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THE LIBERATOR.

VOL. IV. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 47.

BOSTON, MASSACHUSETTS.] [SATURDAY, NOVEMBER 22, 1834.

REFUGE OF OPPRESSION.

[From the Eastern Argus.]

ANTI-SLAVERY.

We had imposed on ourselves a most rigorous silence in relation to the repeated attempts of a few fiery fanatics to sow the seeds of discord and dissension in our peaceful confederacy.

In this course we have adhered, both before and since we thought the effort merited comment alone, and would wither if neglected, the sickly growth of a hot-house plant of fanaticism; and because it had assumed, forsooth, a name and appeared among us, a form of fanaticism so gross and disgusting, that a proper respect for the intelligence of the people would not allow us to investigate its claims to their reception. These attempts have proved abortive; and so far as our knowledge extends, have been generally and unanimously met by an overwhelming manifestation of the people.

At a distance, however, they have assumed a form much beyond their proper magnitude. At the South, where a very natural sensitiveness prevails on the subject, the meeting of a very few insignificant fanatics, has been clothed with menaces and terrors, which, however gratifying they may be to the Tappans, Garrisons and Thompsons, have no foundation in truth. Silence, under such circumstances, would be treason to our friends elsewhere. They have a right to be informed of the true extent and nature of the danger. The Richmond Enquirer is right, when it assures its readers that 'a great majority of our fellow-citizens of the North will scout their proceedings.'

The North, we believe, adheres strictly to the doctrine of non-interference with the domestic and social institutions of the other States. Independent and sovereign as the States are in relation to their internal affairs, a contrary doctrine would be such a palpable violation of the letter and spirit of the Constitution, that no man could be found timely and reckless enough to advance it. An indirect interference would excite as strong a feeling as strong, as it would manifest a decided disposition to effect that which the constitution had expressly forbidden. We believe public opinion at the North is well settled and overwhelming in relation to this subject. The North have nothing to do with the slavery of the South. It is an institution of their own, subject to their own exclusive management; whose fruits, be they good or ill, are to be reaped solely by the South and consumed by them. Thus to tear asunder the North and the South, proceed from a quarter, and in a form, respectable enough to merit attention, such a prophet of discord would be shaken from the lap of our Eagle, as unworthy of even a grave in his nest!

Our brethren at the South may rest assured that all attempts to array a party in the North against the institution of slavery in the South will prove miserably abortive! They will entail deep and lasting shame on all whose hands would have mingled the poisonous ingredients in that cup of woe, which never can be drained by their posterity must have drained! We can see no form which, immediate emancipation or anti-slavery can assume at the North, that can inspire a spark of ardor into the loathsome and sluggish mass. The political party that should adopt such a banner, would lead a forlorn hope, and be overwhelmed at the very threshold by the indignation of the community. With some of the religious sects it might be partially connected as a question of morality; but even here a just sense of public duty and religious obligation would nip it in the bud and prevent its propagation. So utterly contemptible are the ordinary efforts at the North, that we are persuaded they would never be noticed by the public journals, were they not liable to be misapprehended and exaggerated by our Southern brethren, removed as they necessarily are from all opportunities for accurate inspection.

SLAVERY.

[From the New-York Evangelist.]

LETTER FROM GEN. FESSENDEN.

To the Editor of the N. Y. Evangelist.

As you have already received and published a correct account of the formation of a State A. S. Society for Maine, an event which diffuses a general joy among the friends of the cause of immediate abolition, and increases the hopes of its advocates, I do not recur to the event for any other object, than it was the occasion of drawing into this State that distinguished friend of the cause, George Thompson, Esq.

Had the pleasure of attending most of his lectures while among us, and cannot but hope, I feel thankful to God, who has inclined his heart to embark in the mighty undertaking of the emancipation of *American slaves*, being in conjunction with the great and good cause of the emancipation of *British slaves*. Next to Him, I wish to place the hearts of men in his hands, and turns them as the rivers of water are turned, I feel grateful to Mr. T., who has given himself liberally to the work, and to those devoted philanthropists who have furnished the means of his coming hither, in my humble judgment, was an indirect better qualified for the mighty task which he has come to aid than is Mr. T. Every word, every action affords strong evidence that he enters on his labors with a heart overflowing with Christian philanthropy, and devoted to the God-like cause which he has come to sustain and enforce.

I place first among his qualifications as an advocate of abolition, the spirit of Christ which he is, most evidently, deeply imbued, and which he breathes forth in every address, and I might add, in almost every sentence. On his tongue, emphatically is the law of kindness. This is as it should be. Next, his powers of mind are evidently of a superior order. And if you add the gifts and graces of a thorough and systematic education, it must necessarily follow that he must be a powerful advocate of any cause to which he might devote his attention, and upon which he should bring such a mind to bear. He has—great, complicated, delicate, and I might say, overwhelming as it is—completely mastered the subject. It must have been considered by him in its infinitely important relations, both to time and eternity, with a clearness of perception which is the result of the combined agency of pure and elevated religious affections, and a powerful and discriminating intellect. That Mr. Thompson should possess a very thorough knowledge of the evils of slavery generally, and of its appropriate remedies, I was prepared to expect; but I was not prepared to see him display such a thorough and intimate acquaintance with the constitution and laws, and *genius* of our government, if I may use the expression, and with the constitutions and laws of the slaveholding states, as he has evidently acquired. He seems to be as familiar with them all as one born and educated upon the soil polluted by this mightiest of evils—this most flagrant of sins. He seems like one who has traced their system through all its labyrinths of iniquity, to its polluted source; to have uncovered its dark streams, and to exhibit to the moral and mental eye how it gushes from the grand reservoir of all plagues, the bottomless pit.

Such a man, on such a subject, cannot fail to be eloquent. Mr. Thompson is truly so. I think all who have heard him, both the friends and enemies of the cause will sustain me in this. If to convince the understanding, to captivate the heart and engage the affections is eloquence, then Mr. T. is eloquent.

You will pardon me for adverting to the manner in which Mr. T. manages the question, and which bears me out in saying that he must prove a powerful agent in the accomplishment of the emancipation of the slaves and the extinction of slavery in our beloved country.

Mr. Thompson lays the foundation of his argument on the immutable law of God, and shows that slavery in all its shapes and forms, even the mildest it can assume, is opposed to the great and universal law of love—that, therefore, no one who claims to hold his fellow man as property can be guiltless—that the assumption of such a right is wresting from Jehovah his own peculiar prerogative, and must, therefore, be an aggravated sin—that it is the duty of all who are guilty, and that it is imperatively required, *instantly* to cease from this as well as from all other sins—that the only path of safety is the path of obedience—and that this is safe. That humanity, justice, the best interest of the slaveholder, as well as the slave, are in accordance with the law of God, and that we may safely rest on the promises of God that he will reward obedience in this, as well as in all other cases, by averting any evils which may be found as the result of obedience to his holy and righteous behests.

Such has been the course he has pursued. To do justice to his power in illustrating and enforcing it as well by the divine law, as promulgated in the word of God, as by the law written on the heart, and in the constitutions, and enforced by an enlightened conscience, and confirmed by the whole history of mankind, and the dealings of Jehovah with individuals and nations, I would not attempt. Let him be heard, only, and any attempt I might make would be useless.

But, it will naturally be asked, what has been the effect produced upon the cause of the oppressed which he has thus been pleading? On those who have heard, I have no hesitation in saying the effect has been great and salutary. The decided have been aroused to more vigorous exertion—the roving confirmed, and not a few, *of the comparatively few*, of the decided opponents, who were induced to attend, have been converted, or brought to pause in their career of opposition.

But while I have the satisfaction of stating that the audiences, in point of numbers and moral worth, were respectable, and in most instances large, still, a large proportion of the people, the professed friends of colonization, and most of our clergymen of the various denominations, and especially in this city refused to hear. Some deeming the cause too secular to be considered by the religious community, and too unholy to be discussed from the pulpit.

Then in some instances it was found difficult to procure a suitable house, and in some we were met by an absolute refusal. In some instances clergymen, professing to be opposed to slavery, refused even to give notice of our meetings from the pulpit. The Rev. Mr. Dwight, one of our most talented and active ministers of the congregational order in this city, refused to give the following notice:

'Mr. Thompson, from England, will lecture at 7 o'clock this evening, at the Christian Chapel in Temple-street, on the subject of immediate emancipation, when he will attempt to show that such emancipation is not only required by the word of God, but is also the only just, safe or expedient remedy for American Slavery.

'All the friends of liberty, humanity, and religion, are cordially invited to attend.'

I give this instance to show the spirit of the opposition with which we have to contend, and how far this awful sin of slavery has given a tinge to the minds of some, and I fear many, of our great and good men.

But I trust none of these things move us from our purpose, never to rest till an end is put to this crying abomination of our land.

Mr. T., I trust, will ere long visit your city, and that he may be heard, and rightly appreciated, is my earnest prayer. I am, dear sir, most affectionately,

Your friend and servant,
SAMUEL FESSENDEN.

(From the Lowell Observer.)

LANE SEMINARY.

When the proceedings of the executive committee of this institution were first published, I held that the abolitionists should submit to the regulations while they should remain members; at the same time expressing the hope, that the faculty would not give the required sanction to the doings of the committee. It now appears that the opportunity was denied them, by the action of the Trustees during the vacation. No alternative was left to the students but to submit or retire. True-hearted freemen could not hesitate in such circumstances, and the Institution has lost a great body of students.

There are not a few, even in New-England, who vindicate the measures of the board, on the ground that students should lend all their energies to the prescribed course of study, and direct preparation for the stations they are to fill; and for some other reasons about equally plausible. I cannot enter fully into the subject. A few thoughts shall be offered.

1. The discussions and measures of the abolitionists were, and would have continued to be, perfectly *harmless*. They are not accused of violence, heat, or disrespect. They searched after *moral principle and duty*. Suppose the board and the whole western world believed their views were erroneous; is error dangerous while reason is left free to combat it? Are they prepared to say, You shall not *investigate* or *search after truth*? It would be quite in character for Roman priests; it is unworthy of *Protestants*, who build an institution to enlighten the whole Valley of the Mississippi.

2. The subject taken up by the abolitionists is directly in their range of studies in moral science; and relates to one of the most important applications of revealed truth, which can ever come before them as citizens of the United States or ministers of Jesus Christ. It is preposterous to 'prescribe a course of study' embracing the principles of government and law, and forbid their examination of this subject;—to lay open monarchy, aristocracy, democracy, the feudal system, the union of church and state, and then say, Let alone American Slavery. They must never learn to preach from the 'Golden rule,' and to 'apply the subject,' if they are required to consider the slave as a non-entity or a brute.

3. This procedure is at variance with the practices of all our colleges and theological seminaries. 'Associations,' for almost every and every purpose not inconsistent in design or tendency, or calculated to engross time and thought to the neglect of prescribed duties, have always been tolerated and often encouraged. It is worthy of remark too that this very topic has been lately agitated in many institutions, while the argument and the influence went on *the right side*; but when a ray of light began to expose injustice, oppression, tyranny, lust, and the whole power of the trustees is put forth to quench it.

