globe. It points out the only course of conduct by which men can be happy even in the present life. It embodies the spirit of heaven; and till the same holy feeling which actuates the celestial world shall pervade the mass of this, men will be unhappy. It is a departure from this which creates all the personal misery that exists; and it is the same disregard to its authority, which has spread over the earth the wars, and desolations, and miseries of 'the science' sake, which have drenched its soil with human blood. To lay aside this principle in reference to any of our fellow beings, will be not only delaterious to them, but awfully injurious to ourselves. For, connected as we are with another and an endless state of existence, and accountable to the God of justice and purity, our conduct here is to determine our character, and our final happiness or misery, in the future state of retribution.

The *third* abstract principle to which we refer, and which is to effect powerful and salutary changes in the state of society all over the world, is that which was uttered by one of the greatest men now living in England, Lord Brougham, in the following energetic language:—'While men despise fraud, and loathe rapine, and abhor blood, they shall reject with indignant scorn the wild and guilty fantasy, that *man can hold property in man*.' This is a very plain principle, however it may be thought to be an abstract one. The meaning we believe to be easily understood by every honest man of common sense,—it is this—One man has no right to deprive another of his liberty, or to take away from him a single natural right which God has given him.

It may be said, we know, that a slaveholder inherits his property in slaves from an ancestor who gave them to him, and that they are therefore his. We ask, How did his ancestor obtain the right in his slaves? It is replied, 'He bought them of the slave-merchant.' We ask again, How did the slave-merchant get possession of the slaves? We are answered, He kidnapped them on the African shore; in other words, *he stole* them. And the Bible says, He that steal-eth a man shall be put to death.—Exodus 21: 16. The slaves, then, if they are property in any sense, are stolen property. And shall our Constitution and laws continue to protect stolen goods, and the thief also? If so, do we not, *as a nation*, partake in the sin of man-stealing? And have we not reason to fear, unless we turn and repent, that God will be avenged on us; in some signal judgment?

Now as the Constitution and laws of the United States recognise the doctrine, that 'man can hold property in man!' supposed, for a moment, a fearful reverse of circumstances, and that a slaveholder should be caught on the shores of Africa, and be sold *as property* to an African holding white slaves,—what would be the feeling of the white man thus sold? Would it not be, Give me back my liberty? And shall he now be deaf to a demand, the justice of which he can see and feel in a change of circumstances?

Here applies the force of our *second* abstract principle,—'All things whatsoever ye would that men should do to you, do ye even so to them.' And when we consider the dignity, as well as the unparalleled love of the Redeemer, who gave this command, can we imagine that it can be slighted with impunity?

We are indeed told with great seriousness, that we must not violate the solemn compact of our nation, the Constitution of the United States; that it was a fair bargain, made by the people of the States forty-six years since, and is sacredly obligatory. But may we not be permitted to urge the claims and present the commands of the Saviour, the proprietor and Lord of the Universe? May we not say to our brethren who hold the slaves—We blush for our country; we feel that a degree of guilt attaches to us, whilst we remain silent in view of this evil, and whilst nothing efficient is operating to remove this curse on our country?—We are assured in reply that Congress cannot legislate in this matter. But if they cannot do so constitutionally for the States, which we admit, why do they not do so for the District of Columbia, confessedly under their jurisdiction? And why was it, when a proposition was offered in Congress, in 1829, 'for inquiring into the expediency of abolishing slavery in the District of Columbia,' that three members from *New-England*, Messrs. Harvey, of N. H., Mallary, of Vt., and Ripley, of Me., voted *against its consideration?*

That the laws of the United States constitutionally protect Slavery, was openly avowed by John Quincy Adams in Congress. In his speech upon the bill of the Committee of Ways and Means, after discussing the constitutional protection of Slavery, he says —'But that same interest [i. e. of Slavery] is further protected by the laws of the United States. *It is protected by the existence of a standing army!* If the States of this Union were all free republican States, and none of them possessed any of the machinery of which he had spoken, and if another portion of the Union were not exposed to another danger, from their vicinity to the tribes of Indian savages, he believed it would be difficult to prove to the House *any such thing as the necessity of a standing army!* What in fact was the occupation of the army? It had been protecting this very species of property. It had been doing so ever since the army existed. Of what use to the District of Plymouth, which he there represented, was the standing army of the United States? Of not a dollar's use, and never had been!'

Now if slavery must be upheld by a standing army, and the number of slaves is constantly augmenting, there being in 1830, 465,355 more than there was in 1820,—must not our standing army be increased, to make it certain that these slaves, two millions and nine thousands, shall not rebel, nor regain their liberty?—And if such is the present state of things in our country, shall not the friends of emancipation be permitted to persuade their fellow-citizens all over the Union, that something ought to be done? What is that something? We say it is this,—*Fair, reasoning on the impolicy and immorality of Slavery, till the whole people shall unite to deny the principle and to abolish the custom.*

☞ Very good!

COLONIZATION AT ONEIDA INSTITUTE.

ONEIDA INSTITUTE, March 4, 1834.

Dear Sir—As various reports have been circulated respecting the progress of the colonization cause, in this place, you may perhaps be interested by an account of a meeting of the Colonization Society, lately holden here. But first, it may be proper to state a few facts, connected with the history of this society, previous to this meeting.

The society was formed amid our apparently favorable circumstances, in the month of July last. It then numbered about 30 members. Subsequently their number increased to 40. But owing to change of opinion, and removals from the Institution, there could be numbered on the 1st of March, when most of the students had returned, after the winter vacation, only 16 members. Of those who were absent, a majority, we understood, had become abolitionists!

The society convened, pursuant to notice, in the Institute chapel, on the 1st of March, 1834, and the meeting was opened with prayer by Professor Gilchrist. The president, having left the Institute, the Vice-President, H. Bowen, took the chair. The Secretary also being absent, W. H. Chandler was appointed Secretary, pro tem.

The meeting then proceeded to consider the following resolutions, which were adopted:

Resolved, That in adopting and acting upon the scheme of the American Colonization Society, we have been led into error, and *wholly deceived*, as to its *influence and tendency*—that instead of ameliorating the condition of our colored brethren, it has had directly an opposite effect, and therefore is not worthy the confidence or patronage of the benevolent public:—therefore,

Resolved, That we wholly absolve our connection with the Colonization Society of Oneida Institute, and most heartily renounce the scheme of African Colonization.

Resolved, That H. Bowen, A. Judson, and S. Cole, be a committee to forward the foregoing resolutions for publication in the Emancipator and Western Recorder. On motion, adjourned *sine die*.

The society was addressed by several members, and at considerable length; all agreeing fully in the spirit of the resolutions. It was altogether the most practical Colonization Meeting that we have ever had, as one half of the society *colonized* to the Anti-Slavery Society. We would that there might be many more like it, in other parts of our country. This we have no doubt would be the case, could the public be induced to lay aside their prepossessions in favor of the Colonization Society.—*Emancipator.*

[From the Emancipator.]

BOY STEALING!

The fact that our city is infested with a gang of *man-stealers*, is undeniable. Yesterday presented to many of our citizens a scene most heart-rending. It was as 'cruel as the grave.' It was enough to make the very stones cry out. The facts are these: A certain officer* who is understood to be always ready to hunt and seek human beings (as dogs and wolves sometimes hunt and catch sheep,) entered the public school in Dunne-street, where the little despised children are taught to read, and pounced upon *Henry Scott*, a little boy † very aged, and tore him from the arms of Mrs. Miller, his teacher—from his little school mates, and dragged him as a bullock is dragged to the slaughter-house! him with the galling chains of slavery! The cries of the little victim for mercy, and the screeches of his little school mates filled the room with dismay. Some fainted and fell—some ran for their parents, and some followed the kidnapper, crying, 'Kidnapper! kidnapper!'—'Let him alone! let him alone!' But all in vain, he was dragged though the streets followed by many to the Recorder's office, and is now confined in the city prison, charged of being guilty of absconding from slavery. 'O slavery, thou art a bitter draught!' O liberty! when wilt thou be heard to speak the *captive free*.—PLUTARCH.

New-York, March 22d, 1834.

* A native of New-England.

† Despised for wearing a table skin.

OUGHT NOT CHRISTIANS TO PRAY MORE FOR NEGRO SLAVES?

It has appeared to us for some length of time, that this subject is too much lost sight of by the friends of the slave. We pray for our fellow-creatures, we pray for our enemies, we pray for our brethren, we pray for one another; we plead before God for the sinner who is bound by the chains of sin, that he may be delivered from a state of captivity, and enjoy the liberty of the sons of the Most High. And why? Because we believe that God is able and willing to answer the prayers of his children—that he has promised thus to do; that where few are assembled on earth, their prayers will be graciously regarded by Him who dwells in Heaven.

Then, have more than two millions of our fellow-mortals, suffering all the severity and degradation of slavery, no claim on christians, for at least, a share of their love, their pity, and especially, their prayers? Can we enjoy the blessings of liberty, of education, and be partakers of the glorious hope of eternal life, through the death of the Saviour, and at the same time feel indifferent and remain inactive in relation to the slave? Is this the true spirit of Christianity? Or will a neglect of these suffering millions meet with the approbation of the Judge, in the great and solemn day, just because they have not a skin colored like our own?

We are led to notice this subject at this time, by seeing a communication in the last N. H. Observer, in which the writer recommends that the unfortunate class of slaves be remembered in all meetings for prayer—that at least, *one prayer* be offered for those held in bondage. And when it is not practicable to meet on the last Monday in each month, which is observed in many places in special reference to this subject, let it be remembered at the concert on the first Monday.

For our own part we most heartily second the recommendation of the Observer, and fervently hope it will be favorably received and put in practice by every christian. There are many places where it would be very easy to hold a special meeting on the last Monday in each month, which is now the case with some of our churches, and we hope the day will be observed wherever it is practicable. Such is the fact in regard to this town; meetings might be very conveniently held—and we take the liberty to offer an amendment to the above, so far as to lay before every christian professor in this place the following question: Is it not a duty, which you owe to God and to suffering humanity, to assemble on the last Monday in each month to supplicate the blessing of Heaven on the negro slave?—*Concord Baptist Register.*

THE SPIRIT OF SEVENTY-SIX.

The following extract we venture to make from a long epistle recently addressed to us, by the venerable GEORGE BENSON of Brooklyn, Connecticut, the present estimable President of the New-England Anti-Slavery Society. He is an abolitionist of the old school, and commenced at the earliest period with CLARKSON and WILBERFORCE, for the suppression of the foreign slave trade. Although far advanced in years, he is in vigorous possession of his mental faculties; and his hand writing is firm and plain, to a marvel.

'I observed in a late Boston paper, that the annual meeting of the Peace Society was to convene in that city. Several weeks since, I addressed a letter to a friend in Hartford, who is actively engaged in the Pacific cause, and informed him that I considered the cause of Peace and the abolition of Slavery to be so intimately connected, that wherever one society existed, the other should be located in its vicinity; and my opinion originates from the import of the sacred hymn, chanted by the angelic host at the advent of our blessed Saviour—'Peace on earth and *good will to men*.' Would how can we exercise this good will on a more important and urgent occasion, than to rescue our fellow men from the matchless and oppressive cruelties of slavery?

It is universally admitted that the first Congress in the United States was composed of the most pure and enlightened citizens, who, on the 6th of July, 1775, announced the following sentiments:

"If it were possible for men, who exercise their reason, to believe that the Divine Author of our existence intended a part of the human race to hold as absolute property in, and unbounded power over others, marked out by infinite goodness and wisdom, as the objects of a legal domination never rightfully resistible, however severe and oppressive, the inhabitants of these Colonies might at least require from the Parliament of Great Britain, some evidence that this dreadful authority over them has been granted to that body."

May not the poor slaves emphatically adopt the same inquiry of their lordly oppressors?

Again, in 1779, a pamphlet appeared, published by order of Congress, which contains the following opinion:

"The great principle (of government) is, and ever will remain in force, that the people cause their rulers to be accountable to Him that made them, that must be so: and so long as we have any idea of Divine Justice, we must ascribe that of human freedom."

Now, it appears evident to me that the above recited sentiments authorise and sanction an avowed opposition to slavery, and even censure those who think otherwise, as being destitute of any correct opinion of Divine Justice.'

[From the New-York Evangelist.]

Anti-Slavery Society in Lane Seminary.—

Every one who observes the signs of the times, must be struck with the importance of the late discussion which took place at this institution, as detailed in the letter of our correspondent last week. To see the largest theological class in the United States, young men of energy and character from all parts of the Union, thus brought by free discussion and argument alone to a harmonious conclusion on a point of so much interest, is a circumstance which cannot fail to affect the public mind. But when we look forward a year or two, and contemplate these men as scattered and preaching the gospel through the valley, and the most of them in slave states, we cannot but anticipate the greatest results.

The Emancipator, of the present week gives the following list of officers of the Anti-Slavery Society in Lane Seminary It will be observed that the principal officers are all from slave states.—

William T. Allan, of Alabama, President; Marius R. Robinson, of Tennessee, Vice President; Andrew Benton, of Missouri, Recording Secretary; James A. Thome, of Kentucky, Treasurer; C. S. Hodges, of Virginia, Auditor.

Managers.—George Whipple, of New-York; James Bradley, of Guinea; Abner S. Ross, of New-Jersey; James M. Allan, of Alabama; Theodore D. Weld, of New-York; H. Lyman, of Louisiana; H. B. Stanton, of New-York; James Steele, of New-York.

COMMUNICATIONS.

UNCLE SIMON'S EASY CHAIR.
No. XIII.

The Colonization Society, however, deserves to be particularly distinguished. It has bought or taken, I do not know which, but at least it has got a place in Africa, called *Liberia*, where it sends the free negroes, who consent to emigrate. *They there become savages as fast as they can, but that is all the same to us, provided we get rid of them.*' *Murat's sketch of the U. S.*, p. 105.