4. One regulation,—the 'order which provided for an expulsion,' passed and bore upon a single individual—authorizing the executive committee to expel any student 'whenever they deemed it necessary so to do'—is without a parallel in any legislation allowed in a republican community. It used to be held, that no man should be treated as a criminal who had committed no crime; that not even a criminal should be condemned without evidence and a fair trial; and that no *ex post facto* law should be held unconstitutional. Mr. Weld then, was right in saying—'They have beaten me openly, uncondemned being an American citizen; and now do they thrust me out privately, bearing the stigma of a culprit?' Nay, verily, let them come themselves and fetch me out. If I have offended, I refuse not to die, but let them show me the wrong I have done. If I am innocent let me stand upon my character.' If there be a candid jurist or counsellor in Ohio, or an intelligent yeoman worthy to sit upon a jury, he must have blushed for the honor of a commonwealth that can furnish a board of trust for a public institution capable of legislating in this style. The extreme tyranny of this measure shows in a strong but true light the whole proceeding, and the straits to which men are driven when they feel the necessity of hiding their own eyes and others from deeds of darkness.

The Cincinnati Journal has been informed, that Miami University, Illinois College and Kenyon College, have adopted the same principle as that which has had such a *happy* effect at Lane Seminary. I say '*happy* effect'—for the exercise of *power*, to put down a spirit of serious inquiry, must, in this age and this country, impart to that spirit a tenfold vigor. The friends of light and liberty do not court persecution; but it cannot silence them when it comes.

(From the Ohio Observer.)

PRO-SLAVERY MOBS.

The increasing disposition to prevent free discussion and decide all questions by brute force rather than reason and argument is one of the most appalling signs of the times and symptoms of speedy ruin to our country. When once it becomes general to substitute mobs for law, our liberties are gone, we are a ruined nation. In the present state of turmoil and revolution every good citizen should set his face like a flint against every thing in the form of a mob or illegal assembly of any kind, however worthy or important the object designed to be accomplished by it. Let it never be forgotten that the end cannot in any instance sanctify the means or justify a resort to unlawful measures.

The frequent resort, of the enemies of Anti-Slavery men and movements, to mobs and forcible means to put down the doctrines and measures of the Abolitionists is conclusive proof of a conscious weakness of their cause, and an inability to defend it by fair argument and lawful means. If conscious of ability to defend themselves and their cause by reason and argument, why resort to mobs? The fundamental principles of Abolitionists, whatever excrescences may have been attached to them, and whatever of wrong in spirit and manner there may have been in advocating them, (and much there has been which we cannot approve) the foundation principles are based on eternal truth, and only need to be fairly understood to gain the approbation of every honest heart. The cause is making rapid progress and will triumph in spite of sneers and mobs. As well might an insect arrest the progress of the sun as mobs arrest the progress of this cause. We regret that such unmanly measures are adopted by any; but they will only accelerate the progress of truth. Whilst in justice we affirm, that many of the better part of Colonizationists strongly disapprove of all these violent measures, *we are compelled to admit that not a few view them with complacency.*

COMMUNICATIONS.

AN APPEAL AND DECLARATION MADE BY THE AMERICAN SLAVES, AUGUST 1, 1834. WITH INTRODUCTORY REMARKS BY THEIR AMANUENSIS.

FELLOW-CITIZENS:—It is acknowledged by all, that Slavery is a great *evil*; but by all true abolitionists, it is believed to be a great *sin*. In a republic like ours, the sin is greatly enhanced, by the fact, that we profess to have better and more enlightened views of human rights, than any other Nation. We also declare, that all men are born free and equal, while we hold in servitude *one-sixth* of our whole population. How inconsistent! How hypocritical!!

I can see nothing in our government, principles or feelings, as true Americans, that can be urged in favor of slavery; notwithstanding it exists among us. If it did not exist, where could we find a citizen of these United States, who would consent to have his country stained with the *sin* of oppression—that would consent to the doctrine, that man can hold property in man—that we may *buy* and *sell* our own brethren, yea, the '*image of God*,' as goods and chattels. We should look in vain for such a *monster* in this great republic. If, then, we should oppose the introduction and establishment of the bloody system of Slavery in this our beloved country, why should we not, on the same principle, oppose the system which already exists? In this land of freedom, two millions and more of human beings, are held in abject servitude; and that, too, *by law*. Why should we not labor as ardently to overthrow the system, as we should to prevent its introduction? It is our duty to overthrow it, and let the oppressed go free. The British crown has already done this. Britain has wiped off the foul stain of Slavery from her bright escutcheon forever.

Monarchical governments, whom we have been wont to call despotic, have remembered the poor slaves—have set them free! In the republics of South America, also, the slaves have been put into possession of their just rights! This has been done, too, without any disastrous consequences. And shall this *boasting republic* continue to *hold* 2,250,000 human born citizens in abject slavery, in opposition to every principle of humanity and human rights, as declared by the people—yea, contrary to the wishes and desires of every American heart? No. It must not, it cannot be perpetuated. The great question now agitated, whether two millions and more of our fellow countrymen, shall enjoy the blessings of *freedom, must be settled. It must be settled* soon.

Suppose, fellow-citizens, the American slaves should, in view of the abolition of slavery in the British Colonies; and in consideration of the declaration of rights as made by the American people; our well known love of liberty, and sympathy for the oppressed, &c., should make the following appeal and declaration of their just rights as American citizens.

THE AMERICAN SLAVE'S APPEAL!

Americans, this day (Aug. 1, 1834,) brings *Liberty* to 800,000 of our colored brethren in the British Colonies. This day they cease to be goods and chattels! They are now elevated to the rank of human beings! They are freed forever from the horrors and sufferings of Slavery. Henceforth the bright sun of liberty, will shine upon them and their posterity. The British crown has set the oppressed free!

Freemen of America, *your slaves* are still in *chains!* No sun of liberty yet shines upon them! We are still in bondage and wretchedness. Is there no freedom for us? have you no blessing for your oppressed and suffering fellow-bemgs? You have hearts that feel for the oppressed of every Nation, and hence we make our appeal to you in our *distress!*

The suffering Greeks and Poles no sooner presented their case, than the *nation* was awake to their distress,—ministering to their wants—sympathizing with them in their sufferings—and encouraging them to persevere in their undertaking to achieve their liberty, or die gloriously in the field of battle!

You are distinguished also for your love of liberty and equal rights. Your orators, poets, and statesmen, have often and eloquently spoken of the value and importance of liberty. They have contemplated the day when all nations will be free, when all nations and kindreds shall unite in singing the song of *universal liberty*. Your ministers at the altar also pray ardently to the God of truth and justice, that he will hasten the day when the *thrones of tyrants* shall fall, and *oppression cease forever*. Moreover, we live in a land, and under a government, over which you have entire control. There are no laws affecting our condition, or depriving us of our rights, but you have a perfect right to alter. There are no persecutions, or prejudices, existing against us, but you can do away. There are no obstacles or objections to our just claims, but you can remove.

We do not live under the dominion of the Grand Turk, nor the despotism of the Autocrat of Russia, as did the Grecks and Poles; else, we should make our appeal to them. While we present our claims, and solicit your aid, therefore, we do not ask you to go to Europe or Asia. We do not ask you to interfere with the affairs of other Nations; but only to regard and alleviate the sufferings of the oppressed and injured citizens of America. We judge from your strong feelings of sympathy for the oppressed of every nation, as manifested in time past, that you will also feel equally (not to say more) for us, your own injured and suffering fellow-citizens, who are crushed under the cruel system of American Slavery.

There is one other consideration which induces us to make our appeal to you, which is taken from your Declaration of Independence; and also from the *bill of rights* of all the free States, and *one slave State*. We shall make some quotations; and make remarks upon them in reference to their *bearing on our case.*

1. From the Declaration of Independence we quote the following:—'We hold these truths to be self-evident:—that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.' We also consider with you, that the above are *self-evident truths*, ourselves not excepted from their benefits.

The Preamble to the Constitution of the United States, also has the following clause: 'to promote the general welfare, and secure the blessings of liberty to ourselves and our posterity,' &c. The object of the Constitution was, to secure the blessings of *liberty* to yourselves and posterity. Are not the colored citizens included? Are not the blessings of liberty for us? If not, will you, can you deny them to the *mulattoes*, who are your own posterity!! They certainly have a legal right to the blessings of liberty, by your own showing, as long as they live under the protection of the Constitution.

The District of Columbia is under the absolute dominion of Congress; the free States have the same right that the slave States have in perpetuating or abolishing slavery; so that, as long as slavery is continued in that District, every State in the Union is, to all intents and purposes, a slaveholding State; and must be considered so, until they, by their representatives, vote against it in Congress. You have, therefore, at this moment, *six thousand* slaves in the District of Columbia! There is no difference between holding slaves in the District of Columbia, or in Massachusetts, or Maine, or any other free State; the principle is the same—slavery is the same. The same laws which you support, which make us slaves in Columbia, would make us slaves in any one of the free States. The free States, therefore, are truly and properly slaveholding States, in principle and practice; for after all their boast of freedom and abhorrence of slavery, strange to relate, they hold six thousand of us in abject servitude by law. When will the free States see this? When will they feel it? Freemen of America! shall we proceed to relate the abominations of your country? Shall we proclaim the truth? Shall we publish to the civilized world, that in the *District of Columbia*, six thousand human beings are deprived of every right which you say *of right* belongs to men? Nay, more; shall we publish to the humane, and merciful of your race, the sufferings to which we and our brethren are daily subjected, in the *Capital* of the Nation? Be it known to the good citizens of these United States, that in the City of Washington, in sight of the halcyon *Temple of Liberty*, that thousands of our fathers, mothers, brothers, sisters, husbands, wives, and children, are sold from year to year at auction in the slave market, like cattle, to the highest bidder, and separated from one another, as the interests of our purchasers and oppressors require!! Thus the tenderest relations are all sundered, our hearts broken with sorrow and utter despair; while from the past, we can only look forward to interminable sufferings and wo! All this is done in the land of the free, and by the sons of freedom! Yes, by those who hold these truths to be self-evident, 'that all men are created equal, and have certain inalienable rights,' &c. But where, O ye sons of freedom, are our rights? We never enjoyed them! Freemen of Columbia, do you indeed deal justly with us? Have you given us our rights, which you declare truly and properly belong to us as men? We claim no more than our just due, when we claim the right to be men—to be freemen. We do, therefore, claim first of all the freedom of six thousand of our brethren now in bondage in the District of Columbia. We ask this of the citizens of the United States, who have a legal right to do it. These you can set free *at once*; you have no excuse to plead for delay. We claim more than this, viz: to have the *slave trade* abolished in the District, that the capital of the Nation may be no longer disgraced with *slave markets*, where your citizens deal in the souls and bodies of human beings; as good by nature as themselves. And, finally, we claim the freedom of all our brethren, held in bondage in the several Territories of the United States.

II. In the 'bill of rights' of the several free States, we find the following doctrine: 'that all men are born free and equal.' It is clearly expressed in the bill of rights of the State of Maine, in the following words:—'All men are born equally free and independent, and have certain natural, inherent, and inalienable rights, among which are those of enjoying life, and liberty, acquiring, possessing and protecting property, and of pursuing and obtaining happiness.' Massachusetts makes in substance the same declaration. New-Hampshire the same. Vermont the same. Rhode Island has nothing in her Charter that contradicts, but much that accords with it. Connecticut differs some, in that she acknowledges the equality of all men 'when they form a social compact.' They there are equal in rights. If we could have a part in forming the social compact, therefore (and there is no reason why we should not,) we should be equal in rights, Connecticut being judge. New-York has no specific article in her constitution on the subject; but she has published an article, in breaking the yoke and letting the oppressed go free within her own limits, which is known and read of all men. She holds that all men by nature are free and independent. New-Jersey the same. Pennsylvania makes a very full declaration of the rights and equality of all men. Ohio the same,—and further declares that there shall be no slavery or involuntary servitude in the State, except for crime. Illinois and Indiana declare, that all men by nature are free and independent. And to our great astonishment, Virginia, who now holds near five hundred thousand of *us* in bondage, makes the same declaration, in her bill of rights, 'That all men are by nature equally free and independent.'