During your absence in England, Mr. Editor, I commenced a series of Essays in the Liberator with the intention, of examining the correctness of the principles, and the truth of the assertions, maintained by the Rev. J. N. Danforth, in his letters and essays, published in several of our American Periodicals. As I am fond of episodes I discussed incidentally various other topics connected with the unspeakably important subject, which is now just beginning in a slight degree to excite the attention of the American people. Causes, however, beyond my control, prevented my finishing the series as I intended, and I now beg leave to proceed without any special allusion to Mr. D. who, like the cause he has attempted to advocate, is destined soon to pass away and be forgotten. As he is no longer an agent of the Colonization Society, the less that is said about him the better. His want of ability prevented him from doing much mischief, even if he had desired to. The disclosures lately made at Washington, although not a tenth part of what Mr. Gurley *can make*, and which he is morally bound, as a man of common honesty to make, probably astounded Mr. D. and led him to suppose that '*the ardent young men with a halter at their head,*' were not on the whole quite so great fools as he had imagined. Taking, therefore, the advice of Hudibras,

'He that fights and runs away,
May live to fight another day,'

he has prudently retired from the field. There, in dignified retirement, we will leave him at least at present. The time is fast hastening when all the other agents of the Society must follow his example, and retire

'As does the shadows of the night
Before the coming dawn.'

That event will take place as soon as the truth is generally known. A part only has as yet been told. The public mind will not at present bear the whole. Even the little that was suffered to make its appearance at the last annual meeting has been received in many places with stubborn incredulity or positive denial. The time, however, will soon come when the whole truth must and will be told, and it will do its appropriate work on all honest minds. Could the impartial and unbiassed testimony of Drs. Hall and Mechlin be obtained, it would be enough. But this is not to be expected. Were either of them requested to furnish an accurate account of Liberia, he could, perhaps with equal truth and propriety say, in the language of the poet,

'But that I am *forbid*
To tell the secrets of '*Liberia*,'
I could a tale unfold, whose lightest touch
Would harrow up thy soul; freeze thy warm blood,
Make thy two eyes like stars start from their spheres,
Thy knotted and combined locks to part,
And each particular hair to stand on end
Like quills upon the fretful porcupine,
But this eternal blazon must not be
To ears of flesh and blood.'

The accounts which these men *could* give of Liberia would, indeed, 'harrow up the soul,' and ought to be *immediately* given to the world, and not wait till 'the next annual meeting.' It should never be considered impolitic to tell the truth, or expedient to conceal it. Mr. Gurley is, therefore, under the highest moral obligations to publish what he knows of the true state of the Colony, although, in the language of the Rev. Mr. Bacon, it should '*horrify* every individual in the community.' He would tell us for instance that the emigrants to Liberia, since 1820, have been exactly 2769, which give a yearly average of 213, which if continued in the same ratio will come as near to abolishing slavery as the English patriot's donation of £5,000, some years ago, towards extinguishing the British national debt. He would also tell us that the whole amount of money paid into the treasury of the Colonization Society, for the last 13 years, is less than $222,000, and that $100,000 more is wanting to pay the Society's debts and put the Colony 'on a footing of prosperity,' that there are no ploughs in use in the Colony, for the very obvious reason that there are no oxen there; that there are two cows and one or two horses, all told, in that agricultural Paradise; that each cow gives at most one quart of milk a day, which after supplying their owners, is readily sold at the rate of one dollar a gallon; that as yet there is neither saw mill nor grist mill there; that the sister of A. D. Williams, who is very enterprising, was enabled, by the help of a pair of wheels, the assistance of 20 or 30 men and an abundance of rum, to drag out of the woods in safety one stick of hewn timber; that, in the language of Gov. Mechlin, 'the timber alone of a saw mill, delivered on the spot selected, would cost $2000,' and 'would last about 18 months;' that lumber costs here in Liberia, (see Gov. Mechlin's letter of July, 1831) from $40 to $45 per M.; that some emigrants had actually starved to death in Liberia; that the past season was unusually unhealthy, and that 'when Dr. Hall left the Colony, last summer, *the whole whole population amounted to 1750 persons only.* All this, and *much more*, Mr. Gurley *knows* from the *unpublished* letters of Mechlin, Hall, Abels, &c. to be true—and yet he has the bare-faredness to sign his name to an official document, dated 20th Feb. 1834, in which is the following sentence. '*To procure the 3000 inhabitants already there, and the thousands who will soon be there,* &c.

What are we to think of the accuracy, to say nothing of the veracity of the man, who can make such statements? The resolutions proposed by Gerrit Smith, Esq., which were, on motion of Gen. Jones, referred to Mr. Gurley, who was to furnish such information on them as he could before the adjournment, and give the whole at the next *annual meeting*, Mr. G. ought to answer now. The public need light, and they ought to have it; and every fact that he conceals, or falsifies, as in the case of the Clarkson letter, is not only disgraceful to him, but will accelerate the downfal of the Society, which is now indeed in a galloping consumption. Let him act like an honest man and publish such information as he *now* possesses, or can easily obtain. Let him act like

'A man resolved and steady to his trust,
Inflexible to ill and *shaken* by no *bribe*.'

Were the principles of the Colonization Society in accordance with the eternal principles of justice he would, like the Abolitionists, seek to gain the influence of *men* by the exhibition of the truth, and not *money*, by its concealment or perversion. Had I access to Dr. Hall's letters, and *certain* other communications, which Mr. G. can furnish, I would soon spread before the public eye a substantial answer to G. Smith's 10 queries, and prove to a demonstration that, in the language of the Rev. Mr. Bacon, 'the condition of the colony is such as must *horrify* every friend of the cause,' and that the lightest side is dark enough. Why is not the letter of Gov. McGill, and the letter 'on the other side,' as Mr. Bacon calls it, published? Why this labored attempt to conceal the truth? Notwithstanding we are officially told that the Society is bankrupt to the amount of $45,000, and that $50,000 more are necessary to put the Colony on a footing of prosperity, Mr. Finley unblushingly states before the New-York Colonization Society that 'he could not but admire more and more the immense resources and power of this institution' and 'that the *success* and *prosperity* of the Colony were without a *parallel!!!*' Had he said that the Colony and Society both were without a parallel, he would have told the truth. As the Colony is now situated and every day growing worse instead of better, they must become and charitable deed that American Christians can do, will be to assist those poor creatures in the Colony to return to this country, who are starving for want of employment. So wretched is the condition of many persons in the Colony that they would willingly become slaves again 'for five years' to any person who would remove them from 'their happy home,' as the friends of Colonization call it, to this benighted land, where, in the language of the Rev. Dr. Nott, 'they must be forever debased; more than this, they must be for ever useless; more even than this, they must be forever a nuisance.'

What says Gov. Mechlin in his letter of Dec. 1832? 'Of 100 persons to whom I am now issuing rations, by *far* the greater part are women and children, who have been sent out without any male person to provide for them, and being unable to gain a livelihood by tilling the soil, *or any other occupation*, have become a burden on the Agency. Many of the present expedition are similarly circumstanced, and *what to do with them I know not.*' That many of these are anxious to return, we have abundant evidence from those 'enemies in the Colony,' as the Rev. Mr. Bacon calls them, 'who are in correspondence with persons in this country.' Enemies indeed they are of the most effectual kind, for they are too honest 'to keep back the facts,' and might with great propriety say to Mr. Bacon, 'Am I become your enemy because I tell you the *truth?*' Indeed nothing would be so injurious, so ruinous to the Society, as a true and simple statement of facts. These, however, as far as they can, they are determined to withhold, and instead of growing wiser by experience, attempts are making to establish two new Colonies in Africa, and Elliott Cresson, I am informed, is begging money to purchase '*another* grave yard,' to be called the peace and temperance Colony. Were a true statement of facts presented to the public, it would make every ear which heard it tingle, and every heart chill with horror. Though in the language of the Rev. Mr. Bacon, they 'have put the best face on it as long as they could, the truth has come in *too much* strength to be resisted.' Happy would it be for him and the Society, were they for the future to ground the weapons of their rebellion against the powerful an 'enemy,' and make it their everlasting friend. 'Truth,' however, 'is mighty, and will prevail.'

Philadelphia.

SPEECH OF PROFESSOR FOLLEN,

At the late Anti-Slavery meeting in Salem.

MR. PRESIDENT:—To address so large an audience in this town, on a subject so vast and so much contested as the abolition of slavery in our country, is to me a matter of peculiar interest. During my short visits to this town, I have received so many marks of kind attention and regard, so many expressions of kindred sentiments on moral and religious subjects, that I cannot help desiring that my friends might agree with me also on that important topic which has called us together this evening; or, at least, that they might fully understand and rightly estimate the motives which have induced me to take an active part in the unpopular cause of immediate emancipation.

The great principles, from which all our endeavors proceed, are acknowledged and held sacred by all. We all believe that God of one blood has made all nations; that he has created man in his own image; and that by virtue of this innate divine likeness, we are bound to 'honor all men,' to do to them as we would be done by, and to love them as brothers. The rights of man, which are thus established by the law of nature and the word of God, are fully recognized and solemnly proclaimed by the Declaration of American Independence, according to which, all men are created equal, and endowed by their Creator with the inalienable rights of life, liberty, and the pursuit of happiness.

But in direct opposition to the law of nature, the word of God, and the Declaration of our Independence, more than two millions of our own countrymen are deprived of all their natural, civil, and religious rights. They are robbed of all their rights, not only by the laws of the slaveholding States, but by the laws of the Union, by which we all, as one people, have sanctioned those unrighteous regulations, and which we stand pledged to support by the force of arms. Let no one, then imagine that he, not being the inhabitant of a slave State, has nothing to do with slavery.

It is strange and lamentable to see how the distance of a few hundred miles can change the most natural feelings of men, their fundamental notions of right and wrong. Men, to be sure, will bear many bad regulations of their own, for peace' sake, or from indolence. Thus we still endure in this Commonwealth a kind of partial and transient slavery, the imprisonment for debt, which some men think indispensable to the civilized state of man, though on the continent of Europe this remnant of barbarism has been abolished for more than a thousand years. But suppose the legislature of the State should go still farther, and authorize the creditor not only to imprison his insolvent debtor, but to sell him and his wife and children into slavery, to recover his debt. And suppose that in case the debtor should resist, the creditor availing himself of his legal right, the law should order the constable to assist him; and in case the constable should meet with opposition, the whole community, all who could bear arms, should be ordered to support the municipal officer in the execution of his task. Do you believe that such a law would be tolerated here, in the State of Massachusetts? And yet we are willing to endure and support a far more unnatural, unwise, and tyrannical law, binding every citizen of Massachusetts, every American freeman. The laws of the Union still sanction the system of slavery in the Southern States. Every citizen, every one of us, my friends, who can bear arms, is obliged by the law of this country, to take the sword and murder the poor slave that should dare to resist the tyrant who would sell him, or his wife and his children, and separate them for ever, at his own pleasure; to murder the poor slave who should strive against his master's will, to learn the will of God from his own holy word. If, then, the slaves, at any time should assert their rights as men, we are placed in the fearful dilemma, either to obey the law of the land that bids us murder our fellowmen for asserting their natural and inalienable rights, or, in obedience to the law of nature, of Scripture, and our own Declaration of Independence, disregard the statute that sanctions slavery. In this truly fearful situation we choose between the law of the land and the law of God, I know of no way in which we can hope to remain loyal both to the State and to our own conscience, except the way pointed out by the Constitution of the New-England Anti-Slavery Society, which makes it our duty to endeavor, by all means sanctioned by 'law, humanity and religion,' to effect the abolition of slavery in the United States. The French people, in their last glorious revolution in 1830, made it their watchword that the charter of the kingdom, which had hitherto been a specious pretext, should become a *truth, a reality.* And thus our watchword is the Declaration of American Independence, according to which two millions of our countrymen, who are kept in slavery, were born freemen, the Declaration of our Independence that has been made a *partial falsehood*, shall become a *complete truth.*

But some one will say, 'Though it is true that we are obliged to send the United States army, or, if necessary, to march ourselves in case the slaves should assert their natural rights—yet this case of necessity will never happen. For the southern freemen, as soon as they have arms in their hands, will always be able to quell any insurrection.' Now I say, in the first place, that a man of moral principle will adopt the same course, whether the case in which the law commands him to do what his conscience forbids, has actually come to pass or not; the mere existence of such a commandment is sufficient to prompt him to use every means consistent with law, humanity and religion, to prevent the possibility of such a conflict between his civil and moral obligations. But, in the second place, I do not believe that there is no danger. I see in the state of this country the germs of a servile and a civil war growing continually; and I do not comprehend how any one that has eyes to see, can mistake the signs of the time. With an annual increase of more than sixty thousand slaves, with the example of Great Britain proclaiming freedom throughout its West India islands, with the whole influence of the mother country, nay of the civilized world pressing upon us, pointing at our Declaration of Independence on the one hand, and our Slave Codes on the other—do you think we can resist or escape the increasing force of all these influences, urging us on to the work of emancipation, while there is yet time? It is strange, it is inconceivable, how intelligent men can dwell without concern in sight of the most fearful evils that sooner or later must come upon them.

I recollect, during my residence in Switzerland, I visited a fine and prosperous village on the banks of the lake of Zug, at the foot of mount Rossberg—the same mountain, a part of which, a few years before, being loosened by the melting snow, had fallen down and buried two other flourishing villages under its fragments. Right above the village which I visited, there was another part of the same mountain hanging over it, with a deep fissure in it extending from one side to the other, and widening every year, which, as the inhabitants told me, would no doubt in the course of time fall down and destroy the village, as a similar crack had been observed some time previous to the destruction of the two other villages. I asked them how they could live quietly in sight of this impending ruin? They answered me, that no one could tell how soon the mountain would come down; that in all probability it would not fall to-morrow, or next year, and that they let Providence take care of the rest.

Just so, Mr. President, I see the fearful evil of a servile and a civil war suspended over this Union—over our very heads. And shall we sit quietly under it, and let Providence take care of the rest? Men forget that a part, a most important part, of that provident power which controls the affairs of men, is vested in themselves; and that we have no right to expect that divine Providence will take care of our affairs, unless we have faithfully performed our own part. We cannot, to be sure, as the inhabitants of the Swiss village could have done, move off from the evil that is threatening our Union; but we can do more—we can remove the evil itself.' We can at least employ every means consistent with law, humanity and religion, to abolish slavery, and thus save our country from its fearful, unavoidable, and well deserved consequences.