Here, then, are twelve free States who declare, that all men are by nature free and equal. To these we add Virginia, a slave State, who makes the same declaration as quoted above.

In these States there is a population of seven millions six hundred thousand—a large majority of the American people. These have made the following declaration, as citizens of the United States, and of twelve free States and one slave State, to wit:—'*That all men are by nature free and equal, and have certain natural, inherent, and inalienable rights; that among these are life, liberty, and the pursuit of happiness.*' This is the declaration of 7,600,000 citizens, free citizens of the United States; to this number we add ourselves, being of the same views with them, also we add our free colored brethren, which, in round numbers, makes ten millions of citizens of the United States, who declare that all men are free and equal; and that slavery, therefore, should no longer exist. It will be seen by the above statement, that if the ten millions, are true to their principles, that only three millions will be left to sustain the cruel system of slavery in the United States.

When we came into possession of these facts, we were astonished above measure. We thought much upon the subject of these rights—certain natural rights—inherent rights—inalienable rights—of all men's being born free and equal. The question was asked among ourselves, whether we were men—human beings. Upon examination, we found we had every thing in common to constitute us men, as much as our masters and oppressors, except a *white skin*—and even this some of us have, for unfortunately (we consider it a misfortune) one-third of our whole number have skins nearly as white as our masters; so that they ought to be considered men if their masters are, for there is no difference. But we blacks—are we men? After much examination, we have come to the conclusion that we are, or else two-thirds of the inhabitants of the globe do not belong to the human species. For the whites should know, that we the colored race constitute two-thirds of (what have been considered) the human race. We are, therefore, men. We are entitled to the same, dignity, and freedom of men. The rights of men, therefore, of right belong to us.

You tell us, then, among the natural rights of men are '*life*.' But we do not enjoy this blessing—we are in jeopardy every day—we have no protection of our life, any more than a brute!! 'Liberty,' you say, is another right; but we never, *never*, DO, NEVER, enjoyed it; yet you say it is ours!! 'The pursuit of happiness,' you affirm, is another right belonging to all men; but this has always been denied us; we know nothing about the pursuit of happiness in the free exercise of our physical, and intellectual powers. All that we know is, compulsion—absolute despotism! No regard whatever is paid to what will make us (the slaves) happy; but what will make our masters and oppressors rich! It is true our masters and drivers say we are

happy; but, as happy as we are, it would be difficult to get them to change circumstances with us, in order to be happy themselves! The fact is, our present happiness is merely animal; a dog, or a monkey, is happy when in the enjoyment of the blessings designed to make him so—which are only food and good treatment; so we, when degraded to a level with the brutes, can laugh and shout. What else can we do in such circumstances? This is what they call happiness!!! ...Its degradation the most cruel, the most abominable! It is any thing but happiness. We want the happiness that is found in the pursuit of learning and religion—in the arts and sciences—in the duties of civil and religious society. Our nature demands this, and will be satisfied with nothing short of it.

Finally, in view of our present condition as compared with the declaration of human rights made by the American people, we find that we have been, and still are, suffering great oppressions, privations and wrongs, insomuch that we are stripped of every thing that renders life at all desirable. We have looked forward with anxiety to see if there were any probability of these oppressions ever coming to an end; but, alas! we have as yet seen nothing but interminable bondage, suffering, and despair.

We have now made a general statement of your principles as republicans; and, in short, presented our claims as men, to be governed by them with yourselves. We need the blessings of a free government,—of good and wholesome laws, as much as you possibly can. Our nature, condition, and well-being, all demand it.

We have also made our humble appeal to the good citizens of the United States, and to the citizens of the several free States; also to our oppressors, and their apologists and supporters generally. If we now had the least ground to hope that we should be heard, that justice would be done, in restoring to us our just rights, (which you acknowledge belong to us,) we should wait with patience for the result. But we despair; and now it becomes our duty as men, (after waiting more than fifty years since your declaration of the rights and equality of all men was made and published to all nations,) fearlessly to assert our just and lawful rights. We are now in chains; but it is our right to be free. We, therefore, without infringing upon the rights of any man or set of men, in the universe of God, do make and proclaim the following declaration on this first day of August, 1834.

DECLARATION.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, in common with human beings, an equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of the friends of human rights, as well as to our oppressors, their apologists and supporters, requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident:—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever a form of government is, or becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Prudence, indeed, will dictate, that governments long established, should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms to which they have been accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them to absolute despotism, it is their right, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient suffering of two millions, two hundred and fifty thousand citizens of the United States, under the existing slave laws, and such is now the necessity which constrains them to intimate the importance of an equal and righteous government. The history of American slavery, is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute despotism over the body and mind of the slave. To prove this, the facts be submitted to a candid world.

We are held by law, in inexorable bondage to the last moments of our existence, and all our descendants to the latest posterity. We are compelled to labor without compensation; while the kind of labor, the amount of toil, and the time of rest, are dictated solely by our masters. No bargain is made, no wages given—a pure despotism governs us as human brutes: and even our covering and provender, both as to quality and quantity, depend entirely on our master's will. We are held as personal chattels, and may be sold, or pledged, or leased, or exchanged for horses or cattle, at the pleasure of our masters. We may be exchanged for marketable commodities, or taken in execution for the debts or taxes, either of living or dead masters. We may be sold at auction, either individually, or in lots to suit the purchasers. We may remain with our families, or be separated from them, as the interests of our oppressors require. No regard is paid to the tender and sacred ties of husband and wife—parents and children—all are violated, all are severed. We can make no contracts, nor have a legal right to any property, real or personal. Our own honest earnings, and the legacies of our friends, belong in point of law to our masters. We are not permitted to bear witness against any white man, in a court of justice, however atrocious may be our wrongs, or those we have seen him commit; but we may give testimony against a fellow-slave, or a free colored man, in cases affecting life. We may be punished at our masters' discretion—without trial—without any means of legal redress—whether our offence be real or imaginary; and our masters can and often do, transfer the same despotic power, to any person or persons they may choose to appoint. We are not allowed to resist any freeman under any circumstances: our only safety consists in the fact that our owners may bring suits, and recover the price of our bodies, in case life is taken, or our limbs are rendered unfit for labor. We cannot redeem ourselves, or obtain a change of masters, though cruel treatment may have rendered it necessary for our personal safety. We are entirely unprotected in our domestic relations. The present laws greatly obstruct our manumission, even where our masters are willing to enfranchise us. We live under a system of laws which deprive us of the word of God, and tend to deprive us of religious instruction and consolation. We are placed under a system of law, the object of which is, to keep us in the grossest ignorance. There is a monstrous inequality in law and right;—what is considered a trifling fault in the white man, is considered highly criminal in us. The offence which costs a white man a few dollars only, is punished in us with *death*. Finally, we are placed under a government, of which *cruelty* is the *rule*, and *kindness* the *exception*. We are suffering;—our sufferings are inconceivable and innumerable—anguish from mind degraded—hopelessness from violated chastity—bitterness from character, reputation, and honor, annihilated—unmingled wretchedness from the ties of nature rudely broken and destroyed—the scutest bodily pains and tortures in every muscle and joint—groans, tears, and blood—lying forever in perils among robbers, in perils in the wilderness, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness!'

In every stage of these oppressions and sufferings, we have petitioned for redress in the most humble terms: our repeated petitions have been answered only by repeated injuries. A government thus marked with tyranny in every act, should no longer exist.

Nor have we been wanting in attentions to the authors of this unjust and cruel system of oppression. We have warned them from time to time, of the attempts of our masters and oppressors to extend (by legislative enactment) an unwarrantable jurisdiction over our bodies and minds. We have reminded them of the circumstances under which we were torn from Africa—the home of our fathers. We have appealed to their native justice and magnanimity, and have conjured them, by the ties of our common kindred, to disavow these usurpations. They have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce in the necessity which demands our separation from this most unjust, cruel, and tyrannical government.

We, therefore, the suffering and oppressed slaves of the United States of America, being assembled of one accord, in the Fane of Eternal Justice, appealing to the Judge of the Universe for the rectitude of our intentions, and the righteousness of our cause, do in the name, and by the authority of justice, humanity, and religion, solemnly publish and declare, that according to the declaration of human rights, as published and defended by the American people, we are, and of right ought to be, absolved from all allegiance to the cruel system of American slavery, and be immediately elevated to the rank of human beings, and citizens in these United States. And for the support of this declaration, we mutually pledge our patience, kindness, and forbearance, under our manifold afflictions; and will therefore strenuously oppose the spirit of insurrection, and suppress every attempt on the part of our exasperated brethren to rebellion, or the use of carnal weapons, the instruments of death, to carry this our declaration into effect. We will, on the contrary, cherish the spirit of kindness and love, even toward our masters and oppressors; we will pray for them, and in all things as servants be faithful to our masters' interests, until our friends diffuse light and love through the nation, and thoroughly plead our cause, and to our masters the justice of this our declaration, by which they will be inclined to deal justly with us, and enfranchise us forever. By all moral means, therefore, and no others, we mean to carry our declaration into effect. Our trust is in God. We hope for the triumph of justice and mercy.

For the correctness of our opinions of the doctrine of human rights, we refer our candid readers to the 'Declaration of American Independence,' and to the 'American Constitutions.' For evidence of the truth of our statements relative to our sufferings, we refer to 'Stroud on Slave Laws,' 'Mrs. Child's Appeal,' and 'Mr. Thome's Speech before the American Anti-Slavery Society.'

Should the slaves thus address us, fellow-citizens, what reply could we make? Should we condemn them? Then we should condemn the fathers of '76; for the slaves have the same right to assert their freedom, that they had; and have reasons a hundred fold greater.

TOUR AT THE SOUTH.

(Concluded.)

From Washington, 12 east west to Mount Vernon, 18 miles distant in the State of Virginia. An aged man conducted me to the tomb of the great Washington. He once belonged to a nephew of the General — now owned by the widow of Judge Washington, nephew of his former master. I asked, if his master had treated him well? 'O yes,' said he, 'I was his pet' — and certainly his personal appearance and good sense entitled him to that distinction. He could scarcely read, yet having been so much in good company, and possessing a retentive memory, he knowledge was considerable; and though a negro slave, I believe there are many even in this audience who would be proud to call him their superior. He had begotten 9 children — 2 were dead — one was the gardener of Mr. Vernon. But where are the six? I asked him, 'sold to the Georgia.' 'Wasn't it hard,' said I, 'to part with them?' 'O,' says he, almost in tears, 'it was like cutting off my own limbs.'