But some persons think that emancipation will be attended with at least as many and great evils as slavery; that the emancipated slaves will abuse their liberty, and injure themselves as well as their masters. I will not enter here largely upon this subject. I will only observe that whatever strange kind of logic may induce men to expect, from the removal of a great evil, the same consequences which arise from the evil itself—this is certainly not the logic of the heart, to return injuries for blessings. Besides, from all well authenticated instances in which slaves have been liberated, that have come to my knowledge, I have come to the conclusion that immediate emancipation from private slavery, and subjection to the common law of this country, is the only safe and efficient remedy. But it is of great importance that the term *immediate emancipation* should be rightly understood. It means, that slavery itself, that is, *the assumed right of property in man*, must be given up, without delay, erased from the statute book, and banished from practice. It means that the slave should at once be put in possession of his personal rights, his right to acquire property for himself. It means that his family rights should be held sacred, that no one shall dare to sever the holy ties that bind together husband and wife, parent and child, brothers and sisters. It means, that the testimony of the colored man in a court of justice shall be as valid as that of a white man, that the iniquitous regulation which rejects all colored testimony against white crime, and thus secures impunity to almost every offence, should be abandoned immediately, and forever. It means that the slave should be provided with all the means of practical and scientific, of moral, political and religious knowledge, which have been cruelly withheld, and which are indispensable to enable him to exercise all his rights to his own advantage and that of the community.

The restraints and encouragements which the community may resort to, in order to raise the slave from the low and helpless condition to which their own tyranny has reduced him, may be more or less expedient; but they are right only so far as they tend to fit the emancipated slave for the most complete and speedy exercise of all his rights. You may think it expedient to subject him to the laws which prevents foreigners, while it allows them all other rights, from exercising the political privileges of citizens, before they have completed a seven years residence in this country. Or you may pass a law, like that enacted by the Cortes in Spain, according to which no one that could not read and write was allowed to exercise the political rights of Spaniards. But every species of inequality, *founded on the mere difference of color*, should be given up at once and for ever.

I have thus, Mr. President, set forth the principal views and motives which have induced me to embrace the cause of immediate emancipation, and to join my efforts with those who profess the same principles. I have endeavored to point out what seems to me the duty of every one of us toward our Southern brethren, a name under which I comprehend all our colored as well as our white countrymen at the South. To assert and promote these principles, by all lawful and honorable means, we think it our sacred duty to devote our time, our property, and, if they be required, our lives.

AN APOLOGIST FOR SLAVERY.

'That which is crooked cannot be made straight: and that which is wanting cannot be numbered.' *Ecclesiastes.*

To the Editor of the Liberator:

I should utterly fail, were I to attempt to convey to you my impression upon reading an article headed 'from our correspondent,' and dated 'Washington, Feb. 22,' in the Centinel of last week. The wonder has grown upon my reflections ever since, how it was possible that such sentiments could have been uttered by a New-England man, or how they could have gained admission to the columns of a Boston print, of the standing and character of the Columbian Centinel. Yet they are expressed in such terms as to leave no doubt on the mind of the reader that their author is a scholar and a man of experience,—while their unexplained adoption by the editors seems to sanction them most fully. I do not believe, however, that 'the sentiments of the people of New-England' are such, upon this momentous topic alluded to, as the Centinel would fain have his readers suppose: and I respectfully ask a column of your paper, for the purpose of examining his assertions in regard as well to those sentiments, as to the Centinel correspondent's misapprehension of them.

The letter, bearing date 22d February, commences with some political items, which he incidentally details as gathered upon a tour to Virginia and Carolina, interspersed with some speculations upon the affairs of the government,—and allusions to matters and things at the Capitol. Alluding to the President of the United States, in connexion with his conduct towards the Bank, the 'correspondent' remarks,—

'No doubt he would be impeached, was the majority of the House composed, as is that of the Senate, of honest statesmen, but alas, foul degeneracy has reached them, and taken possession of their souls. Executive patronage, Post Office and Treasury sarcotics have been busily at work, administered to each conscious Senator, as to have quieted their consciences, benumbed their faculties, and destroyed every vestiges of national honor and self-respect. '*Evil and fast footed was the messenger in the sequel, that Justice, though slow, rarely fails to overtake the wicked.*'

He immediately adds this quotation,

'Quos Deus vult perdere, prius dementat.'

which, in a note for the benefit of the uninitiated reader, he is kind enough to tell us signifies,

'Those whom God would destroy, he first deprives of their senses.'

Let this introductory passage be remembered,—and let us see what of consistency is discernible in the sentiments it expresses and those contained in the following remarks, which immediately follow it, and to which I shall take the liberty of adding a few brief annotations.

'Here [Carolina] on the subject of slavery, I met with much to annoy and fret me.' They are current,—we have no right to interfere in that question.' (1) 'It is a property guaranteed to them by the Constitution, and they could, with equal justice, take from us our spindles, ploughs and ships, as we should exhibit in robbing them of their negroes, for the purpose of emancipating them.' (2) 'This slavery is the great curse of our country, entailed upon us by the cupidity and fostering care of mother Britain, (3) who has adopted, of late, a opposite course towards this unnatural race, *for the vile purpose of forming nests of pirates at our doors*, sacrificing thereby her West India and East India possessions, where she holds in abject bondage millions on millions of the human race.' Of her philanthropy let her boast—History will not record much on that score to her credit.' (4) 'Let that large portion of our fellow citizens, who are vitally interested in this question, point out a remedy for the evils they feel, suffer and acknowledge, and let every honest New-Englander use all his endeavors to oppose all Northern interference with Southern slavery; for it would tend to prevent a renewal on our peaceful shores of the revolting bloody scenes of St. Domingo.' (5) 'As I know the sentiments of the people of New-England are correct on this subject, I wish we could bring about some expression of the public will in relation thereto.' (6) 'It is in vain to expect from the Southern men protection for our industry, it is in vain that our enlightened delegation will press them on this point, while a portion of our own people are anticipating to invade, with impunity, their dearest rights.' (7) 'And what, let me ask, in the event of an insurrection in the South, is to become of our carrying trade, the coasting trade, our fisheries, and all the productions of the mechanic arts, which we supply the Southern markets?' All will be lost and sacrificed, if this dangerous mungomania is countenanced.' (8) 'When the country is ripe for emancipation, let it be gradual, let it occupy half a century at least.' (9) 'Nurse your public laws by keeping up their price, and they will furnish means in the course of the present century to aid you in freeing and *paying for the slave.*' (10) 'Let the owner, through this and other measures, be compensated for his property.' (11) '*Do not rob him of what appertains to him and the peaceful possession of which is guaranteed to him by a solemn compact, and then instigate the slave to cut his master's throat in order to stifle his claim to remuneration for his losses.*' (12)

ANNOTATIONS.

(1) It does not appear, specifically, what it was that fretted and annoyed the writer, during his sojourn in the slaveholding states. The concatenation between the parts of this passage is not so clear as to give it the weight of an argument upon the subject treated of: but the conclusion is as decided as the premises seem obscure. *Because* he was annoyed and fretted, he concludes that 'we have no right to interfere in *that* question.'—He must be a Nullifier.

(2) Here is a precious specimen of argumentation: this is metaphor run mad! 'Spindles, ploughs, and ships'! 'A negro hath a *soul*, an't please your honor!' said Corporal Trim,—and doubtless the 'correspondent' is of opinion that 'spindles, ploughs, and ships' are quite as much entitled to the illustration goes on all fours. Now does this writer seriously think that the parallel is perfect? 'Is there *nothing* morally wrong in the system of slavery, and in the holding of slave 'property'? Is there *any thing* morally wrong in the possession of 'spindles, ploughs, and ships'? Admitted, that slaves constitute 'a property guaranteed to them [the slaveholders] by the Constitution,' it is a *non sequitur* to say that, 'with equal justice,' such means as are recommended by abolitionists should not be adopted with regard to the *northern* 'machinery.' There is no pretence, on one part, (and the writer of the above article evinces lamentable ignorance, or wofull unfairness, in thus misstating our object,) that we have a right to take from the slaveholders, for the purpose of emancipating them.' The resignation of the system we hope to render a voluntary one on the part of those, *more immediately*, though by no means *solely* concerned.

(3) Mark this language! The 'correspondent' calls slavery '*the* GREAT CURSE *of our country*,' and lays 'the flattering unction to his soul' that it was 'entailed upon us by mother Britain.' I wonder if 'mother Britain' has entailed on us also the searing of our consciences and hearts, which constitutes the *continuance* of this acknowledged 'curse'!

(4) The italicising here is my own. The thing which this passage contains against the 'philanthropy' of Great Britain in regard to her East India possessions, is half so pointed as it is pitiful as well discuss the tenure by which a large part of the territory of the United States is held by its present proprietors: my design is, in this note, to direct the reader's attention to the outrageous misrepresentation of the objects of Great Britain in abolishing slavery in her West India possessions. Here the charge is distinctly made, that 'mother Britain' has adopted a particular course towards the blacks of the West Indies, (I SAY THE SAME PURPOSE of *forming nests of pirates at our doors!*'—Unparalleled mendacity! Unheard of illiberality! This passage alone should (and I verily believe in the eyes of a majority of readers of New-England, it will) stamp the whole article with a character it will assuredly be found, upon investigation, to merit.

(5) By the 'portion of our fellow citizens' alluded to in this passage, we no doubt are to understand the slaveholders. By 'the evils they feel, suffer, and acknowledge,' we must suppose the direful consequences of this entailed 'curse' of slavery, such as its demoralizing effects upon the character, the constant anxiety for the general safety, the felt, suffered, and acknowledged wasting of the soil under slave-labor, and a consequent deterioration of property, and a sure prospect of ultimate ruin, unless the system can be ameliorated or removed. And a remedy for these things is to be looked for, and patiently waited for, on the part of another 'portion of our fellow citizens,' who, by law, are bound to peril their lives and fortunes to save their common country from the possible, if not probable effects of the much longer continuance of this very system: to say nothing of the other political disadvantages accruing to the Union, from the existence of such that feature in our body-politic,—or of the deep, damning guilt that is morally incurred by all who, in any degree participate in this unnatural crime!—*How long should we wait?* to wait are the south 'point out a remedy'!—As to the 'revolting bloody scenes of St. Domingo,' I shall not detain the reader above an instant. Suffice it to say, I, that in St. Domingo the blacks were very far paramount to any force that could have been easily brought to bear upon them with a view to their subordination: a point in which there is nothing alarming, when brought to illustrate the state of affairs in our own country:—2d, the insurrections in St. Domingo were not *merely* or *primarily* were those of freemen, attempting to avoid a reduction to slavery, from which they had once been liberated: another instance, in which the 'correspondent's' parallel seems to fail:—and 3d, the ameliorating influence of example, opportunity of education, and the prevalence of moral and intellectual light,—so perfectly accessible to men of all ranks, classes, and opportunities in this country, were utterly wanting in St. Domingo.—We will not labor this point farther, preferring rather to leave its more thorough investigation to the reader, who, I am sure, will not fail to detect the fallacy of the 'correspondent's' argument.

(6) Such an 'expression' is half sought, I know about, as will show the writer that he is in error. *Do as feel* with the 'sentiments of the people of New-England,' as he fancies himself he is.

(7) 'Dearest rights'! as this 'great curse of our country,' fraught with '*evils they* [slaveholders] *feel, suffer, and acknowledge*,' is one of their 'dearest rights'! Verily, that which is crooked cannot be made straight!—As to the 'protection of our industry' by 'a solemn compact,' the writer must be immeasurably deficient in sagacity, if he really supposes that such 'protection' as it is in their power to bestow on our 'industry,' is any other but that 'wolves throw to lambs.' Why,—the internal revenue system of slavery was the deadly bane of New-England, as the price of advantages which they had not the moral power to forego: and, to shame and humiliating, are they reminded of this fact again!

(8) And is this the honest opinion of the writer? If so, I will undertake to refute the hypothesis on which he founds it, through any medium of correspondence he may propose. I mean as to the part of the opinion, here expressed, relating to the disastrous results to the small remaining slave interference with slavery. As to the 'mungomania' it is easy to call names, and I leave all that to the 'correspondent' of the Centinel.

(9) This is the nearest approach to a distinct proposition as to *time* that I have met with. It is marked as at the hands of the gradualists. That time but it will be hardly satisfactory to those who may not that their children should have good cause to take up the proverb, 'the fathers have eaten sour grapes, and the children's teeth are set on edge.'

(10) I cannot compliment the perspicuity of this be any) displayed in this sentence. What is meant by *nursing* the public laws, by keeping up their price, I do not fathom. I only gather from the passage that such 'nursing' is by 'paying for the slave,' and to 'free them,' and this too 'in the course of the present century.' As to the *modus operandi* of the details of the project, and even the exact object to be attained,—I must share, I suppose, the obscurity and disappointment, which all are liable who are called upon to chase shadows for the purpose of weighing them. 'Of such material are dreams [of gradual emancipation schemes] constructed.'

(11) 'Compensation'! Pay the robber for relinquishing his spoil! Pay the receiver for disabusing his ill-acquired wealth!

(12) This is the old story! 'Springes to catch woodcocks'! The 'raw-head and bloody-bone' already so skilfully used to scare as from our propriety!' He our property, forsooth!—Then interferers, (as the writer designates the abolitionists the moth) do not wish 'to rob' their southern brother 'of what appertains to him,'—they do not wish nor intend, to disturb him in the 'peaceful possession of what is guaranteed to him by a solemn compact—and as to 'instigating the slave to cut his master's throat, *in order* to stifle his claim to remuneration for his losses,' I deem the imputation to be as baseless as it is base, and altogether beneath the notice of any one, gifted with the smallest modicum of self-respect.

I have thus hastily noticed the wild speculations of the Centinel's 'correspondent,'—yet perhaps a greater length than a production so crude deserves but 'discussion'—'discussion'—'discussion' is what we most desire, and I am of opinion that it is better to notice all such attempts to represent northerners as apologists for slavery. I conclude this article with applying the language of the 'correspondent' himself (which he has appropriated to *political* topics of his letter) to our common fellow man in bondage: '*They will find, however, in the sequel, that Justice, though slow, rarely fails overtake the wicked!* *Quos Deus vult perdere, prius dementat.*' INVESTIGATOR.

PORTLAND, MARCH 4, 1834.

COLONIZATION FAIRNESS IN MIDDLEBURY, VERMONT.

MR. EDITOR:—It may not be altogether uninteresting to your readers, to know some of the facts relative to a late discussion of the merits of the Colonization Society, in Middlebury. It was carried by a club, made up principally of the professions men and literati of the town. The question nearly as follows:

'Ought the Colonization Society to be patronized?'

The evening, on which I attended, was, as I understood, the third of the debate. By the rules of the association, no one could speak longer than minutes at a time, except by special permission; permitted to proceed; and, I should judge, not more than fifteen minutes longer. He was followed by three successive speeches on the affirmative, not together occupying more than an hour. The scene on the negative then came forward with the fire. During his first ten minutes, he was repeatedly interrupted with lawless waggery, horse-laughing and peevish exclamations. At the moment his precious time had expired, some two or three of his numerous antagonists pounced upon him with exclamation in hand. He must not be allowed another moment. The blustering and bullying to put down 'fanatics' were very conspicuous. In vain the chairman remind them of the protracted speech on the affirmative. They were insensible to hear and to shame. They could only be moved by law. A word of merited menace from the speaker brought them to their senses. They then set to work to gag him and choke him down in that way, they could do—but they must take care of their Colonization Society.' They knew him to be a host in himself. They feared to rouse him. Apparently unfitted for his firmness, they submitted, and allowed him to proceed.*

By his recapitulation, it appeared that he had thoroughly exposed the sakedness of the old humbug. No wonder her children were horror-stricken, and tears. It must have been heart-rending to any who had a jot of sympathy for suffering degradation, deception and fraud, to have witnessed the agony of *one* particularly—a man renowned in letters—whose filial affection seemed most distressing. In his greatest rapture, he was at the moment he was decided that his opponent should have the moment—he jumped into his over-coat, seized his hat and buck-horn from the table, and flew to his left half, as if to be going. But she appeared to be in a fixed state of mind. By some means he was put back to his seat, where he composed himself as well as he could.

Had I time and room, and could it be probable your readers, I would give an abstract of the principal arguments, and the conclusion, which, if they were brought forward in support of this scheme, unparalleled benevolence! But most of it would only a repitition of what they have read and heard hundred times.

The first speaker on the affirmative was an Irishman, ignorance. He manifested no doubt that the Colonization Society is abolishing slavery, suppressing the foreign traffic, and evangelizing Africa with great success. But one of his colleagues, knowing to be ignorant of the fact, soon after stoutly denied that it had such an object in view—that it ever intended to do such a work. He was a *consistent* colonizationist. He pronounced O'Connell to be a brazen-faced impostor—denied the power of Christianity to subdue prejudice—and said many other interesting things.

The third gravely denied the African Repository to be an authorized publication of the Colonization Society.

* He is an Editor; and doubtless they have heard near the mortifying tale in the Court Journal than are it in public print, exposed to the view of people. They would rather impart in private, and receive the deserved flaggellation in public.

At the hour of noon, being some half-dozen miles from my lodging, I retired, having our pedestal man for my companion. How the thing terminated, I have not learned. A stranger to me, who left at the same time, as we were walking from the place, remarked that the negative, this evening, had two important advantages: the *talent*, he said, and the *argument* were on that side.

From descriptions, our case has nothing to fear.

Very sing to hope. SPECTATOR.

Jericho, (Vt.) March 18, 1834.

BOSTON

SATURDAY, APRIL 5, 1834.

PROSTITUTION—McDOWALL'S JOURNAL—NEW-YORK OBSERVER—BOSTON RECORDER—GRAND JURY OF NEW-YORK. &c. &c.

'Thou shalt not commit adultery.'

'Whoremongers and adulterers God will judge.'

'A wonderful and horrible thing is committed in the land.'

'Oh that I had in the wilderness a lodging-place for wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord.'

The chastity of the nation is violated—the manners, the fashions, the habits of society are full of solicitous—and licentiousness daringly and unblushingly abroad in its nakedness. Our prodigality, as a people, runs parallel with our oppression, our pride, murder, and commit adultery, and swear falsely, and then impiously declare that we are delivered to do all these abominations. 'Make a chain: for the land is full of bloody crimes.' Our cities are cages of unclean birds; and pollution, disease and death are the fruits of our whoredom. No one, who has not closely examined the facts which have been collected on this subject, can have an adequate conception of the lewdness which prevails in our midst, or the means which are resorted to for its encouragement and perpetuity. Our theatres, for instance, are no better than licensed brothels—offering incentives to pollution and lustful appetites—the ways to hell, going down to the chambers of death. They who are of their father, the Devil, whose works they eagerly co, patronize them professedly as schools of reform!! to reclaim the vicious and confirm the virtuous! Just as the southern menstealers have their slaves in fetters of iron, and lash them their bodies, and rob them of their wages, and darken their minds, to make them perfectly happy! Just as the keepers of gambling houses open their hells for the disinterested purpose of enriching their customers!

But the forms which licentiousness assumes are innumerable, and full of all solubrity. It puts on the garb of friendship—it affects delicacy and refinement—it blushes, and is virtuously indignant, at the mere reading of the seventh commandment—it is offended and mortified that so indecent a book as the Bible is tolerated, and is ready to head a mob for the punishment of so profligate a person as McDowall!!

Every one remembers the clamor and indignation which were excited in New-York, and indeed throughout the country, on the appearance of the famous Magdalen Report. And pray, whose delicacy and nerves did it shock? Was it the feelings of the cyprians and debauchees, all the adulterers and adulteresses, in the land! These immaculate creatures were frantic for the reputation of the city and nation. They denounced the authors of the Report as slanderers, and it should in a very terrible manner. Blasting our fair name abroad.

Attempts seem now to be making to get up a similar uproar on the same pretence. Among those who have distinguished themselves in ferretting out the abominations of the city, and exposing them to the light of heaven, the Rev. J. R. McDOWALL stands conspicuous. Heavy has been the cross which he has had to bear, but he has never faltered under it. He has been derided, threatened, assailed, and villified; but he has stood firm, his purpose firm, and his zeal intense. His Journal has obtained a wide circulation, and been sanctioned by the most distinguished divines, and by many of the best philanthropists, in our land.—But, lo! here comes a presentment by the Grand Inquest of the city and county of New-York!

'The Grand Jury present the monthly publication entitled McDowall's Journal, as a nuisance, which calls loudly for the interference of the civil authorities.

'Under the pretext of cautioning the young of both sexes against the temptations to unmanly intelligence, it presents such odious and revolting details as are offensive to taste, injurious to morals, and degrading to the character of our city.

'We believe the representations therein made of the extent to which prostitution prevails within our limits are greatly exaggerated, and instead of operating as a dissuasive from vice, they inflame the passions of the young, and increase evils which they profess to discourage. New-York, March 14, 1834.'

The charges contained in the above presentment against the Journal, I do not hesitate to pronounce essentially incorrect. They are just as valid as those which the slaveholders and their apologists bring against the particularly advocating the emancipation of the slaves. The Grand Jury, forsooth, in the opinion of these conservators of the public morals, 'increases the evils which it professes to discourage!' Precisely the language which is invariably urged, on all occasions, in relation to the efforts of reformers, by those who constitute 'the wise and prudent.' God says—' Cry aloud!' They reply—' Not so; make no noise!—Hush! hush!' God says unto mere—' Spare not!' They rejoin—' Not so; speak to nobody upon your peril!' Again God says—' Lift up thy voice like a trumpet!' They say—' Not so; you will frighten the people, and increase the evils which you wish to discourage; therefore be dumb!' God says—' Shew my people their transgressions.' They answer—' Not so; mind your own business, and meddle not with the concerns of others.'

The *New-York Observer*, professedly a religious paper, publishes the above presentment of the Grand Jury, and makes the following comments upon it:

'Mr. Zabriskie, the foreman of the above-named Jury, was formerly one of our Aldermen, and is now an elder in the Laight street Presbyterian church (the Rev. Dr. Cox's) and among the other members of the Jury we notice the names of some of our most respectable citizens.

'Then are they less excusable for their conduct. That fact is condemnatory of themselves, and not of the Journal.

'Their presentment expresses the sentiments of all our citizens, an acquaintance with whom we have conversed on the subject.'

'All our religious acquaintance?' How many! 'The more's the pity.'

'We have never chanced to meet with more than two or three numbers of the Journal, but in every one of those which fell under our eye, we observed articles *directly calculated to promote the vice they were professedly designed to eradicate.*'

This is either sober truth or flagrant misrepresentation. The Observer cannot sustain its charge.

'Mr. McDowall, we presume, has been actuated by the best intentions, but he has been sadly lacking in a sense of Christian delicacy and propriety.'

That is, he has been too time-server—he has told the truth without any mincing or prevarication, and has therefore shocked not only the 'Christian delicacy and propriety' of the editors of the Observer, but also the 'Christian delicacy and propriety' of all the vile whoremongers in the Five Points. Why should the 'lewd fellows of the baser sort,' who resort to that haunt of iniquity, or wherever they reside, be so enraged at the contents of the Journal, and so eager to destroy McDowall, if his articles are directly calculated to promote the vice which they cherish? The inference is obvious.

The Boston Recorder—a paper long distinguished for its *independence, fairness, and wisdom*—copies the condematory paragraph from the New-York Observer, and says:

'Mr. McDowall, we doubt not, is a man of unexampled *Christian devotedness*, and GREAT PURITY OF MIND AND PURPOSE.'

Very well—this panegyric elevates McDowall above the slanderous charges of the Grand Jury and the Observer. But the Recorder proceeds to say, with its usual consistency—

'That such papers as the *few* numbers of his Journal that we have seen, *ought not by any means to be published, we are sure.*'

This is the way to blow hot and cold with the same breath, truly! It can say that McDowall's two sentences! First, Mr. McDowall is recognised as 'a man of uncommon Christian devotedness and great purity of mind and purpose'—and then he is represented as publishing a paper which is so scandalous and pernicious to be seen!!

That corrupt print, the New-York Courier & Enquirer, and the New-York Standard, (which is only a standard of folly,) have been throwing their slime at McDowall, and rabidly denouncing his excellent publications. In this crusade, we are presented with the following queer juxtaposition—the New-York Observer, the New-York Courier & Enquirer, the Boston Recorder, and the New-York Standard—each by the other's side, and all agreeing that the cause of reform requires the suppression of the Journal!!—All the pimps and prostitutes in our country confirm their decision, and declare that Mr. McDowall' has been sadly lacking in a sense of Christian delicacy and propriety.'

All the above-mentioned papers are the apologists of southern slaveholders, and the friends of the American Colonization Society. Two of them (the Courier & Standard) instigated the pro-slavery mob last October, and are opposed to all the great moral enterprises of the age.

The following editorial communication appears in the last Rhode Island Evangelist:

MORAL REFORM.

At the head of those who have collited in this noble cause is Mr. *Arthur R. McDowall*, of New-York. His untiring efforts, self-denial and magnanimity entitle him to the sympathy, the confidence, and liberal support of the friends of virtue.

While we have numerous papers devoted to Temperance, his Journal is the *only* periodical, with which I am acquainted, which professes to be exclusively the advocate of Christian purity. I am aware that it is objected by some good people, that it is too minute and pointed in the disclosure of vice. In some instances the author may have erred, but where is the Editor who does not! Yet, as a *constant and attentive reader*, I must say, that I have discovered no such instance; and I venture to affirm, that *no person can peruse the startling facts and thrilling appeals of the Journal, however pure his mind, without imbibing an increasing abhorrence of unchastity.* If those already contaminated are made sorry by the perusal, they must be *put redemption*. They cannot be reclaimed by *truth*. With God's full record of burning light in their hand, they will go on in and perish. If, as is pretended, the paper be so happily calculated to spread and perpetuate the mischief, why are the devotees of lust so universally and inveterately opposed to the author? Why threaten to demolish his house and take his life? Strange conduct! Truly a marvellous incognitive! Would not the inquiry, 'Why wish to *kill Mr. Dowall?*' I do earnestly entreat all who love their country's purity and righteousness, to step forward and sustain the Journal. Should it meet the patronage of support, the time may not come for centuries when the world will have another devoted to the same object.'

Such are the sentiments, and such the words, of the Rev. S. C. Aikin, of Utica, N. Y. and we give them a hearty response; and while the freedom of thought, and of speech, and of the press remains, we will help echo them through the halls of virtue's temples, and through the deep, dark caverns of the Evil One. Let others join in, and let the Jury roll the cause of *Moral Reform* round the globe. God is for it—and who can, who dare, who will be against it! Let the judgment tell.

PRUDENCE.

Sustained by the opinions of the estimable men whose names are appended to the following recommendation, Mr. McDowall need not be discouraged by the treacherous assaults of those servile prints, the Observer and Recorder—prints which are mere straws floating upon the current of popular opinion, ever following, never leading. Let him persevere in his arduous labors, and rather be cheered by this commotion than appalled. The impure state of the atmosphere absolutely requires a mighty tempest, and much thunder and lighting, to render it sweet and salubrious. The sense of the real friends of virtue forsake this devoted men, or be frightened by the cries of base or time-serving editors. The abominations of the land must be known before they can be remedied, and seen before they will rouse up the christian community to their destroy.

Cincinnati, January 29, 1834.