He then spoke of the guilt of this nation in holding slaves, 'who will all appear,' said he, 'in the day of judgment against it, and slaveholders will have to answer for their sins.' He conversed with the members of Congress as often as they came there, and told them they must abolish slavery, for Great Britain had set the noble example. They told him of the efforts of the Colonization Society. He preferred this country to Africa, and he prest med most of the slaves did. He said the great horror of slavery was in the liability to be sold, to whom, and to where, they know not. A planter rides up — asks if he can buy a few likely negroes — the master takes him into his field. The slaves feign to be lame and sick, and tremble, not knowing who will be selected, to leave, perhaps, a good master and family — his own children, or parents and friends, and go a stranger into a far off and strange land. He believed, and slaves generally believed, that slavery would be abolished; that either they, or their children, would be free. If they lost this hope, they would run almost any hazard to obtain their freedom. Slaves know that many white people are opposed to slavery, and are doing what they can to abolish it. He said the slaves were treated much better than they were 30 or 40 years ago — he had known some instances of cruelty. Not long since, it was reported, and generally believed, that a slaveholder in an adjoining County flogged two slaves to death.

I went into one of the negro houses, which stood near the mansion-house of Gen. Washington. An aged female slave rose as I entered, and gave me some water for which I asked. She had been the slave of Bushrod Washington. I asked, if he treated his slaves well? She replied, 'So well, that he sold them all to Georgia.' From other slaves also, I learned that he was a hard master. The husband of this slave had died. She had borne 11 children — 2 were with her. But where are the 9? 'Sold to Georgia.' I remarked, that it could not have been very pleasant to her to have her children sold. She said, 'It was not pleasant to her, and she did not think it was in the sight of God.' I asked, if she expected to see them again? 'Not this side of the grave — I am most gone' — and, indeed, her appearance indicated the approach of death. I conversed with several other slaves at Vernon and elsewhere, all of whom preferred freedom to slavery, and would be willing to work for their masters, or others, as free laborers. Most of the slaves whom I saw were decently clothed, and tolerably well fed — and if an individual should take the same route, which I have taken, and make no enquiry of the slaves — see none of them sold for a southern market — and not think of their liability to be sold at any moment into a more cruel bondage — I presume he might think their condition very tolerable, about as good as that of many free blacks at the north; but by a better enquiry and consideration, he must acknowledge that in the mildest form of slavery — *there is a tomb of sorrow, over which humanity well may shed a tear.*

In passing through the western part of Maryland, I conversed with several gentlemen on the subject of slavery: their statements corroborated what I had already learned — that slavery had impoverished the State, and that many people wished to get rid of their slaves, and consequently the slave trade was very brisk.

Such is a brief statement of my personal knowledge of slavery. Such are facts, from which it were easy to draw many inferences. Such are the facts which have pressed in on my own mind an increased abhorrence of slavery. As the magnitude of the evil has increased, so has the difficulty of applying the proper remedy. An acquaintance with slaveholders makes them to be men possessed of reason and conscience, though, like most other men, vacillating between duty and interest — on the one hand, holding to principles in reference to slavery and the colored people, which would put to the blush some of our northern men even — and on the other, following a practice which themselves acknowledge no principle can justify. They know their duty, but they do not know how, or, in many cases, are unwilling to do it. They want light — while they are guilty, they are scarcely less deserving our sympathy than the slaves. Indeed, if we would do good to them, we must do good to the master first. Slavery is so interwoven with all the interests, prejudices and habits of the south, that it will cost a mighty effort to abolish it; and instead of the zeal of abolitionists being too high, it is not half high enough; only let it be according to knowledge, and the result cannot fail to bring deliverance to the captive, to break the rod of the oppressor, and to let the oppressed go free.

NO FICTION.

FRIEND GARRISON,—I have taken the liberty to send you the following article, published in the last Christian Register, and would respectfully request its insertion in the Liberator, that your readers may also know how much the people of color are neglected in this city, where so much boast is made of equal rights, benevolence, &c. &c. You will perceive, at once, that it presents a lamentable, if not a *criminal*, picture of the cruel effects of PREJUDICE. I also subjoin a list of names of persons of color, most of whom are members of churches, but in very destitute circumstances, which you will please to keep for the purpose of directing any persons to them who may feel disposed to come forward to assist this very interesting and truly deserving people, or, if they will send their contributions to me, I will see them faithfully distributed.

A LAYMAN.

COLORED PEOPLE OF BOSTON.

We have received from a valued correspondent the following communication respecting the people of color in this city. His statements are confident and are entitled to credit. We are fully persuaded that he has made great efforts to ascertain the condition of this part of our population, especially of the poor and destitute. Poor and destitute as a portion of them may well be, from the disadvantages under which they are placed;—and vicious also may we expect that many of them will be—many more than in the proportion of their numbers to the whites—since their children are, (we do not say from what cause) excluded from trades, and in no small degree, by circumstances beyond their control, from the benefits of the most common education.

MR. EDITOR,—I wish to call attention to the wants of the people of Color in this city. They are many and great. For the last nine months I have taken special pains to inform myself of their wants, and to the utmost of my ability I have done all I could to assist them—and the more I see of them, the better I think of them, and feel an increasing interest in their temporal as well as spiritual affairs. As they are in a deplorable condition, I do think their case ought to be made public, because I am convinced the public in this city do not know how much these poor, oppressed and neglected people suffer for the want of employment and the necessary comforts of life.

In the American Almanac, the population of the colored people of this county, is set down as 1863. Now how do this great multitude manage to live? Listen, and I will inform you. It is not by mechanical business; for their great city has only two colored mechanics—one a blacksmith in Cambridge street, and another a shoemaker in Brattle street. Of the females, not one obtains a livelihood as a milliner, mantuamaker, or tailoress. Neither is there one girl of color in Boston now learning any of these useful trades! And the boys are equally as bad off. Not one is now learning a mechanical trade, if printing is excepted, in which there may be two or three. Here then are near two thousand persons, in Boston, who are obliged to get their living by the poor means of beconing barbers, clothes cleaners, window washers, servants, domestics, day laborers, &c. Can we wonder at the vanity, ignorance, idleness or vice of such a people under such circumstances? The great astonishment is, that they are able to live, and behave so well—and maintain so much moral courage, virtue and piety, as may be found among them. Some of these people are now old, some are sick, some without employment, having families dependent on them; some are in want of every comfort—wood, clothes and food. I therefore respectfully request my white friends, male and female, to remember the poor colored people of Boston. We must feel that they are men and women, and have wants like ourselves, and have as much claim on our sympathies as those in Georgia or South Carolina. Let us act on the principle that 'charity begins at home,' in this case.

A POOR LAYMAN.

We pretend to no wisdom in these matters; but we have no doubt that the class of people in which our correspondent takes so sincere an interest, have claims upon the charitable beyond what are commonly believed. With respect to their immediate wants, and relief from suffering, we are ready to point out to any whose charity may flow in that direction, a faithful almoner of their bounty, as we believe. In a prospective view, it is very possible that means may be devised without any loss to individuals or to the community, by which a reasonable number of colored youth may be trained to useful trades, and those who may spread among them habits of greater industry and self-respect, make them more useful, and save many of them from the House of Correction or of Alms.

☞ The following short essay was written by one of Miss Crandall's juvenile pupils, in reference to the abandonment of her interesting school.

THE SEPARATION.

It was one of the pleasant sunny mornings of September, when I took leave of my teacher and school-mates. Never, no, never, while memory retains a seat in my breast, shall I forget that trying hour. On the night preceding my departure, while all within was silent as the chamber of death, we were suddenly aroused by a tremendous noise; when, to our surprise, we found that a band of cruel men had rendered our dwelling almost untenantable. The next morning, we were informed by our teacher, that the school would be suspended for the day—that he was going to a neighboring town to see a friend of ours: he accordingly went. In the afternoon, he returned, accompanied by our friend, who requested that we might be called together. He, with feelings apparently deep regret, told us we had better go to our homes. With regret, I prepared to leave the pleasant, yet persecuted dwelling, and also my dear school-mates, in whose society I had spent so many hours; thankful to my heavenly Parent, that our lot was no worse; yet not without many tears did I return to my distant, solitary home.

There is something, in parting with those we love, from which nature recoils: and when I thought of the distance that would be between us, and contemplated the uncertainty of things, I could but acknowledge the probability of our never meeting again in company with my school-mates.

I have found among them simple manners and intelligent minds; and there, if any where, love was without dissimulation. My teacher was ever kind: with him I saw religion, not merely adopted as an empty form, but a living, all-pervading principle of action. He lived like those who seek a better country: nor was his family devotion a cold pile of hypocrisy, on which the fire of God never descends. No, it was a place of communion with heaven. There I have heard the lesson of worldly wisdom, which was my boast at times before I was led to confess that I knew little; and I would now sit at the feet of Jesus to be taught of him. Having Christ for our friend, we need not fear amidst the thickest storms, or in the darkest season, or when enemies beset and foes assail. If all were taught to love their neighbors as themselves, to do to others as they would be done unto, there would be no disposition to repeat the crime of him who slew his brother, and men would abhor to imbrue their hands in the blood of men.

THE NEGRO'S RETORT.

As lately returned from the Isles of the West,
Loyengo with health and prosperity blest,
And surrounded by friends at his table presided,
Where all the good things of the world were provided.

A domestic, with Africa's hue on his skin,
A basket of apples and cheese brought in:
Loyengo, who wines and good cheer knew many,
To laugh at poor Mungo conceived it no harm;
And exclaimed, — as he held up the fruit to his view, —
'This apple's a white man, this cheese is you.'

'Ah, massa!' said Mungo, 'acknowledge I must
De comession is good, de comparison just;
But Negro, like cheese, though dark is the skin,
Is *white*, *firm* and *sound* at de kernel within;
While the beauteous-like apple is Bucka * so smart,
It has oft *many little black greins* at de heart.'

NANCY.

* The Negro's term for a white man.

February 19, 1833.

[For the Liberator.]

NAOMI AND RUTH.

BY A COLORED LADY.

Naomi. — Return, return, my daughter!
'Tis meet that I alone,
Pass yon the border water,
Which parts thee from thine own.

Ruth. — Entreat me not to leave thee!
My spirit, rising free
Within this breast, believe me,
Pleads hard to follow thee.

Like thine own shade beside thee,
Ever as the sun's decline,
I'll share whatever betides thee,
Ay, the hardest lot of thine.

Beneath the star-lit canopy,
Or some lone rushy shed,
When the weary *day* is by,
With thee I'll make my bed.

And underneath one turf we'll rest,
When our pilgrim we resign;
And when Jerusalem is blest,
My lot be there with thine.

Thy people shall become to me
A root whereon to grow;
I'll graft me on that goodly tree,
And all mine own forego.

And Israel's Holy One shall be,
Of joy, my deep spring-fide,
A rock of refuge unto me,
Where, dove-like, I may hide.

The Lord do so — and more — if aught
But envious death us part;
His be the eye to scan *that* thought,
Which binds thee to my heart.

So on they fared to Bethlehem,
And by its well they stay'd;
While lost in silent wonder, came
A mournful multitude.

Is this Naomi? — Nay, no more —
My name is *Marā* * now;
Quenched is the eye that beamed before,
And grief beclouds this brow.

Gone are the sunbeams of my day,
That blessed their meeting sight,
Save one — lone, constant, mournful ray,
Companion of my night.

But that lone ray is from above,
And it lifts my soul from dust,
Borne on the wings of Faith and Love,
To the Rock of Israel's trust.

Philadelphia. B. A. S.

* Bitterness.

By a member of the Female Literary Association.