The ministers of Cincinnati send you the following, as a testimony of their feeling in regard to Moral Reform:

'The subscribers regard the evil to whose exposition McDowall's Journal is devoted, as one of the greatest wrongs and most afflicts society—including not only debasement by systematic temptation, but extended arrangements for seduction by kidnapping and violence—by which multitudes every year are torn from friends and virtuous society, and buried in the oblivion of crime and shame and desperate consequences of moral pollution and disease, and the severities of a despotism unparalleled on earth, and which emulate the worst of hell, sweep to the grave and perpetuate in the ordinary period of one—corrupting cities, and sending out contamination upon the country, to receive back the revenge of decidedly the most the evil is one which shuns observation, there seems to be no means of arousing and concentrating an indignant public sentiment by ordinary means, but by a communication of facts to the uncontaminated portion of the community. In this view of the subject, we answer with various ecclesiastical bodies in recommending the Journal to parents and all who are qualified and disposed to use the facts contained in it, for the preservation of personal liberty and moral purity, and the interests of injured humanity.

And as the efforts of Mr. McDowall in this great enterprise are principally sustained by donations, we recommend him to the confidence and pecuniary aid of those who are interested in the work.

LYMAN BEECHER, JUSTIN EDWARDS,
THOMAS I. BIGGS, CALVIN G. S. STOW,
C. D. BLOOD, E. H. BURRITT,
E. ADAMS, CHARLES PHILIPS,
GEO. BEECHER, NATHL. FOLSOM,
JOHN MATHEWS, JOHN BRAYNARD,
D. P. AYDELOTT, S. W. LYND.'

We are pleased to observe the following commendation of the Journal in the last Hudson (Ohio) Observer:

Resolutions adopted by the Presbytery of St. Joseph, Michigan Territory.

1st.—*Resolved*, that licentiousness is a great and crying sin in our land, and that vigorous measures ought to be immediately adopted to prevent it in all its forms.

2d.—*Resolved*, that in order to reform vice of any kind, it is necessary that it should be exposed in all of its enormities for public view.

3d.—*Resolved*, that the Rev. J. R. McDowall of the city of New-York, who is laboring to bring to light the hidden things of darkness, is thereby merting the entire approbation of the christian community throughout the world.

4th.—*Resolved*, that Mr. McDowall's Journal, published in the city of New-York, is in our opinion an instrument of great good in preventing vice and reclaiming the fallen, and ought to be amply sustained and patronised by christians of all denominations—and that the agents to whom Mr. McDowall is engaged, ought to call forth the earnest prayers and pecuniary aid of all who wish to promote moral purity and domestic happiness among men.

5th.—*Resolved*, that it be earnestly recommended to all the ministers of the Gospel within our bounds, to preach on the subject of the seventh commandment, and use all proper means within their power to prevent licentiousness.

6th.—*Resolved*, that each member of the Presbytery be an agent to promote the circulation of the Rev. J. R. McDowall's Journal against licentiousness.

7th.—*Resolved*, that the above resolutions be signed by the Moderator and Clerk, and be transmitted to the Editors of the Christian Herald, the Observer, and of the paper issued at White Pigeon, for publication in their respective papers.

L. SWIFT, *Moderator.*
W. JONES, *Clerk.*
St. Joseph's Presbytery, M. T.
Gull Prairie, Feb. 5th, 1834.

DEATH OF EVAN LEWIS.

A signer of the Anti-Slavery Declaration has fallen! a devoted and veteran advocate of the abolition cause is no more! In recording the death of EVAN LEWIS, of Philadelphia, we experience the tender pang of grief. He was an unassuming member of the Society of Friends, and, consequently, from early infancy taught to regard slavery with abhorrence, and to bear a consistent testimony against it. His spirit was most courageous, yet always gentle and unobtrusive. His moral sense never appeared to have been obscured by the mists of expediency, nor his judgment misled by the specious pretences of colonization. Simplicity, large and sound sense, incorruptible integrity, a well-tempered yet constant zeal, expansive benevolence, unremitting perseverance, and unswerving principle—these were his great characteristic features. But he is gone—

'His death involves us in a gloomy night,
A night of woe, of loneliness and tears;
Ten thousand darts, dipt in the venom of grief,
Unseen by daylight of his living years.'

We may truly say of his useful career that it was

'A life well spent! whose early care it was
His riper years should ripen into peace;
By unperceiv'd degrees he wore away,
Yet like the sun seem'd larger at his setting.'

The following letter, giving some particulars of his illness, is from our highly esteemed friend Dr. Atlee:

PHILADELPHIA, 3 mo. 25th, 1834.

MY DEAR FRIEND:—I hasten to announce to thee the death of our mutual friend and brother in the cause of universal emancipation—EVAN LEWIS, in his 52d year. He died this evening about 6 o'clock.

Ever since his visit to the eastward some months ago, it appears he has been somewhat indisposed, but made no application for medical aid until about two months since, when I found on examining his sickness, the disease of assimilation or digestion. The remedies applied were such as not only to check, but apparently to rectify the disease. Not more, however, than a week from this apparent improvement, his disease re-appeared with redoubled force, accompanied with rapid emaciation. Our friend Dr. J. Parrish united with me in endeavoring to arrest its course, but to little purpose. Although some of the symptoms were mainly improved, others gave evidence of the approach of death. The patient bore his sickness, and the prospect of his speedy dissolution with the peaceful calmness of one, whose confidence cannot be shaken by the things or circumstances of time. Though frequently inquired of respecting a change from time to eternity, he invariably replied that he felt nothing in the way, but on the contrary, calmness and composure reigned.

By his death, the people of color have lost a devoted friend—one who was willing to spend and be spent in their behalf. In fact, his life was, no doubt, shortened by his unremitting application required of him as Teacher of the High School, established by the Pennsylvania Society for promoting the Abolition of Slavery,' &c. and as Editor of the Genius of Universal Emancipation.

The Board of Managers of that Institution, having observed with deep regret the inroads of disease, some weeks ago, granted him a recess of three months to recruit himself with the hope that he might by that time be restored to health. But their anxiety was soon doubtless, before the expiration of that time, he has been gathered to his fathers. We humbly trust that he is joined with just men made perfect, in rendering eternal homage to the God and Father of us all.

I could enlarge considerably on the character and qualities of our deceased brother, but with both thou art so well acquainted that I need not say more.

With the fervent prayer that we may be thoroughly prepared when the cry is heard, 'Behold, the bridegroom cometh! go ye forth to meet him'—I remain, as ever,

Thy sincere friend,
EDWIN P. ATLEE.

William Lloyd Garrison.

To show how great is the loss of our deceased friend, particularly to the colored population of Philadelphia, and how deeply they lament it, we make the following extract from a letter just received from a colored gentleman in that city:

PHILADELPHIA, March 28, 1834.

MY VERY DEAR FRIEND:—It is with feelings of deep sorrow, that I announce to you the death of one of the most thorough and devoted friends to the cause of the people of color, that ever lived. Evan Lewis is no more! He died on the 25th inst. after a protracted illness, from a complication of maladies. Truly, we may say that a great and good man has fallen in Israel. His loss is irreparable. As an abolitionist, it may be said of him that he was one of the most 'reckless' and 'hair-brained,' possessing more blood than brains,' &c.; for with him there was no faltering—no half-way measures: he admitted of no compromise with sin: he was the firm, devoted, enthusiastic advocate and friend of the proscribed and unfortunate people. Our grief is rendered the more intense, for abolitionism in this city is apparently dead. There is an apathy which amounts to frigidity, which makes us almost despond—but we hope for the better.

For a few months past, the editorial management of the Genius of Universal Emancipation (in the absence of our friend Lundy from the United States) had devolved upon Evan Lewis. In his address to the public, in the January number of that periodical, he made the following declaration of sentiments, which is now the best eulogy upon his character:

'Born and educated in a land of freedom, where liberty, in its fullest latitude of legal, mixed constitution, is claimed as the birthright of *every man*, I have watched with a jealous eye from the period when reason first began to develope her powers, every encroachment upon this precious inheritance. More than thirty-five years have elapsed since a fixed and unalterable aversion to tyranny and oppression has been implanted in my bosom, which all the vicissitudes of life and changes of circumstances by which I have been surrounded, could never eradicated or weakened. At the age of fifteen years, my indignation was aroused by reading an account of the manner in which the victims of cruelty and avarice were procured on the coast of Africa. At that period, I was thus early drawn to the *system* of slavery in our own country and the West India islands, which I then perceived to be the efficient cause of that accursed traffic in the persons of men which was carried on in Africa. The cause must be removed, or the *effect* would not cease. The *trade* will continue so long as a market is open for the sale of human beings. Such were my reflections at the age of fifteen years. Time and experience have amply confirmed the conclusions then formed.

The impressions thus early made have remained to this day—the fire then kindled has never been extinguished, or suffered any diminution of its ardor. And I hope it never may while life remains. So long as my heart continues to beat, let its pulsations throb in sympathy with suffering humanity, without distinction of nation or color. If were permitted to choose for myself, I would much rather the Power that called me into existence would remove me from time, than suffer me ever to look with coldness or indifference upon the sufferings and sufferings of an injured people.

Twenty-eight years ago, at the age of twenty-three years, I became a member of the oldest abolition society in existence, and time has not passed over my head, like those others. During all this time, my interest in the cause of universal emancipation has been constant and unabated. The principles which I now hold, and which I mean to maintain to the last period of my existence, those of my youth, cherished and matured through manhood, and at the age of *fifty-one* have become fixed and habitual. I mean to preach no new doctrine, but to revive and inspire upon our countrymen the principles which have banished slavery from twelve of the United States, and which must finally prevail in the other twelve, or our boasted liberty will become a reproach and a by-word to the nations of Europe.

Thus much it seemed expedient to say in regard to myself personally, on account of the *principle* involved. Many treat the subject of ABOLITION as *something* new—of the growth of a few years, or at most, of a few 'hair-brained fanatics,' with 'more blood than brains'—some strange phantasm of a heated imagination, calculated to disturb the peace of society, and to foment disorder among the States. Such language in the republican school—such children in the knowledge of American liberty, ought to *learn* that *abolition* is at least as old as the declaration of independence—that it is carrying out into practice the principles laid down in that instrument, so far as the bill of rights is concerned; with this reservation *only*—that the signers of that declaration proposed to defend their rights by force of arms—we disclaim all violence, and rely on the maintenance or propagation of the same principles. The weapons of our warfare are not carnal but spiritual;—not the sword, the musket, and the bayonet, but the force of moral suasion and the power of truth, the influence of reason and sound argument; and last, but not least, the searching appeals which we hope to make to the hearts and consciences of slaveholders.

The principles of abolition are not new. Those who neglect to so consider them, ought to be *taught* the history of their own country. They ought to *learn* that AN ABOLITION SOCIETY was formed in 1774, of which Dr. Benjamin Franklin became President, a man who was neither a '*fanatic*,' nor a '*visionary*,' nor a 'disturber of the peace of society,' nor 'an enemy to the harmony and union of the States. Again, they should be *taught*, that in the year 1780, the legislature of Pennsylvania passed an ABOLITION LAW, in the preamble to which they use this beautiful and appropriate language:—'It is not for us to inquire why, in the creation of mankind, the inhabitants of the several parts of the earth were distinguished by a difference in feature or complexion. It is sufficient to know, that all are the work of an Almighty hand.' It is sufficient for us to know, that *all mankind* are our brethren, and that it is our duty, as well as our true *interest*, to treat *them* as we would wish *them* to treat *us*. This is all we ask for our countrymen of the African race. This we *demand* as an imperative duty from the slaveholder of every man who pretends to claim property in man. And we will never cease to demand the fulfilment of this golden rule, so long as a single slave pollutes the soil of America.

It will not be enough, in this place, to say much on the merits or demerits of the American Colonization Society. I have watched its progress from its organization to the present time; and the opinions I first formed regarding its objects and tendencies, have been fully and completely established by the experience of sixteen years. The influence of the society, as I foresaw it would be at the first, has been more injurious to the cause of emancipation, than all other causes combined. And so long as the public attention is directed to a visionary, impracticable and unrighteous scheme of expatriation, and the world is taught to believe that it is the evidence of the community at large towards the colored population of our country must necessarily be found in the ranks of the Colonization Society, so long will the only real, efficient and practical means of removing the fetters of the slave from our land be lost and be overlooked and neglected. In the performance of my editorial duties, I shall frequently have occasion to enlarge upon this copious theme. I shall not scruple to give reasons which I think unanswerable, for believing that the American Colonization Society ought not to receive the patronage of the American people.'

☞ We insert the following neatly written note from Miss Paul with pleasure.

To the Editor of the Liberator:

DEAR SIR—Seeing a notice in the last Liberator of the uncivil treatment we received from the drivers of the coaches provided to carry us to Salem, I thought it might be gratifying to our friends to know that others were afforded more civil treatment, and were very accommodating. We were not surprised at our treatment from these persons, when we were informed that they agreed to attend the funeral of a very respectable person, a short time since, and on finding that the deceased was colored, they promptly declined! This is but a faint picture of that spirit which persecutes us on account of our color—that cruel prejudice which deprives us of every privilege whereby we might elevate ourselves—and then unkindly condemns us because we are not more refined and intelligent.

But this is no time to despair. The rapid progress of the cause which you so successfully advocate will, ere long, annihilate the present corrupt state of things, and substitute liberty and its concomitant blessings.

We feel happy to express our gratitude publicly to our friends in Salem, for the very kind reception we met with there.

A sumptuous entertainment was provided for the children at the residence of Mr. Remond, and each member of the family did all in their power to contribute to our happiness, for which they will please to accept our thanks. We had many and urgent invitations from ladies and gentlemen to partake at their houses for the night, to whom, until being introduced on that evening, we were entire strangers. The Rev. Mr. Grosvenor, also, is deserving of our sincerest thanks for his extreme exertions in our behalf. Many a friend of the oppressed will be raised up through his instrumentality, and many a prayer will be offered to heaven for the choicest blessings to rest upon him.

S. PAUL.

Boston, April 1, 1834.

☞ MISS CRANDALL is now on a visit to this city. She will leave on Monday morning. We are happy to learn that her School still continues in a flourishing condition, and that it is her purpose to continue it with all that fidelity, and self-denying perseverance, which have thus far distinguished her benevolent career. Many of her abolition friends in this city have given her a kind and cordial reception.

☞ The communications of N. P. R.—H.—and E. B. D. in our next.

GRAMMAR SCHOOL IN BELMNAP-ST.

This school for the benefit of the coloured people of Boston, is now in a very flourishing state, and is one of the best of the west of a private character. Now, however, its prospects brighten, by the appointment of Mr. FORBES as its Principal. We cordially recommend him to the confidence and approbation of the friends of the coloured people. Mr. Forbes is not only a good scholar and an experienced teacher, but also an uncompromising abolitionist and one of the managers of the New-England Anti-Slavery Society, they will desire no better recommendation for the school he preside over, without *delay*. Parents, attend to this injunction.

We copy the following article from two of our city papers:

[From the Christian Watchman.]

AFRICAN PUBLIC SCHOOL IN BOSTON.

The Mayor and Aldermen of this city have appointed Mr. ABNER FORBES the Principal of this School. We are pleased with the fact, not only on account of the qualifications of the gentleman for the service, but because we know him as taking a special interest in the happiness and moral improvement of our coloured population. The parents of the coloured children may commit them to his instruction with confidence; and we trust the School will speedily advance in usefulness, and in public estimation. We are happy to learn that a new School House is to be erected for the better accommodation of these people, as this presents a new evidence of the moral feeling of Bostonians towards a portion of our townsmen, who have heretofore been too much neglected.

[From the Boston Daily Advocate.]

MR. HALLETT: Permit me to congratulate the friends of the colored population in this city, upon the recent appointment of Mr. ABNER FORBES, late master of the Grammar School in Belknap-street. Mr. Forbes is a classical scholar, an instructor of much experience, and an acknowledged and tried friend of those who have been so cruelly persecuted on account of their complexion. Hitherto, this school has been constantly discouraged, owing to causes which it is unnecessary for me to specify, but which are now obviated by the present judicious appointment. It will now, I trust, be fully and popularly attended by our colored youth; for respectability is closely allied to intelligence, and education is calculated to extirpate the vulgar prejudices of society. You can vouch for me that I am

A FRIEND OF THE COLORED PEOPLE.

ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The American Anti-Slavery Society will hold its first annual meeting on Tuesday, the 6th of May, in the Chatham-street Chapel at 10 o'clock, A. M. Very interesting addresses are to be expected. The rapid progress of the sacred cause which this society advocates, the momentous interests at stake, and now brought to a crisis by the glorious success of similar efforts in Great Britain, and the total frustration of those hopes of removing slavery, which rested upon the Colonization Society, point to this meeting as the most important of the Anniversary week, and perhaps more than any which has yet been called for a benevolent purpose. The friends of IMMEDIATE EMANCIPATION throughout the country, are earnestly invited to be present, as well as all those who are desirous to acquaint themselves with the principles and plans of the society. The meeting of the society for business will be held at 9 o'clock, A. M. at the same place.

Editors of newspapers will confer a favor by inserting this notice.

By order of the Executive committee,
E. WRIGHT, Jr. Sec. Dom. Corr.
Anti-Slavery Office, New-York,
March 24, 1834.

EUROPEAN INTELLIGENCE. The packet ship Rhone, at New-York, from Havre, whence she sailed on the 17th Feb. brought Paris papers to the evening of the 14th of that month, containing London dates to the evening of the 12th.

Gen. Lafayette had been severely and alarmingly ill, but was better on the 12th of Feb.—The Duke of Wellington has been installed Chancellor of the University of Oxford. It is remarked that he proposed his Latin Address in a most excellent and impressive manner.—The London papers are yet discussing the subject of what they term 'The Irish Row,' kicked up in the House of Commons by Mr. O'Connell. They attribute to O'Connell a design to destroy Shiel, as the only member of his *taille* whom he has reason to fear as a rival.—The Dublin papers contain several accounts of scenes outrages recently committed by the Whitefeet party in Ireland.—An insurrection had broken out among the workmen of the extensive calico printing establishment at Glasgow, which rendered it necessary to send a military force from Edinburgh for the protection of the property.—Some disturbances, not of a very serious nature, took place in London, on the 12th Feb. in consequence of seizures of the property of householders for arrears of the poor and window tax.—Numerous petitions have been presented to Parliament, from the dissenters, praying for liberty to register their own births and marriages, and for exemption from marriage fees.—Sir Colin Campbell, it has been appointed to the Staff of the British Forces in North America.—M. Fauvelet de Bourrienne, the Secretary of Bonaparte, died at Caen on the 7th ult.—Miguel had addressed a letter to Pedro, announcing the death of their sister; but it was not opened—the Regent refusing to hold any communication with the usurper.—Constant Polari, or Carrera, the person accused of stealing the jewels of the Princess of Orange, was to be brought to trial on the 7th of March.—A body of Polish refugees who had been sent out from France, lately made an unsuccessful attempt, with such Italians as they could get to join them, to make themselves masters of a fortress in Savoy. Orders had been given to expel them from the Swiss territory.—A Prussian vessel bound to the United States with 212 Polish refugees on board put into Portsmouth in distress. The Poles were ascertained by the Poles that several of their countrymen had obtained permission of the French government to proceed to Algiers. They then refused to proceed to America; and as the captain insisted on performing his contract with the Prussian government, took possession of the ship. They were in consequence committed to the custody of the civil authorities.—*Transcript.*

PROGRESS OF THE CAUSE.

☞ An Anti-Slavery Convention was holden at the Hotel in Topsfield, last evening, for the purpose of forming an Essex County Society. This looks like doing the work efficiently.

The last Haverhill Gazette has a notice, calling upon the citizens of that town to meet for a similar object, signed by the following gentlemen—John G. Whittier, A. W. Thayer, Ezra C. Ames, M. Day Kimball, Elisha Hutchinson, Gilman Parker, Isaac R. Howe, John Marsh, Henry Flemming, Dudley Phelps, C. B. LeBosquet, Joseph A. Allen, George Appleton, John Edwards, C. Woodward, Nathan Caldwell, M. Emerson, Jr.

☞ A General Convention of Delegates from the various Anti-Slavery Societies in New-England, and of the friends of immediate emancipation generally, will be held in Boston on the last Wednesday of May next. Particulars hereafter.

☞ The Rev. Mr. Dowling, of Philadelphia, has been in this place, for the purpose of delivering a course of lectures on the Science of the Human Voice, and on the Science of the Human Mind, from the Scottish Metaphysics, and on the Science of the Human Mind, from the Scottish Metaphysics, and on the Science of the Human Voice, from the Elocutionists. Our readers will be gratified to learn, as we have reason to believe, from the speech of Professor FOLLEN in the Meeting-House, that

A CARD.

David Wilson begs leave to express his thanks to the citizens of Mendon and vicinity for their persevering, though unavailing, efforts to rescue his property from the flames during the recent fire in Mendon.

Mendon, April 2, 1834.

TEMPERANCE MEETING.

The colored male and female members of the Temperance Society, have lately published that their annual meeting will be held in the Belknap Street meeting house, on Tuesday evening the 8th inst. at half-past 7 o'clock. Punctual attendance is requested, as there will be a choice of officers.

April 5. J. DAVIS.

LIST OF LETTERS received at this Office since our last.

Rev. Nathaniel Paul, London, (Eng.) David T. Kinsing, Jr. Albany, N. Y. Henry Boyden, Newark, N. J.; James McCrummell, Philadelphia, Pa.; Nathan Johnson, New-Bedford, Mass.; Robert Purvis, Philadelphia, Pa.; Rev. Samuel J. May, Brooklyn, Ct.; E. Moore, Philadelphia, Pa.; H. H. Church, Stafford, Ct.; Charles Marsh, Newbury-port, Mass.; N. P. Rogers, Plymouth, N. H.; E. B. Dearborn, Marblehead, Mass.; T. W. Gibb, Hinesburgh, Pa.

MARRIED—In Newport, R. I. on the 23d March, by the Rev. Mr. Dowling, Mr. James I. Sweet of Wilmington, N. C. to Miss Sarah F. Niles, of Kingston, R. I.

DIED—At the Wesleyan University, on Monday morning, March 24th, Mr. Jedediah Dwelly of Hanover, Mass. aged 18.

Mr. Dwelly entered the University last Commencement, and during the time he was with us, he sustained the character of an amiable and grandmanly student. By his amiable qualities and good deportment, he won the esteem and affection of his associates, and has thus left behind him which pledges him a good name.

It is well here to remark, that the deceased was a subject of the late revival in the Methodist Episcopal Church, in this city. He was hopefully converted about a week previous to his sickness, and from that time to his death, he was in a state of moments of the delirium caused by his disease, he realized the full enjoyment and consolation of religion. His sickness was of short duration, and during which, when in possession of reason, though suffering under severe bodily pain, he displayed the patience and humility of a devoted christian. He not only knew, but felt that the hand which afflicted had power to bless. In truth, it may be said of him, that he died as the righteous, with hope in his death.

S. T. D.

PATENT FOR THE UNITED STATES.

MOTT'S Patent Medicated and Champoo Baths, and Systematic Vegetable Medicine. These Baths are well known to the medical faculty as being patronised by the most eminent Physicians of Europe and Asia, and are considered in the Oriental Empires as the greatest luxury they enjoy, being a preventative as well as a cure of contagious diseases. They are now introduced in the United States in a new and perfect form, and with the greatest confidence of success. These Baths are medicated according to the disease—they are now open to the public, and will be administered to families or individuals, under the direction, or according to the prescription of their physician.

Dr. Mott will undertake the cure (or the relief) of all Chronic Diseases, Wounds, (however of long standing) Ulcers, Abscesses, internal or external, Gout, Rheumatism, Tic Doloroux, Cancers, Impostumes, and other complaints incident to the human frame. Dr. M. will personally superintend the various Baths, and attend to the prescriptions of the Medical Gentlemen in behalf of their patients.

Without boasting of the cures that have been performed, or pretending to any wonderful knowledge, he would merely say, he would be happy to render the Baths, and the system of Medicine itself, useful to the high Medical talent of Boston, leaving it to an enlightened public to decide.

Those gracious premises have been fitted up with great expense, at the corner of Lynde and Cambridge Streets, and other places have been purchased for the purpose, as auxiliary establishments. It may be proper to state, that no mercury or mineral preparations are used—no hot medicines, or cold water—but it is in fact, an union of the simplicity of the Indian Medicine, with the Herbal Medica—therefore called Vegetable.

Teeth and Corns; he will undertake to extract scientifically, Bunions on the joints, compound or cancerous Toe Nails, and other diseases of the Feet, diseases of the Eyes, &c.

Male Patients only attended to by me. Mrs. Mott, the Females and Children. No out door cases can be attended to.

Agentsnamed to be distributed as agents for villages, towns, or cities, in any part of the United States, with a guarantee exclusive—together with the Medicines and Book of Directions, by application to DR. MOTT, corner of Lynde and Cambridge-streets.

March 29. 1

NEW SCHOOL FOR COLORED FEMALES.

SHOULD a sufficient number of scholars be obtained, it is proposed to open a School in Boston, on the first of April, for the instruction of colored females from ten to twenty years of age and upwards, in reading, writing, arithmetic, grammar, geography, &c. and in plain sewing, knitting, &c. Terms $3,50 per quarter. Hours of attendance from 9 o'clock, A. M. till 3, P. M. For the accommodation of those who live at a distance, half an hour's recess will be allowed. A provision will be made for those who are indigent. Young women wishing to come half a day, or an hour or two, at a time, will be received on reasonable terms. The School will be conducted by two white young ladies, well qualified for the station. Those who are desirous of further information, or who wish to attend the School, are requested to call at the house of the subscriber, in Court of the Liberator, or at the store of Mr. Barbadoes, 26, Brattle-street, or at the shop of Mr. John B. Cutler, corner of Poplar & Chamber-streets. March 15.

FREE LABOR AND TEMPERANCE GROCERY STORE.

THE Subscriber having commenced the above establishment at No. 161, South Sixth Street, between Pine and Lombard Sts., next door to Bethel Church, where he respectfully solicits the favors of his friends and the public generally, and hopes by strict attention to merit their patronage.

Also, a constant supply of Anti-Slavery Books, Pamphlets, &c. will be kept constantly on hand and for sale.

WILLIAM WHIPPER.

Philadelphia, March 22.

MISCELLANEOUS.

[From the Methodist.]

BEECHER AND M'ILVAINE.

THEIR PECULIAR CHARACTERISTICS.

Methodism has ever been a generous and applauding spirit; nor has it waited till the cold hand of death had removed the object of their approbation from this earthly theatre, before it has rendered its warm-hearted tribute of applause. Christ did not wait until the centurion was dead and buried, before his tongue gave utterance to the immortal panegyric, *I say unto you I have not found so great faith, no, not in Israel.* Nor yet has methodism restricted its commendation to its own fold; for its communion has ever been, in the spirit of its great founder, with all the great and good of every christian denomination.

We shall therefore boldly and unhesitatingly pronounce upon merit, wherever we see it, without stopping the resources of the great west, we are not to overlook the genius of such individuals as have recently enrolled themselves among its sons. Doctor Beecher, President of Lane Seminary, near Cincinnati, and Bishop M'Ilvaine, President of Kenyon College, at Gambier, Ohio, are men of no ordinary mental powers; they have intellects that shall mould posterity to a kindred likeness; their spirit shall not be extinguished nor die with them; it shall live in the churches where their voices have echoed, or survive in a thousand beautiful and energetic modifications in the bosoms of the young men who claim their instruction and fostering care.