What charm is there so alluring as the society of a virtuous and well educated female? What spell so binding — so enduring? Here is the possession of a jewel, richer than the golden mines of Potosi, or the gems that sparkle in the costly coronet of kings. Her power is absolute, for who is not proud to own the influence of her wisdom? In the circle of her friends, she is held as a model for imitation — a bright example, inviting them to follow her precepts. In the bosom of her family, she is revered for her judgment — her morality — her meekness. She rules only by the power of love. Is she a wife? The affection of her husband is constantly increased; for he finds in her not only the partner of his joys, but his counsellor — his guide — his comforter in the dark hour of sorrow. Is she a mother? Then her wisdom shines brightest in the judicious care which she bestows upon her offspring. She looks upon them as young buds of promise, and she rears their minds that they may become happy and useful here — happy and blessed hereafter. The fanciful illusions of the world — its idle pleasures — its pomp and glare — seem insipid to her. She looks inwardly, and if all is pure and peaceful there, she is content that external appearance should claim but little of her time.— This is the outline which I have drawn of a virtuous and well educated female. Her active benevolence — her kindness to the poor — her patient endurance of sorrow — or her noble courage in the hour of trial. These traits, we are well aware, ennoble and dignify her character, causing her to shine upon us as a bright and lovely star.

Philadelphia, Nov. 1834. A.

A SCENE FROM REAL LIFE.

ENTER J****** H****, Esq.

*Candidate for the County of M********.*

Mr. H. I have the honor of waiting upon you, Sir, to solicit your vote at the ensuing election. My past principles will, I hope, secure it.

Mr. S. My vote is disengaged, Sir, but there are certain considerations which——

Mr. H. Sir, I shall always be proud to reckon you among those friends to whom I owe my success; and, if it should ever fall to my lot to have the opportunity of evincing my gratitude,——

S. You mistake me: I was about to say that there is a great and important question connected with the religious feelings of——

Mr. H. I understand you, Sir; and, if my vote can secure the total abolition of tithes, you may depend on me.

S. Pardon me, Sir, you are again in error. I look upon the exercise of the elective franchise as a duty of no ordinary importance, though to me it has been of very rare occurrence, and therefore——

Mr. H. Yes, Sir. Triennial Parliaments shall most unquestionably have my support. I thank you for mentioning it.

S. Permit me to explain myself. I allude neither to tithes nor to triennial parliaments, but to a topic of paramount interest to——

Mr. H. I beg your pardon, Sir, I was exceedingly dull. I pledge myself to move, if no one else can be found to do it, the total and immediate abolition of all taxes and imposts whatever. I hope this will satisfy you.

S. It will not satisfy me at all, Sir. The present state of the question on these and most other questions is such that——

Mr. H. Nothing is more wanted, I admit, than the most sweeping reform of all our civil and criminal jurisprudence, and I promise always to be foremost in the ranks of all reform.

S. This is coming to the point. Then, Sir, by virtue of that promise, I claim a pledge that you will be found in your place whenever——

Mr. H. On all occasions, Sir, be assured; and now, Sir, that I have answered every question, and pledged myself to support every measure that you desire, I trust that I may rely on your influence as well as vote.

S. And I am happy that I have gained at least one uncompromising friend to the immediate Abolition of Colonial Slavery.

Mr. H. Colonial Slavery! (*aside*) (oh, what an ass I am! not to see what the fellow was driving at!) Yes, Sir; no man on earth can loathe the very name of Slavery more than I do. I hate *all* slavery, Sir, and every speedy and reasonable measure that

S. Excuse me, Sir, you recollect you have just pledged yourself to *every* measure.

Mr. H. I did, Sir, reserving of course some little judgment as to their practicability; and if any practicable means can be suggested, by His Majesty's Government, whom I have every confidence, I shall not be found wanting to express my fair and honest opinion on the subject.

S. I have more confidence in my, especially as a contest is expected, therefore, Sir, unless——

Mr. H. Excuse me, Mr. S., you forget the claims of justice, and the reasonable interested interests are entitled to receive. I surely would you fatter the discretion of your representative by pledges which would compromise his equitable consideration, in the loss which the planter might sustain, and the danger of starvation to which the unhappy slave himself might be exposed (*aside*) there is a poser for him; what will the man say now?

S. I respect *all* vested interests, Sir; but there are some with which nature hath not invested man; and therefore, Sir, unless——

Mr. H. Bear with me a moment, my dear Sir; I repeat that I am a sworn foe to all oppression; but the poor slave himself would starve——

S. Not when he now finds food for a year by only 76 days' labor. My vote shall be only——

Mr. H. An instant longer, Sir;—pledges are serious things; let me repeat, I hate the system of exacting pledges; it is not that I am at a loss what to say.

S. I must be represented by a Christian, and, if a man hesitates to promise that he will act on Christian principles, my vote shall never——

Mr. H. One word more, Sir, and I have done; Slavery, you know, was sanctioned by Scripture (aside) (I would that I could recollect the text), St. Paul being a slave and brother to Philemon—so, I pardon, Sir, it is long since I was at College—to Christianity I think. I don't recollect the exact connection, but, Sir, the fact is disputable that St. Paul was himself a slave and therefore——

S. (*Angrily.*) My vote, Sir, shall not be thrown away on any man, however pure his ignorance, that requires more than the voice of conscience to inform him that the sale of my child, or the indecent exposure and laceration of my wife and daughter's person, are forbidden alike by Christian principle and British honor; that to claim a right of property in the blood and sinews of a human creature, and to his soul too, for the inexpiably united, is an insult to the pride of British liberty; that to impose human restraint upon the access of man to his Bible is abhorrent to the spirit and the precepts of the Gospel. Refuse me the assurance that these principles shall invariably guide my votes, and you avow yourself unfit to represent a Christian community, or to legislate for the British nation. I ask no other pledge. Good morning, Sir. (*retiring.*)

Mr. H. Stay, Sir, I beg of you; your arguments are conclusive: I begin to see I shall not lower myself. I never viewed the matter in this light before: and if my sinnances, Sir, are of any value——

S. No, Sir, your vote must follow mine, or else——

Mr. H. Well, Sir, if nothing less will do, I promise that immediate emancipation shall have my most favorable attention, and—

S. But your vote, Sir?

Mr. H. Yes, Sir, my vote.

S. Then you may be assured of mine. [*Exit.*]

Mr. H. (*Aside.*) Would that I had Bring's clever tongue? Fairly trapped, and I am a Christian!!! . [*Exit.*]

Unparalleled Depravity.—On Thursday evening, the 6th inst. while Dr. Byrne and lady, of Prince George's County, Md., were absent from home, their two sons aged 4 and 5 years, were suddenly seized with violent vomiting and excessive thirst. Ipecacuanha was immediately entertained by their returning parents that they were poisoned, which was soon strengthened by the successive deaths of both of these innocent children. One of them was dissected, and the stomach, with its contents, sent to Thomas P. Jones, of Washington, who, after applying the usual tests, pronounced it contain two and a half grains of arsenic. Circumstances had in the meantime transpired, which fixed the horrid guilt upon a female black servant only 14 years old. She was interrogated, and confessed the deed very readily; she said that she had taken the arsenic from her master's shop, and strewed it over the supper of the children, which consisted of rice and milk. She also confessed that she was the person, who, last year, made the attempt to burn the dwelling house down, which was only frustrated by a timely discovery. But, oh! horrid to relate! she further confessed, that two years ago, she also poisoned an infant 7 months old, the daughter of this man to be pitied, during which then died very suddenly, without any suspicion of poison. What renders the more atrocious is, that she is one of a excellent family of servants, and was a kind and indulgent master and mistress to some.

Baltimore Gazette.

EFFECT OF EMANCIPATION IN NEVIS.—Mr. Britten, a Wesleyan Missionary at Nevis, in the W. Indies, writes, 'The Methodist society has here three Sunday schools, one week-night Adult school, and an infant school commenced in Charlestown, with seven months since. They contain altogether 630 scholars, of whom 480 are slaves. It is almost incredible, the effect the proposed alteration in the civil condition of the slaves has made upon them in this colony. The desire for religious instruction is intense. By hundreds they have pounced in upon us the last year, so that we have sometimes been almost at our wit's end to know what to do with them. There never existed in this Island such favorable openings, and such a favorable period for religious instruction and education, as now. If we had the means, we could, I have no doubt, immediately double both the number of our schools and of our scholars also.'—*New-York Observer.*

White Laws for Black Men.—One of the miseries of Slavery is, that there is one kind of justice for white men, and another for black. They are not tried by the same laws. The same punishment is not inflicted for the same crime. The master may commit, with most with impunity, the same crime which hangs the slave. The latter cannot be evidence against a white man, though the white may be evidence against him. In this there is neither justice, nor the semblance of justice. We have been led to these reflections at present, by noticing in a New-Orleans paper, that a slave was to be executed there on the 14th ult. for striking and slightly wounding a white man—the 15th instant, the Black Code having decreed, 'That should any slave voluntarily wound or maim a white man, he shall be punished with DEATH.'—*New-York Transcript.*

[From the Boston Daily Advertiser.]

THE OASIS.

If we were called upon to name some of the most intellectual females in the United States, Mrs. Child, the author of this and many other productions more deserving of fame of the American Edgeworth, would be one of the first lists. To a mind of extraordinary cultivation, she adds the tact of composition in all more remarkable degree, perhaps aiming at the best practical results in the application of every principle or maxim which she attempts to enforce. Her Juvenile Miscellany, now unfortunately in other hands, was a source of the most delightful and useful instruction to children.

The predominant excellent of all Mrs. Child's writings, the excellent sense and practical utility of her, and with these are connected, what we feel seem to be their opposites, a fine imagination, and a high and poetic enthusiasm of feeling and purpose. Practical philanthropy, however, is one of the most unpopular artists of the day, and those who delight to paint ideal, and glorify the real misery of high, ever imaginary, elegant suffering, are shocked and offended if the real misery of humanity is presented to them. The cause of human life are presented to them. The cause of this apparent contradiction in the exercise of sensibility and sympathy, is found in the indolent selfishness of the heart. We love to feel good feelings, we like misery, because we enjoy the excitement it creates, without being at pains to the trouble of attempting to relieve, or even feeling the consciousness that we ought to relieve it. Nothing is more of this kind than sentimental. Real suffering, on the other hand, calls for action, and a man cannot indulge in sympathy for it, without being troubled with a conviction that he ought to act as well as feel. Hence his mind, in sympathy for, it may cost him an opinion, by which he will suffer some loss of popularity or inconvenience from those who refuse every thing as absurd and quixotic, which proposes to ameliorate the condition of man, without enhancing the profits of business. To make the rich richer, is deemed a grand discovery, worthy all commendation; but to make the poor better, and to elevate the condition of the depressed, is love's labor and is presumptuous interference with the exposed design of Providence, that the many should be kept down, in order that the few may be raised above them.

Practical philanthropy is the paramount object of all that Mrs. Child has written, and hence it happens, that with incomparably more talent than any other female writer in America, the envy of all the lesser tribe of minds has been able to exercise sufficient influence to render her unpopular because she has the heart to feel correctly, and the courage to tell what she feels fearlessly. There is a strong moral sentiment in her introduction to the little volume we have named, which in a few words expresses her character as a writer: "I speak in humble sincerity when I say, that I respect the opinion of the meanest individual in the community, though I do not fear the censure of the highest." Were this maxim adopted as the rule of action in a community, what a moral elevation and disinterestedness would it give to conduct.

The little volume, called the Oasis, which bears the name of Mrs. Child, appears somewhat in the form of an annual, and is devoted to that unpopular subject, the melioration of the condition of the colored population of the United States. Aside from this philanthropic object, the work is exceedingly interesting, and cannot be read without exciting admiration of the intelligence and benevolence of its author. There is no sickly sensibility spread over its pages, but an elevated spirit of humanity, free from the fanaticism that weeps over imaginary and incurable evils, or that thinks it necessary to establish equalities in conditions that are fundamentally irreconcileable. To those who have imbibed ungenerous prejudices against the most talented female in America, because she has exposed the hopeless and unpopular cause of the slave, we especially commend this little book. If it does not soften their asperities and change their feelings from the object of interest, it will compel them to respect the motives, and admire the disinterestedness of a female, who ventures so fearlessly and yet so unassumingly, in the profitless cause of philanthropy.

[From the Maine Free Press.]

THE SOUTH AND THE UNION.

The editor of the Age quotes largely from some of the northern papers to prove that the course adopted by himself and friends, in relation to the Anti-Slavery Convention, is approved abroad. Now Mr. Bridge may be able to find many slaveholders who will approve the decline of meddling these to fault it inconvenient for him to answer is very common. We should expect that slaveholders will be very thankful to firemen when they contrive to extend a system which they themselves have long been trying to extinguish by brute force. In an article which the editor quotes from the Richmond Enquirer, there are some very *pretty republican* lessons, and also some very *pretty aristocratic* ones. We shall not quote them, but must be nipped in the bud, and, besides some precious confessions as to the state of the mind, it shows that there are many among them who perfectly agree with the abolitionists in the truth as to the expediency of abolishing slavery. This is a very important fact, one which gives a great way to prove that northern influence is the first first in effecting these effects which are usually attributed to it, viz. that of making slaveholders feel on the system with greater tenacity. But what is much inferior of all is, to hear this Virginian having out, like a spoiled child, if we don't stop discussing the subject at the north, 'they will dissolve the Union' — and daily threat, which has been made for hundred thousand times, and for as many different purposes, is taken by our neighbor as a good reason why we should desist from the further discussion of the question. Northerners have long enough been frightened out of their rights and principles by the pretended threats and whinings of southerners about leaving the Union. Let what will come up, when they find that all arguments fail them, they fly into a dreadful passion, and say we just hastily, 'we'll destroy the Union.' If you don't give up to us. We are as great lovers of the Union as any man, but we say it is only to be preserved by our becoming slaves to the south, by being tied to their ears, to speak only when and where they dictate — then let it go. We hope that ever existed in worth preserving at the cost of the rights of speech and freedom of the press. As to the question of slavery, it is a very important fact, one which ought to be, we have to discuss the question of the manifestations, interests, and so far as the District of Columbia is concerned, we have a perfect right to do so. It is good a right, not only to talk, but to act as the sentiment of the whole south of the Potomac. This is a right which we not only possess, but which the south is very determined to exercise, and if the last attempt to blow on the Union, in consequence of it, we will do it. We apprehend they will soon find that we can do without them as well as they can without us, and perhaps a little better. But the fact there is no danger of such a result, so long as we keep in the bounds prescribed by our Constitution. We will threaten, scold and whine, but if the north acts on this subject with decrition, they will acquiesce. We have long enough been frightened into out of measures by this standing southern threat.

Votes for Governor.—Returns from 291 towns give Davis 44,821, Morton 19,107, Bailey 10,456, Allen 2,028. Davis' majority thus far 13,260. The few remaining towns will not essentially vary this result.

It is now fully ascertained that the Whig Senators are elected in every county except Norfolk and Bristol, in which there is no choice. Of course the next Senate will be entirely Whig.

[From the Hudson (Ohio) Observer.]

BRITISH ABOLITIONISTS.

A copy of a Circular published by the British and Foreign Anti-Slavery Society, which we intended to insert to-day, has been accidentally left out. This paper seems likely to produce much excitement among our countrymen. Some will welcome the British abolitionists, and rejoice in the aid which they will afford; while others will view them with such a deep-rooted prejudice against the principle or maxim which the attempts to enforce. Her Juvenile Miscellany, now unfortunately in other hands, was a source of the most delightful and useful instruction to children.

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[From the Hudson (Ohio) Observer.]

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A copy of a Circular published by the British and Foreign Anti-Slavery Society, which we intended to insert to-day, has been accidentally left out. This paper seems likely to produce much excitement among our countrymen. Some will welcome the British abolitionists, and rejoice in the aid which they will afford; while others will view them with such a deep-rooted prejudice against the principle or maxim which they attempt to enforce. The following extracts, taken from two leading papers, one a Methodist and the other a Baptist, and both warm Colonizationists—we lay before our readers, to show them what kind of spirits the friends of the slave and of equal rights have to contend with, in accomplishing their great work.

[From the Christian Gazette.]

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

We present to our readers what we think will be regarded by them all as a very extraordinary document, the Circular of the Committee of the British and Foreign Anti-Slavery Society, to the different auxiliaries in the kingdom, *proposing a renunciation of the Constitution of the United States.* Whether they design to act in concert with the Australian organization we are not informed; their project shows that they well understand the maxim, 'divide and conquer:' and they will, without doubt, have the hearty God-speed of the Austrian monarch, and the Pope will at least give them his benediction. Whether our northern abolitionists are prepared to join confederacy with a foreign organization, for the avowed purpose of revolutionizing our government, remains to be seen. If they are not, we trust they will give a 'baleful stare' not to 'shed their disastrous twilight' o'er the northern half of the nation; and whether they will venture into the South, remains to be seen.

[From the Christian Advocate and Journal.]

CIRCULAR OF THE BRITISH AND FOREIGN SOCIETY FOR THE ABOLITION OF SLAVERY.

Much as we deplore the evils of slavery, as it exists in some portions of our country, on reading this lustrious document, we could hardly suppress our indignation, at so boldly intermeddling officious intermeddling of foreigners with the internal and civil affairs of our country. We think we understand our own affairs quite as well as they do, and are much more competent to devise a remedy for any existing evils, than they are, and we pride ourselves to be in meliorating the condition of their starving poor, of softening the rigors of their proud aristocracy, and of exalting their lower classes to the rank, equality, rights, and privileges of freemen. How much better would those degraded and suffering classes both in England and Ireland be, not particularly in the latter country, than our enslaved negroes, for whom these gentlemen profess to feel so much sympathy! Let them first emancipate those from their civil disabilities, and raise them from their extreme poverty and degradation, before they talk so lovingly of enlightening Americans on this subject.

We hope, therefore, that no countenance will be given to these foreign emissaries, who come to our shores in the character of political lecturers, who are ignorant of, and, in most instances, averse to the civil and religious institutions of our country. When they shall have succeeded in relieving the nation from the pressing incubus of a national establishment, in raising the several classes of dissenters to an equality of civil and religious rights, and in rescuing the suffering Irish from their degradation, they will have enough to occupy their time, sitting every man under his own vine and fig-tree,' enjoying the blessings of civil and religious freedom, while we are quietly enjoying the same in our own more favored, enfranchised African race, thousands of whom are already rejoicing as 'redeemed captives,' in all the blessings of a free population.

In perusing these articles, we were not a little grieved and mortified. When the unprincipled and licentious of both nations engage in base vituperation and slander, we are not very much surprised; we expect such conduct from such as these who are governed by prejudice rather than candor and principle. But we had hoped better things, and we doubt not that our British brethren hoped better things from their christian brethren, than to find such a spirit and such conduct as the preceding paragraphs. We have seldom been pained with an exhibition of more bigoted views, or unchristian feelings among brethren.

Our Baptist brother talks of '*a crusade against the Constitution*' and liberties of the United States. Will that good brother do us the special favor of showing us how an effort to ameliorate the condition of the civil of Slavery, and the practicability of removing it by moral means only without compulsion from any quarter, can be properly called a crusade against the Constitution of the country. As to all that he says about dividing and conquering, we are unable to feel the cogency of such arguments. No conquest is proposed by British christians, except a conquest over the devil and his allied forces. If they can more easily conquer these by dividing their forces, we hope they will do so. But as to any design on their part to revolutionize our Government, we scorn the idea; it is exceedingly absurd and ridiculous, and hold its author guilty of base slander against his brethren.

The Editor of the Journal vents his spleen in a long tirade of bitter sarcasm, narrow views, and bitter invectives against the sin of an American citizen. The whole offence of our British brethren, is simply a benevolent effort so to enlighten our countrymen, as to induce them to terminate Slavery. Why should a kind and christian sympathy and effort should meet such violent opposition from us, it is difficult to determine. These whole articles are most exactly adapted to create and nourish a contracted, selfish and clanish feeling, and unhallowed jealousy and prejudice, among brethren in the two nations—and what is worse than all the rest, to excite the lawless rabble to furious riots, mobs and bloodshed. 'We hope,' say the Editors of the Journal, 'that no countenance will be given to those foreign emissaries, who come to our shores in the character of political lecturers. Is it possible, that the Editors of the Journal can suppose that the Institution of Slavery is wholly a political question? Or did they *intend* to deceive their readers, and excite the prejudices of Americans, by a *known falsehood?* We are reluctant to believe the former—though it would be easy to believe the former. If there is in the whole compass of Ethics a strictly moral subject—it is the question whether American Slavery is just, and should be continued, or unjust, and should be immediately abolished. All attempts to prove it a merely political question, are absurd and supremely ridiculous.—'They hope no countenance will be given to these foreign emissaries.' Let it be remembered, that one of these emissaries,' Mr. Thompson, is already among us, peaceably lecturing on the subject of Slavery;—and what greater encouragement or incitement would an unprincipled mob or banditti want, to arouse them to the foulest deeds of lawless outrage and blood, than such language from a professedly religious Journal? Should they improve the suggestion, the blood that might be shed would be required of the Editors of the Journal.

But what is the mighty crime of the British Abolition Society? Simply sending agents to lecture in the United States on the evils of slavery, and the best means of removing the evil. The British, let it be remembered, have been cursed with this evil as long as ourselves, and have found a remedy and applied it: and now, in the overflowing of their benevolence, they wish to communicate the blessing obtained by themselves to those, who still labor under the same malady. Could any thing be more natural or congenial to every feeling of true benevolence? Is it not precisely the feeling, which the Gospel inspires in all who experience its power? They make no attack on our civil institutions, nor meddle with the slave system of government directly or indirectly. Their efforts are simply by moral suasion to help us to rid ourselves of a moral evil.

Is it wrong because they belong to a different nation? Does the gospel of Christ recognize such contracted and clanish feelings, that one nation should have no sympathies with another? Or rather does not every christ know, that it teaches us to view every human being as a neighbor and brother, and love them as ourselves, and labor for their highest good as for ourselves or our own children? Are the British Abolitionists to be denounced as fanatics, because their conduct is *novel*, and has no parallel in our history or in our own conduct? Who does not know, that the principles of the gospel demand of all its disciples to communicate all the blessings they have to enjoy, to all who are destitute of them? and that genuine christians in every age, so far as they have obeyed their Master, have acted on this principle; without regard to national boundaries, climates, or colors? Is it wrong to act on this principle, we owe our knowledge of the christian religion and our hopes of immortal glory.