There is too much aptitude in community to give the animal the preference over the intellectual qualities. A victory achieved by brute force, from the application of steel to steel; nerve to nerve, and the conflicting ferocious of nitrous particles, attract wonder, admiration, and praise; while the 'searching victories of mind' pass almost unheeded in review. The thrilling eloquence of an hour, shaping the future destinies of man, giving birth to thoughts that shall gleam like beacon fires along the waves of time, till all is lost in the glories of eternity, has perhaps cost the patient labor and self-denial of a life-time to achieve. When a man has mastered his passions, schooled his heart to the lofty polutions of philanthropy, conversed with the past till he has exhumed all that the past has buried, and with holy seers and prophets until the vast future is no longer a sealed book; and when from a bright accumulation of undying thoughts and aspirations of immortality, he shall bring forth some great truth, that shall rest upon large masses of community, and finally upon the world, like a sensible presence, developing an immense increase of felicity and advantage, what can he be called but a benefactor to mankind! And is he not as worthy of admiration and acclamation, as the one who may have captured or defended a city!

Rev. Messrs. Beecher and M'Ilvaine have been transplanted to Ohio under circumstances in many respects similar. They were both in the zenith of usefulness, influence and fame, in the sections of country whence they were transferred; they were both among the leading or master spirits of the communions in which they laboured; they both are at the head of literary institutions, in which future times are to receive their body and their shape through the influence of education on the young minds of society.

They are alike, too, in the results of their intellectual efforts. But never were two men more different in physical or intellectual organization. Beecher is below the usual stature, spare, pale and rigid, with bones of nerve and nerves of a steel-like elasticity. His walk and gesticulation are characteristically rapid and vehement. His grey eye kindles incessantly with the actions of his mind, and the whole contour of his face indicates an energy unsubdued and unsubdunable, with a moral fearlessness, before which stern men will involuntarily feel their spirit quailing. On the other hand, M'Ilvaine is tall, slender gracefully formed, and every motion and gesture bespeak ease, refinement, and polish. The observer is put instantly at ease in his society, and is sensible of an exhilarating emotion, as if a sunbeam had broken into the room, when the calm and animating countenance of the Bishop of Ohio brightens upon him. The lower part of his face is remarkable for delicacy, almost extreme and lady like; but his calm blue eyes repose under majestic brows, and a high, expansive and intellectual forehead. This feature, the forehead, is remarkable, and is an index of the man.

Beecher's forehead is low, and somewhat narrow; yet thought, deep intensity or agony of thought, has graven characters upon it as with a pen of iron. Look upon these lines, ye fair, smooth-faced theologians, and shudder to think what it costs to be the pioneer of mind, delving down in advance into the mines whence truth is dug up for the use of centuries to come. The upright, awry hair of this veteran, now sprinkled here and there with years, bespeaks any thing but indolence and pampered indulgence. He is an iron man, made for the storm of elements, the roar of battle, as well as the clear atmosphere and sunshine of victory.

M'Ilvaine has attained an enviable elevation of religious knowledge and fervor. The current of his piety is broad and deep, rolling along majestically, yet rapidly, silently, yet something torrent-like, towards the great ocean of natural and heavenly good. His eloquence and manner in the pulpit are characterised by this equable yet exalted grandeur. The stream of his argument does not gather in the rocks, to leap in broken form into the vales; it is rather a highland river rolling along the continuous brow of mountains that girdle a continent.

Beecher's eloquence is like the action of his mind, spasmodic, rending, gigantic. His argument is the struggle of a wrestler at the Olympic games; it is for mastery, acknowledging truth at the same time to be a master, both in him and his antagonist. His approaches towards the defeated foe, his adversary are distant, sublime operations. Material, disjointed and fragment-like, they are gathered from diverse and unconnected regions, with a prodigious exertion quite astonishing. The bearing which this gigantic mass of rude yet grand material is to have upon the subject, is unknown to all but the laborious engineer, who toils in the distance amidst the smoke and dust of ancient and modern acquisition. But error may think itself peculiarly fortunate, if the master spirit which is ransacking the tombs of history does not also conjure up the storm of the elements, until Sinai's thunders shall *fight against Sisera.* Beecher never names his antagonist; he only wars with principles. His lectures ostensibly are proofs of this. He is a merciless antagonist; not yet quite wary enough for the fine Cambridge divines of the German school.

M'Ilvaine's mind is a well-filled, polished, magnificent storehouse. His acquisitions are all scholar-like and secundum artem. His 'Evidences of Christianity,' published with great facility of his intellectual resources. He is the risen sun, shining more and more unto a still more perfect day.

Beecher is a sharper of Luther, Knox, Whitfield, and Wesley. He appears for a leader. His single-handed faith is like that of a host. Had he lived in stormy times, he would have been the idol of one party, the execration of another.

Beecher digs deep into the unexplored mines of argumentation; in wrenching up jewels and golden ore, he will also send up the strata of porphyry and the foundation stones. He will arrange the precious metals and the gems in a brilliant cornice of ornament; with him, the christian virtues are a perfect circle, each borrowing lustre from the other in the due proportions of light and shade. Yet, he says the such christian virtue that comes under the action of his mind exalts itself into a vast preponderance, eclipsing for the time being, every thing else but Christ. With M'Ilvaine, christianity is a broad, unbroken, unclouded sky; with Beecher, it is a sky, one half of which is enriched with a sun too bright for mortal eyes to gaze upon unveiled; the other half is cloud piled upon cloud, and above the pavilion of the cloud, the sun is the powerful machinery of the wheels of Providence. With the one, love is the key which unlocks celestial mysteries; with the other, faith links the future to the present, and brings down one of the eras of heaven for the inspection of the dwellers upon earth.

We carry our antithesis no farther. With the peculiarities of doctrine in the creed of either, we have nothing to do; that matter lying more especially between him and the great God, who has so richly endowed them with power to serve him. We have no doubt that both of them bathe each day and week-day in the fountain of salvation opened by Jesus Christ, and that the most immortal strength from the waters of life, they go out and in as 'angels of the churches,' while the great west holds on her course to empire.

WOMEN AT TWENTY-ONE. When a young girl reaches the age of 15 or 16 years, she begins to think of the mysterious subject of matrimony; a state, the delights of which her youthful imagination shadows forth in the most captivating forms. It is made the topic of light and incidental discourse among her companions, and it is recurred to with increasing interest every time it is brought upon the tapis. When she grows a little older, she ceases to smatter about matrimony, and thinks more intently on the all important subject. It engrosses her thoughts by day, and her dreams by night; and she pictures to herself the felicity of being wedded to the youth for whom she cherishes a secret but consuming flame. She surveys herself in the mirror, and, as it generally tells a flattering tale, she turns from it with a pleasing conviction, that her beauty will enable her to conquer the heart of the most obdurate, and that whoever else may die in a state of 'single blessedness,' she is destined to become, ere many years roll by, a happy bride. From the age of 16 to 20 is the very witching time' of female life. During that period, the female heart is more susceptible to the soft and tender influence of love than at any other; and we appeal to our fair readers to decide, if the matrimonial era was alone consulted in the business, more marriages would not take place, during that ticklish season, than in any in which it is generally decided to be the grand climax of love; and she who passes it, without entering into the state of matrimony, may chance to pass several years of her life ere she be caught in the meshes of Hymen. The truth is, that the women begin to be more thoughtful when they have turned the age of 20. The giddiness of the girl gives place to the sobriety of woman. Frivolity is succeeded by reflection; and reason reigns where passion and fancy had usurped sway. The cares and anxieties of life press themselves more palpably; they tend to weaken the effect of the sanguine anticipations of unmingled felicity in the marriage state which the mind had formed in its youthful day dreams. In short, to use a common phrase, women, after 20, 'look before they leap.' [The last assertion is somewhat spocryphal.]

Criticism on Female Beauty.—Large eyes were admired in Greece, where they still prevail. They are the finest of all, when they have the enternal look, which is not inconsistent with joy or antelope eye of the orientals is beautiful and amazing, but is accused of looking skittish and indifferent. 'The epithet of stag-eyed,' says Lady Wortly Montague, speaking of a Turkish love song, 'pleases me extremely; and I think it a very lively image of the dear, timorous delience in his mistress's eyes.' We lose in depth of expression, when we go to inferior animals for comparison with human beauty. Homer calls the ox-eyed; and the epithet suits well with the eyes of that goddess, because she may be supposed, with all her beauty, to want a certain humanity. Her large eyes look at you with cool indifference. Shakspeare has kissed them and made them human. Speaking of violets, he described them as being

'Sweeter than the lids of Juno's eyes.'

This is shutting up their pride, and subjecting them to the lips of love. Large eyes become more soothing under this circumstance than any others; because of the field they give for the veins to wander in, and the trembling amplitude of the ball beneath. Little eyes must be good tempered, or they have recourse to other resource. But this will beautify them enough. They are made for laughing, and should do their duty. In Charles the Second's time, it was the fashion to have sleepy, half-shut eyes, sly and sensual. It was a look an expression, beautiful and warrantable on occasions, and made a common place of it, and a vice. So-little do 'men of pleasure' understand the business from which they take their title.

In Woodstock, N. B., Mr. J. Munson to *Mr. Henry Allen.* The bride was original, from by Connecticut to Hallowell, and was a clerk in the store of S. I. Page and the said Munson. Munson afterwards established himself at Hallowell, whither Henry accompanied him. He discovered much activity in the business of his employer, and moreover discovered to the ladies a remarkable tact and taste in sewing, ironing, and other household affairs. But the *denouement* came at last. He went over to Woodstock with Munson, put on women's clothes, and was married to him as a Miss ——. It appears that they were engaged in Connecticut, but her father refusing his sanction thereto, she ran away, and ended the courtship in the above manner.—*Belfast (Me.) Adv.*

Values of Roman Slaves in the Market.—The slaves of Atticus were indispensable to his library and employment. Many persons derived considerable advantages from the skill of their slaves in the mechanical arts; and the business who could administer successfully to the luxury of his master, however much he unfortunately suffer from his caprice, was too important by his personal comfort, and even too valuable in the market, not to be treated with some kind of distinction. The cook who could humor the delicate palate of a fastidious epicure, and occasional bursts of resentment from his fastidious lord; but he had so strong a hold upon the ruling passion, that no doubt he was as imperious and almost as independent as a first rate artist in the modern metropolis. This important personage sold in the market for £772; a fool (moria) for £1611 9s 2d; for a luxury of a much nobler kind, a set of learned slaves, a kind of rhapsodists, who could repeat the whole of celebrated works. Calvinus Sabinus paid at the rate of 100,000 nummi or £8171, 5s 10d each. A good actor and a good physician: bore a high price on account of the emoluments they brought in. The latter, Antonius Musa, a freedman, was concerned in his celebrated cause pro Roscio, was estimated at the least at 200 sesterta—£1,614 11 8d.—*Quarterly Review.*

HANNAH MOORE. The celibacy of this excellent lady, which gave her so much time to bend the powers of her mind to the interest of humanity, has been a subject of surprise. A writer in a recent Scottish periodical relates as authentic, the following circumstances:

She was early engaged to be married to a gentleman of family and fortune. The wedding day was fixed. The bride and her party proceeded gaily to the church, where the ceremony was to be performed, and the groom was to make his appearance. The lady was first upon the ground. Her lover was not there. The laggard comes late, thought the attendants. They miscalculated. He never came at all. A horseman rode up to the church door, and handed Miss Moore a letter, written by her faithless swain, and of course full of apologies, he could not 'take the responsibility' of taking her for bride. At the same time he offered her any pecuniary remuneration in his power!—Whether the lady fainted or only pouted, is not recorded. But the male relatives followed the business up with more indignant and spirit, that the 'dastard in love' made a settlement on the slighted lady of £400 sterling a year, for life.—*Albany Adv.*

MISS CRANDALL'S SCHOOL. One of the children now in that school is the daughter of a poor woman in the city of New-York, who obtains a living by her daily labor. Of course she is unable to give her children an education, and this child is *supported by another woman, who was once a slave*, and purchased her freedom by her own exertions. Another of Miss C's scholars is the daughter of a father who was himself a slave.

Where can we find such blessing for knowledge among our white population?—Where can we find a man, nay, where can we find a *woman* who has risen from a state of the lowest degradation by her own unaided exertions, under the weight of all the prejudices which are crushing her in the dust, against the seemingly irresistible tide of public opinion which is ever setting against them? Nay, where can we find a person with a white skin who has risen from such a situation, and *taught himself* the real worth of man, the real dignity of the human mind, and the exalting, ennobling power of education, to such an extent that, although by no means in affluent circumstances, he is willing to spend a portion of his little all to support at school the child of an indigent neighbor?—*Unionist.*

POLICE OFFICE—SATURDAY, March 23.

Effects of Intemperance.—A weather-beaten Mariner, between 40 and 50 years of age, named Thomas Crosby Redding, arrived here last week from Canton, in the ship Thomas Dickson, and received nearly $100 wages, on his landing. As soon as he received this money, he took to drinking, and whilst scarcely recovered from a fit of intoxication, got married, on the 18th inst. to a woman named Mary Pendergrast. After being married he again became intoxicated, in which state he remained during two days. He then deserted his wife, and on the 21st inst. married another woman named Catherine Hoverough. In consequence of the last marriage, he was arrested and brought to the Police office, where he could in no way account for his conduct, except by attributing it to intoxication. He had lost all the money he had so earned with so much labor and hardship, and had no hope of any prospect than being sent to the State Prison. The Magistrate considered it so aggravated a case as to refuse bail, and committed him to prison.—*N. Y. Journal of Commerce.*

MR. WEBSTER said, in the Senate, on Tuesday last—'We were told that there was a war waging of the poor against the rich, against all monsters, and against the men of all money. Where is the war in it? We don't leave the poor man where he was, paying six per cent. for his loans; but we put him where he can be screwed down to twenty-five per cent., and thus enable the rich man to put his foot upon his neck, and keep him down. He had no doubt that not less than twenty millions of dollars had been abstracted from the pockets of the poor, in the shape of extra interest, by the measures of the Secretary.'