If the British Abolitionists have done wrong in sending 'emissaries' to this country, they have sufficient precedent to plead in extenuation of their guilt. Not only have they the example of Christ and his apostles, and martyrs, and the whole church in every age, but of Philanthropists in our own nation of very recent date. It is but a few years since we sent our 'foreign emissaries' to England, to arouse them to the subject of revivals of religion, and teach them the most successful means of producing such a revival among those gracious visitations from on high. And still more recently we have sent our Hewitt and others to teach them the evils of intemperance and the remedy for the evil. Is it not like cursing our brethren with the one condemned by the Advocate and Journal? But what was the result? Did the British Journalists raise the bigoted cry of opposition and foreign emissaries, and incite the rabble to abuse and riots? Far otherwise. They received them with open arms, and profited by their instructions. We blush that their magnanimity should meet such a mean and selfish return from us. We trust that British philanthropists will have the good sense to know, that all Americans are not as jealous and clanish as the editors of the Christian Gazette, and the Advocate and Journal, and that there are in the New-York city, who drove Mr. Thompson and his family from their lodgings, for no other reason than because he came from England to rouse Americans to the evils of slavery, and the practicability of producing and of the evil. We hail these 'foreign emissaries' with gratitude, and wish their number increased a thousand fold so long as they proceed in a kind and christian spirit, and adhere exclusively to the great object of their mission.

Seldom have our feelings been more deeply wounded than by the perusal of these illiberal articles in the Journal and Gazette, which gave origin to these remarks. We respect the editors of these papers; but regret their rashness and imprudence in attacking their brethren. We hope they will reconsider the whole subject, and on Christ reflection recall their injudicious and highly inflammatory remarks respecting the English Abolitionists. Such remarks have a direct tendency to interrupt the harmony existing between brethren of the two nations, are a needless and shameful breach of national politeness, can do no good, but much evil, and we trust will receive their merited rebuke by every generous and high-minded American.

BOSTON:

SATURDAY, NOVEMBER 22, 1834.

VERMONT COLONIZATION SOCIETY.

At the close of our last volume, we made a somewhat extended and sharp review of the Fourteenth Annual Report of this Society — a Report which we then called a *very* sponge document, utterly irreconcilable with the principles promulgated by the American Colonization Society, and full of incendiary, i. e. genuine abolition matter. Another year has transpired, followed by another Report of this Society; and the whole document, we dare say, differing not one opinion or sentiment from what we find in the last Vermont Chronicle, is quite as anomalous and inconsistent as its predecessor. For example:

'We need not here repeat what we stated in our last report, that Vermont, with the rest of the whole country knows, that we are the friends of universal liberty; that we abhor slavery, not 'in the abstract,' but as it now exists, and as it ever has existed since man began to claim property in man.'

This is plain language, and an honest avowal — the very essence of 'French Jacobinism,' according to the standard of the Vermont Chronicle — such as cannot be found in any volume of the African Repository. 'What we stated in our last report' — ay, the *last* report — thanks to the light thrown by calumniated abolitionists for the soundness of its doctrines, respecting the heinous criminality of slavery! But the managers in their *new* report go on to say —

'And though *we cannot reiterate the sweeping charges which have been thundered forth against every man who differs from them in opinion*, we do hope that colonization ought to be abandoned, we shall rejoice in all the influence which the anti-slavery societies shall be able to bring to bear against the continuance of slavery. Should their instrumentality, or any other, bring about its universal and peaceful abolition and we pray, no particular or obtrusive claim, send up to heaven a louder shout than we. But should this *glorious event* take place to-morrow, our colonies in Africa, instead of being a curse and pestilence, we could not abandon. They would need our fostering care. They would make large demands on our liberality to build up their civil, literary and religious institutions. Very many of their inhabitants, all their our enemies say of them be true, would need the hand of charity to raise them from a condition of hopeless penury, in their widowhood and orphanage, and provide for their children broken-down constitutions. Others must act from their own view of duty; but we are not the men to abandon those whom we have so long protected and nurtured, and befriended on the distant shore we have led them to adopt as their home.'

The first portion of the foregoing extract is most extraordinary and scarcely intelligible language. Its design, however, is not so obscure — it is, manifestly, to exonerate from guilt A. B. and C., because they are' all, all honorable men,' occupying high stations either in Church or State, and therefore may hold their fellow-creatures in bondage without stamping either their patriotism or piety. Now we maintain, that what was alleged in the 'last' and in the present report, namely, that' slavery is a great moral and political evil' — that it is a crime which stamps the foulest blot on our national character, which justly subjects us to the reproach of the civilized world, and which exposes our nation to the vengeance of a righteous God' — that 'the principle, that man can be the property of man, cannot be admitted' — that 'it is an invasion of the rights of man, violation of the laws of God, unjust and oppressive,' not in the abstract, but as it now exists' — these, and these alone, are 'the sweeping charges which have been thundered forth against every man that has a slave in his possession,' by abolitionists. Surely, according to our charges, every slaveholder is guilty of man-stealing, because he claims a property in the bones and sinews of his slaves, is invading their rights, and violating the laws of God; and more than this we have not uttered.

But, it seems, the Vermont Society would rejoice if slavery should be peaceably abolished' next year' — nay, should this abolition take place 'to-morrow,' it would be hailed by the Society as a 'glorious event.' This is closely approximating to, and almost occupying the ground of abolitionists — for they would not have slavery exist even until 'to-morrow,' but would rejoice in its *instant* peaceable overthrow. As the Vermont Colonization Society cannot consent to any such change under a century or two, and only 'half-way between now and never,' it is fair to conclude that in the next number of its organ, a strong reproof will be given to its Green Mountain auxiliary, for *treasonable, unconstitutional, anti-republican,* and *treasonable* sentiments.

In the present case, the truth of the matter seems to be this: — For the last two years, abolitionism has been growing strongly growing in Vermont, in despite of the fury of mobs, and the fulminations of the Chronicle. Taking advantage of this change in public sentiment, the State Colonization Society, with characteristic deceitfulness, has altered the tone and language of its reports accordingly, and to the utmost adopted the sentiments and language of to the iniquity of slaveholding; yet it makes no confession for past heresies—it passes no censure upon the atrocious principles of the American Colonization Society, but commendation of its labors, as it would fain make the people of Vermont believe, that the *purest* and the *child* alike' abhor slavery, not in the abstract, but as it now exists, and as it ever has existed since man began to claim property in man.'

But even in case of emancipation, 'our colonies in Africa, planted by the hand of benevolence, [!] we could not abandon.' Who, under such circumstances, would call for their abandonment! Not abolitionists. No! Abolish slavery — say, and let further transportation to the African coast — and they will contribute liberally, and labor assiduously, 'to build up civil, literary, and religious institutions' in the colonies established in Africa. They will prove by their acts, that the salvation of Africa is a matter of infinite importance in their estimation. Long ago did we say, in reference to the settlement at Liberia — (*vide Thoughts on African Colonization*, p. 55) —

'But — says an objector — these reflections come too late. The evil has already spread, wherever may be its influence. What do you recommend? Its immediate abandonment to want and ruin? Shall we not bestow upon it our charities, and commend it to the protection of Heaven?

'Answer — *Let the colonies continue to receive the aid, and elicit the prayers of the good and benevolent. Still let it remain within the pale of christian sympathy. Blot it not out of existence.* But let it hereafter develope itself naturally. Crowd not its population. Let transportation cease. Seek no longer to exile millions of our coloured population. Let the Government may appoint a curator over an individual, to protect him from his own improvidence, or from the frauds of others; but this is not slavery, nor any infringement of private rights, when it is done with kindness, tenderness, and without sufficient cause. The appointment should be made for reasons shown, as in the case of white men, otherwise it is manifestly unjust.

'The idea that immediate emancipation would be an act of injustice to the slave, is preposterous. What! to restore a man to the rights of which he has been violently and wrongfully deprived, is unjust? To knock off the shackles from Casper Hauser, to burst open the doors of his dungeon, and to bring him out to the light of day, was unjust! Is far over such a plea heard before? Did Casper make it? Did ever a slave or a captive complain that his rights were infringed, by his being restored to liberty? Suits are brought for false imprisonment, being the unlawful detention of a human being. Did ever ever brought a suit on account of his being discharged from false imprisonment. A compensation may be justly due to the slave for the years of hopless servitude, and coarse and scanty fare, for his enfeebled frame, and furrowed visage, for the pangs of an aching heart, and even for his ignorance and his depravity. He will indeed have a claim which will be recognized by the court of the court of Heaven. It may be disallowed now, but it will one day be recognized even by the slaveholder. In disallowing this claim, and dismissing his slaves needy and friendless, ignorant and depraved, capitalists that impute this which is erroneously imputed to the act of emancipation.'

ANTI-SLAVERY LADIES—ATTENTION!

The philanthropic ladies belonging to the Anti-Slavery Societies in Portland, Concord, (N. H.) Newburyport, Amesbury, Reading, &c. &c. are respectfully informed that an Exhibition is shortly to be opened at this city, (under the direction of Jos. Child and other ladies,) for the sale of useful articles voluntarily contributed, the proceeds to be given in aid of the funds of the New-England Anti-Slavery Society; and they are invited to assist by preparing the necessary articles, or by procuring materials. Contributions should be forwarded as early as practicable, addressed either to our care, or to that of Mr. B. C. Bacon, 46, Washington-St. It is hoped that this announcement will be promptly responded to by those to whom it is specially made. Let the articles combine utility with ornament. Ladies, use your needles in the cause of bleeding humanity.

☞ We are quite sure that our anti-slavery brethren will be amused with 'A Scene from Real Life,' as presented in another column, from an English hand-bill. Joseph Hume is the Parliamentary candidate referred to. We hope there will be a scene like this, yet to occur in New-England, as the interrogation is put at each election to every representative to Congress,— Will you vote for the immediate abolition of slavery in the District of Columbia? Politicians may promise and flatter, but they will not easily cajole abolitionists out of their votes.

☞ To receive so high an encomium from so distinguished a writer, philanthropist and christian as Gen. Fessenden, must we think be highly gratifying to Mr. Thompson. See his letter on our first page.

☞ The Appeal and Declaration of American Slavery are happily concluded, and will be read with interest.

[From the Transcript of the 19th inst.]

LATEST FROM EUROPE.

Destruction of the Houses of Parliament by Fire. By this afternoon's mail from New-York, we have intelligence from London to the 21st ult.

The leading news of interest is the destruction of the Ancient Edifices — the Houses of Parliament — Library, &c. We subjoin some extracts from London papers, communicating the intelligence.

[From the Times.]

Shortly before 7 o'clock, the inhabitants of Westminster were thrown into the utmost confusion and alarm, by the sudden breaking out of one of the fiercest of the conflagrations which, some more purposes than one, [!] *a surplus of laborers!* Will the Chronicle say—?

'We cannot, therefore, *absolutely* colonization. *We are very indeed, but not surprised at the liberalness of our treasury.* We are sorry, *but not surprised,* to see sinners fall into the pit, which they in which we, and we presume they also once thought they had enlisted for life. But we will not reproach our friends for their *apostacy.* We have *no right to give further aid to this undertaking.* When we believe so, we shall also cease to aid it.'