Your minister and lawyer and doctor talk splendidly about the horrors of a glass of gin while they quietly sip their Madeira every day. It is no hardship for them to give up gin, and they wonder how any body can drink it. Ask them to banish wine, and they have a thousand excuses. The man in middling society gives up his gin and rum, and makes a sacrifice of it. There is no mental reservation of Champaigne or Madeira, and his sacrifice is a real one. He is the man who deserves commendation for the value of his example in the cause of temperance.—*Boston Advocate.*

An Interesting Newspaper.—'Well,' soliloquized the venerable spinster, Miss Angines Evergreen, 'this is the most *interesting* newspaper I have seen this many a day —I declare it is enough to do one's heart good only to look at it. Let me see;—there is almost half a column of *deaths*, one article headed 'Atrocious,' one 'Horrible,' one 'Murder,' one 'Truly Distressing,' two 'Robberies,' three 'Suicides,' besides a whole column of 'Accidents,' and 'Crimes,' and I declare, if there is not on the out side a long and detailed 'Execution.' Such a paper ought to be patronized. It furnishes abundance of amusement, mingled with instruction.'

The Canadian Guest, well known as having exhibited himself in several countries of Europe and Asia, died at Chambly, Lower Canada, about 30 miles below Quebec, on the 28th Feb. His name was Modeste Mabboit. His height was six feet four inches, and his weight 619½ lbs. The coffin in which he was interred was three feet wide, and two feet and a half deep.

Butler, one of the Missionaries, has removed to Brainard, a missionary station, a few miles north of the Cataraqui River, and Worcester having received notice from the agent to give up possession of the lot to the drawer, was to follow him about this time.—*Georgia Journal.*

The people of Bangor have accepted the City charter, by a vote of 526 to 118. This place has sprung up as if by magic. About thirty years ago, there were not more than four or five houses in that town; it is now a flourishing city, with a population of between six and eight thousand.

Singular Occurrence. A singular circumstance happened at La Hogue on Saturday, the 7th March; 1833. The weather being very calm, and the surface of the sea smooth, the tide was observed to ebb to so great a distance as to leave the rocks dry. Part of the vessels of the celebrated Tourville, the remnant of the French and English fleet, under Admiral Rossel, May 20th, 1692, were exposed to view. The hulls of three ships appeared in a high state of preservation, and during the interval of the two tides, it was found practicable to recover six pieces of cannon and several cart loads of ammunition. The cannon when they have remained under water for upwards of 141 years, were found in good condition. Since this brilliant, but unfortunate battle, there is no instance of the sea having receded so far as in the above mentioned instance.

Speed. A speed of 40 miles an hour with a light load, has been obtained upon the Manchester railway: and Mr. Stephenson, the engineer, has ventured his opinion that an engine might be constructed to run 100 miles within the hour, although he acknowledged it at the same time, that the resistance of the atmosphere would be very considerable.' Engines are now made with eight times the power of the Rocket, which will take more weight resting on each rail, the load being equally divided upon six wheels, and the machinery placed in a more advantageous and quickly manner. The tubes of the boiler are made smaller and more numerous, and of brass, instead of copper. The last engine put on the railway, ran 23,000 miles with the most trivial repairs, taking every day four or five journeys of thirty miles each.

Among the measures assigned by the Albany printers for not forming themselves into a Mechanics' Society, one is, that they 'are opposed to all Monopolies, Top-sawyers!! and another, that 'a prominent director of the Mechanics' cause, proposed to one of the Booksellers of this city, to print a large edition of the Bow-Tenamus, *supply the paper*, and deliver it *folded for four cents a copy!* from the Steam Press now erected.

Among the peculiar delicacies of the tables of the Grandees of Spain, is a species of small lamb, of a very red color, formed from pigs reared on the estate of the Duke del Arcos, in a small healthy park abounding in snakes, which constitute the sole food of these favored animals. The Arcos hams are said to possess a most pungent and appetizing flavor, resembling that of pickled tunny.

AUTHENTICITY *for Journals.*—The fast advices from Europe being intelligence of the death of Lord Grenville, in the 75th year of his age. It is confidently asserted and believed that the secret of the authorship of Junius will now be developed, as a nobleman, a relative of Lord Grenville, has been heard repeatedly to declare that the secret was his kinsman's keeping, and would be disclosed at his death.

A person who wished to borrow a small sum of money, was asked by Swift, whom he proposed as security. 'I have none to offer,' said the poet, 'except my faith in the Redeemer.' Swift accepted the security, lent the money accordingly, with all formality, and afterwards declared that none of his creditors were more punctual than this man.

The Providence Journal states that last week an owner of a factory in Pawtucket, three miles from a neighborhood gave notice that on the first of April his mill would be stopped, and the hands discharged. This information was quickly spread through the village, and produced a scene of distress rarely equalled.

Nightcap, Pa. March 12. It is with deep regret we learn that venerable Mills in the Cotton Factories in this Borough have been stopped, and that about 40 of the hands have been thrown out of employment. The remainder, with the hands now only three-fourths of each day in the week, which will barely afford them a subsistence.—*Herald.*

A RAPID BANKRUPT.—King William, of Holland, is bankrupt! He has entered a protest to be made against the sale of his wines, not recognising the validity of the sequestration. The sale, however, was proceeded with.

Videoq has just obtained a patent for the manufacture of paper from which no writing or print once impressed can be effaced or altered. The Directors of the Stamp Office long ago offered a premium for the discovery of this paper.

'I wonder how any one can eat their breakfast before reading a newspaper,' said an old borrower of this article. 'I wonder how any one can eat his breakfast after reading a *borrowed* paper,' said his more conscientious wife.

We learn with sincere regret, that the Rev. Dr. Chalmers was taken suddenly ill on Friday morning; the answer to the inquiries yesterday was, that he was still very ill.—*Edinburgh Courant.*

Sixty workmen were buried in a coal mine at Ais la Chapelle; among them were thirty-four fathers of families, who have left ninety children.

The total revenues of Great Britain for the year ending the 5th of January last, was £48,336,345, being a decrease, as compared with the revenue of the preceding year of £445,404.

New York, March 25.—We learn that a bank in this city is in possession of the notes of two hundred and forty houses which have suspended payment since the removal of the deposites.

An advertisement appears in a New-Orleans paper, stating the loss of a Negro Woman, who is described as possessing a soft winning voice, a first rate cook, and slender figure.

H. B. M. schr. Monkey carried into Havana, 1st ult. a slave vessel, from coast of Africa, with 300 slaves.

AGENTS FOR THE LIBERATOR.

MAINE—Nathan Winslow, Portland.
NEW-HAMPSHIRE—Rufus E. Cutler, Exeter; E. S. Gage, Gewenton; Nathaniel Boston, Dover.
MASSACHUSETTS—Harvey Kimball, Amesbury; Charles Whipple, Newburyport; Benjamin Colman and Charles Osmond, Salem; Edward Johnson, Lynn; Richard Johnson, New-Bedford, Edward Ellis, Nantucket.
VERMONT—Ira Stoddard, Orwell.
RHODE-ISLAND—Henry E. Benson and Alfred Niger, Providence.
CONNECTICUT—Henry Foster, Hartford; William Anderson, New-London; Frederick Olney, Norwich; William Jones, Canterbury; Charles Jones and Samuel P. Davis, New-Haven.
NEW-YORK—Philip A. Bell and John Berrian, New-York City; Samuel Cornish, Brooklyn; Charles Marriott, Hudson; Nathan Bissel, Poughkeepsie; William P. Griffin, Albany; James W. Jonson, Ellenville; Joseph Cornish, Utica; Eli Hazzard, Buffalo; Isaac Griffin, Saratoga; George Bowley, Geneva; Samuel N. Sweet, Adams.
DELAWARE—Thomas M'Pherson, Wilmington.
NEW-JERSEY—Isaac Statts, Newark; Abner H. Francis, Trenton.
PENNSYLVANIA—Arnold Buffum, James McCrummell, and Joseph Sharpless, Philadelphia; J. B. Vashon, Pittsburg; George Gloster, Harrisburg; Thomas Hambleton, Jennerville; John Peck, Carlisle; Thomas Wright, Lewistown; Edward Rosch, Williamsport; John Williams, Valley Mill; William Brewer, Wilkesbarre.
OHIO—Wm. Cary, Cincinnati; James Hambleton, Spruce Valley; James Elwood, Salem; William Hill, Washington; Greasmus D. Canfield, Copley.
INDIANA—Jonathan Shaw, Nettle Creek; Nathaniel Field, Jeffersonville.
HAYTI—William B. Hunter, Port-au-Prince.
ENGLAND—Joseph Phillips, Aldermanbury, London.

TO THE PUBLIC.

SIROP LES HERBES.

THIS 'Syrop' is offered as a Sovereign Remedy for Colds, Coughs, Difficult Spitting of Blood—all diseases of the throat and lungs, and indeed every thing belonging to Consumption. It is equally efficacious in removing Scrofula, King's Evil, Tetter, and all those affections that originate in an impurity of the blood. To those who may be afflicted with any of these troublesome complaints, a trial is only necessary to convince even the most incredulous of the efficacy of its powers—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 'Syrop' does not recommend it in the general style, by saying it has made a Thousand Cures, or that it has produce Hundreds of Certificates; but he can only say from experience, (the only proof, test,) that it will effectually relieve and remove those complaints she has named above. The proprietor of the 'Syrop,' however, subjoin the following certificates from persons who have been relieved by it, and is confident that many others have found, and who have *not had any return of their sympoms* up to the *time.* She could furnish many more to show the efficacy of the 'Syrop,' but she thinks that these will have the effect of inducing those who may be labouring under any of the complaints she has mentioned, to try it, which is all she asks; being fully satisfied, whenever it has a trial, its virtues will be acknowledged and its credit established.

MRS. MOORE, *Philadelphia.*

MRS. MOORE,—I make the following statement from a hope of being serviceable to those of my fellow creatures who may be affected as I have been. It is now more than five years since I was first attacked with scrofula. Nearly five years of the time I had the advice and attendance of some of the most skilful physicians of this city. The skill availed nothing: on the contrary, the disease gained ground daily, and, at the time I commenced taking your Syrop Les Herbes, I was a distressing object to look at, and the pain I suffered was almost beyond endurance. It is now about six weeks since I first began to take your syrop, and have had about five bottles, and all pain has ceased and every vestige of the disease has disappeared. Any person who wishes to be satisfied of the truth of this statement, have it by call at my house, and see me, when they will be satisfied with my present appearance, and I can easily satisfy them as to what my appearance *was* but a short time ago.

MRS. STAKELY, *Opposite* 19 *Cat's Alley. Philadelphia, January* 24, 1833.

MRS. MOORE—Having received such decided relief from your Syrop Les Herbes, I feel it my duty to make it known to the public.—In the fall of 1831, I took a severe cold, and it settled on my breast. I tried every thing, but without obtaining any relief. I continued this way until March last, when I commenced taking your 'Syrop;' and after taking two bottles I was so far restored as to discontinue its use, and I have had no return of the symptoms since. JANE WHITE,

Price's Court, Lombard, above 2d street. Philadelphia, January 24, 1833.

The 'Syrop' can be had by addressing letters (post paid) to the Proprietor, No. 14, Spruce street, two doors below Second, north side—or to her Agents, Budd, West & Co., No. 249, Market st., Harlan & Siddall, N. W. corner of Fifth and Mine streets—or Lydia White, at the Free Labor Store, No. 42, North 4th street, four doors below Arch, West Side.

Philadelphia, January 1, 1834.

DR. GARDINER,

No. 19, Powel-street, between 5th and 6th streets, and between Pine & Spruce,

PHILADELPHIA.

GRATEFUL for the liberal patronage bestowed on him, and soliciting a continuance of the same, offers his services and advice in all cases of disease, having been successful in practice, and having a general experience in Medical Botany.

He offers his vegetable preparations to the public, viz. Lobelia, 1st, 2d and 3d preparations; Nos. 2, 3, 4, 5 and 6 Slippery Elm Bark; Composition Powders; Nerve Powders; Cough Powders; Fever Powders; Tooth Powder; Vegetable Powder for headache; Cancer Salve, which has been used for say kind of sores; Strengthening Plasters; Emetic Tincture; Vermifuge, very pleasant to the taste; Asthmatic Tincture; Red Lion; Rheumatic Drops; Toothache Drops; Anti-Mercurial Syrup, which is a certain cure for all diseases arising from impurities of the blood, mercurial diseases, scrofula, &c.; Dr. Gardiner's Pulmonic Syrup for colds and coughs; with several Indian Preparations for consumption, which are his specific medicines will cure the following diseases—Cramp, gout, rheumatism, hooping cough, croup, asthma, pleurisy, dysentery, worms, common complaints so destructive to children, dyspepsia, or indigestion, the cause of decay or consumption, St. Anthony's fire or erypelas, liver complaints, gravel, chills or fever and ague, billious remittant; and, in short, any kind of fevers, or any complaint, readily yield to these vegetable medicines—king's evil, dropsy, nervous affections, measles, small pox, &c.

Dr. Gardiner is aware that there are many spurious nostrums offered every day to the public, and that many, anxious to obtain relief, have been deceived by such impositions, and from that circumstance may be inclined to treat these medicines as another imposition. He is also aware of the force of the prejudice of education, and predilections in favor of popular opinions and customs in medicine, &c. To such he will observe, that he does not say that they are infallible in every case; but he solicits from them a fair trial—and they who make use of them in one disease, will prefer them in every other complaint; and to those who shall take them and follow the directions strictly, for a specified time, need receive no pecuniary benefit, the money that they paid for them shall be returned. And he conscientiously asserts, without fear of successful contradiction, that these medicines are purely botanic, and perfectly free from mercury, or deleterious principles. In corroboration of these assertions, he offers a few names of persons well known, in whose families and among whose acquaintance his medicines have been used with success, to whom persons interested may refer.

Rev. Charles W. Gardiner, Richard Howel,
Rev. Simon Murray, Ignatius Beck,
Rev. Jeremiah Durham, John F. Lewis,
Rev. Durham Stevens, John Bowler,
Rev. Pellice G. Lewis, Parris Sellers,
Rev. Charles Bohannon, Jacob Gilmore,
Rev. Elijah Smith, George Menokes.

☞ Dr. Gardiner has received a large number of Certificates from persons who have used his medicines, in various diseases, with complete success.

Philadelphia, Jan. 1, 1834.