'We are surprised, if the managers are not sent at the leanness of the treasury, and at the backwardness of the enterprise by so many good men—but surprised at the coolness, and almost apathy, which is manifest in the above extract. If, as has been vouchsafed, 'the plan is of heavenly origin, against which the gates of hell shall never prevail' — a circle of philanthropy, every segment of which tells and testifies to the beneficence of the whole'—if it 'addresses its claims alike to the patriot and the christian, is being employed in the cause of liberty, of humanity, and of religion'—if the managers believe all this, why, in the names 'of LIBERTY, of HUMANITY, and of RELIGION,' are they 'not surprised at the leanness of their treasury,' and at the desertion of so many who have once thought they enlisted for life' in the enterprise? Not surprised! What inconsistency! what lukewarmness! what feebleness of faith!

From 'the leanness of the treasury,' it pretty conclusively appears that the Society, at a late period, discovered the chest which has been so long imposed upon them—that they have weighed the scheme in the balance, and found it wanting—and that they have determined to have no fellowship with slavery or slaveholders. In 1832, more than $1400 were contributed to the Society—in 1833, only half of that sum—and in 1834, only $359.221 To the personal popularity of its officers, rather than to any affection for the enterprise, we ascribe the collection of this petty sum be attributed. This, too, is the *Fifteenth Report* of the Society!

N. B. We shall feel much obliged to the editor of the Chronicle, if he will make other extracts from the Report—which will be more more acceptable, if some friend in Vermont will forward a copy of it to us.

'The Duty and Safety of Immediate Emancipation,' is the title of a little tract of twenty pages, which we have received through the Post Office. We believe it emanates from Connecticut, although the name of the author, and even of the printer, is withheld. The signature is 'A Wilberforce,' and most worthily is it assumed; for the author writes with much vigor and clearness, and ably maintains the proposition embodied in its title. We extract the following paragraphs as a specimen:

'Slavery is unjust, because it is a wrong done to our fellow-men. It is sinful, because it is a transgression of the law of God. Every degree and form of it is criminal, and an abhorrence in the sight of the infinite Jehovah. Why then talk of the mitigation of slavery? It may be less criminal, but still it will be a crime, and nothing can bleach or neutralize its essential properties. It will continue to be a transgression of the law of God, until entirely abolished. The Government may appoint a curator over an individual, to protect him from his own improvidence, or from the frauds of others; but this is not slavery, nor any infringement of private rights, when it is done with kindness, tenderness, and without sufficient cause. The appointment should be made for reasons shown, as in the case of white men, otherwise it is manifestly unjust.

'The idea that immediate emancipation would be an act of injustice to the slave, is preposterous. What! to restore a man to the rights of which he has been violently and wrongfully deprived, is unjust? To knock off the shackles from Casper Hauser, to burst open the doors of his dungeon, and to bring him out to the light of day, was unjust! Is far over such a plea heard before? Did Casper make it? Did ever a slave or a captive complain that his rights were infringed, by his being restored to liberty? Suits are brought for false imprisonment, being the unlawful detention of a human being. Did ever brought a suit on account of his being discharged from false imprisonment. A compensation may be justly due to the slave for the years of hopless servitude, and coarse and scanty fare, for his enfeebled frame, and furrowed visage, for the pangs of an aching heart, and even for his ignorance and his depravity. He will indeed have a claim which will be recognized by the court of the court of Heaven. It may be disallowed now, but it will one day be recognized even by the slaveholder. In disallowing this claim, and dismissing his slaves needy and friendless, ignorant and depraved, capitalists that impute this which is erroneously imputed to the act of emancipation.'

The late Fires.—Albert, a negro boy, aged 13 years, the property of Mr. Philip Anthony, was yesterday, after being examined on a charge of having set fire to several of the houses recently burnt in this place, committed to jail to await his trial before a special court on the 25th inst. The chief evidence consists of circumstantial evidence, together with the confessions of the defendant. We forbear further comment. Andrew Hays, Attorney General, appeared for the State, and Thomas H. Fletcher for the prisoner.—*Nashville Republican.*

It is stated that the celebrated Mrs. Cherry, who was supposed to be a fiend in human form with Mina in destroying her husband, together with her two daughters, is now travelling through the Western States, attached to a company of strolling players. She has been occasionally hissed off the stage.

NEW PUBLICATIONS.

JUST published and for sale at the Anti-Slavery Book Store, 67, Lispenard-St. New-York—The Oasis, by Mrs. Child; Memoir of William Wilberforce, by Rev. Thos. Price; Address of the Ladies of Salem to Young Men's Anti-Slavery Society to their fellow citizens; A Sermon delivered by Rev. James T. Dickerson, pastor of the 2d Congregational Church, Norwich, Ct. published at the request of the Norwich Anti-Slavery Society, Doctor David M. Reese dissected by Martin Mor Quack, M. D. L. L. D. M. Q. &c. &c. of Boston; the 'Extinguisher! Extinguished; or Doctor David M. Reese (D. D.) 'Dissected' by David Ruggles; a few copies of Mrs. Child's Appeal, at the reduced price of 50 cents.

D. RUGGLES.

BIRNEY'S SECOND LETTER.

ADDRESSED 'To the Ministers and Elders of the Presbyterian Church in Kentucky,'—$2,00 per hundred. For sale at the Anti-Slavery Office, 46, Wash. St.

Nov 1.

PRICE REDUCED.

A FEW copies of Mrs. Child's Appeal in favor of that class of Americans called Africans, neatly done up, can be had (if called for soon) of B. C. Bacon, No. 46, Washington-st. at a reduced price.

Oct. 11.

LITERARY.

[From the New-Yorker.]

THE WIFE'S SONG.

They tell me, lady, when years have dimmed the lustre of my eye,
And paled the rose bloom on my cheek, thy early love will die;
And when the changing Time has cast its shadow on my brow,
I shall not be to thee, beloved, the same that I am now.

The lip, they say, will lose its smile, with winning sweetness fraught,
And thou wilt turn from Love's young dream to seek for sterner thought:
A lofty mind like thine, they say, will scorn to strew its flowers
Upon the unambitious path that leads to Love's soft bowers.

For Love they call an empty name — a tale of young romance,
That passes quickly with the hues of Fancy's fitful trance;
And only those ignoble bred will bow a tameless soul,
And turn them at the unmeaning smile of womanish control.

I, too, they say, will feel a change, and grieve that I have knelt
Before the doll domestic shrine, whose tameness may be felt;—
And that my eye will long to turn from thy accustomed glance,
To meet its many worshippers in the bewitching dance.

They say that I will long to tread again my father's halls,
To be the gay and brilliant belle I was within its walls,
Where many a proud and gallant one was constant at my side,
All this they say is valouless, because I am a Bride.

They wrong us both, for well I know, with all thy lofiness —
And all thy high and glorious hopes, thou wilt not love me less:
Ambition's hand may beekon thee, and point to Glory's star,
Yet 'n will not be the only light to guide thee from afar.

Ay, though thou wearest the brilliant wreath by Fame and Talent won,
Still will the peaceful ray of Love be near to light thee on;
Yes, ever near thee will it be, to gild each cloud that lowers;
And warm Affection's soothing smile will cast forth all its powers.

And I, for all the boasted ones which dwell in Fashion's train,
For all the conquest bright, that bear the palm in Beauty's reign,
For all the throng of worshippers, that bow at Woman's shrine,
I would not sacrifice one look, one smile, one wish, of thine!

For thou hast deep unclouded sway o'er my soul's inmost thought,
And every feeling of my heart from thee its hue hath caught;
Yes, dearest, yes; one quenchless ray thy heart shall ever give,
The beautiful and holy light of deep, undying love.

[From the Father's Magazine.]

A FATHER TO HIS MOTHERLESS CHILDREN.

Come gather closer to my side,
My little smitten flock, —
And I will tell of him who brought
Yon water from the rock.
Who boldly led God's people forth
From Egypt's wrath and guile, —
And once a cradled babe did float
All helpless on the Nile.

You 're weary — precious ones, your eyes
Are wandering far and wide,
Think ye of her who knew so well
Your tender thoughts to guide?
Who could to wisdom's sacred lore
Your fixed attention claim, —
Ah! — never from your hearts erase
That blessed Mother's name.

'T is time to sing your evening hymn,
My youngest infant dove,
Come, press thy velvet cheek to mine,
And learn the lay of love;
My sheltering arms can clasp you all,
My poor deserted throng, —
Cling as you used to cling to her,
Who sings the angel's song.

Begin, sweet birds, the accustomed strain,
Come, warble loud and clear, —
Alas! alas! you 're weeping all,
You 're sobbing in my ear;
Good night — go say the prayer she taught
Beside your little bed,
The lips that used to bless you there
Are silent with the dead.

A Father's hand your course may guide
Amid the thorns of life, —
His care protect these shrinking plants,
That dread the storms of strife, —
But who upon your infant hearts
Shall like the Mother write?
Who touch the springs that rule the soul!
Dear mourning babes, good night.

[From an English Magazine.]

THE CHILDREN'S BALL.

Brilliant and gay was the festival hall,
'T was the night of an infant festival,
There were sylph-like forms in their many dance,
And there were the tutored step and glance,
And the gay attire, and the bejewelled hair,
That night, well bespeak mature years!
The night might to common eyes seem glad,
But I own that it made my spirits sad.

I saw not in all that festive scene
The cloudless brow, and the careless mien,
Not vainly sought the stranger's gaze,
And envy shrunk from another's praise,
And Pride repelled with disdainful eye,
The scorn loved playmate of days gone by.
Alas! that feeling, so far from mild,
Should find place in the breast of so little a child!

And how, thought I, at the morrow's rise,
Will these fair young sleepers ope their eyes,
Will their smiles the freshness of morning speak,
And the roses of health suffuse their cheek!
No — with a wearied mind and look,
They will turn from the pageant, the globe, and book,
A longing and feverish glance to cast
On the joys and the pains of the evening past.

Parents! 't will too soon to press
The glittering fetters of worldliness,
On those tender years, to which belong
The merry sport and the bird-like song;
What fruit can the trees of autumn bring,
If the fragile blossoms be nipt in spring!
Such stores will the life of summer impart,
If ye spoil the bloom of the infant heart.

MISCELLANEOUS.

THE CAFFERS.

The habits of this singular tribe of Africans, who reside in the vicinity of the Cape of Good Hope, have not been very familiar to the inhabitants of the civilized world. 'Kay's travels in Caffraria,' however, throws a good deal of light on the subject—and the last number of the North American Review contains an interesting review of the work, from which we extract the following—

'The apparel of the Caffers is made wholly of the skins of beasts, excepting those cases only, which may be noticed hereafter, where the customs of their civilized neighbors have been introduced among them. These changes have occurred at and about the missionary stations; and may generally be considered,—taking into view the attachment which all barbarians (as well as some partly civilized people) feel for old customs, as a tolerably accurate indication of the more important intellectual and moral advances, to which they commonly correspond.

The imitative propensity as well as the communicative, it is worth noting, are universally traits in the African character,—in which by the way they differ diametrically from our Indians,—and such as may be pronounced of the first interest in reference to the competency and tendency of their possessors to a state of civilization. The social disposition is indeed often carried to an extent which most travellers, if not missionaries, would call meddlesome and troublesome, not to say ridiculous. The Landers, we well remember, were not a little amused by a native who, after indulging his curiosity in a pretty free examination of the premises, baggage and all, not meeting with any thing which suited his taste better for a hat, finally enunciated his cranium with the tip top of a jelly pot, which was marked in large letters 'concentrated gravy,' and in that guise, grinningly strutted about the encampment, with all the dandy dignity of a Bond street beau.

Mr. Kay somewhere remarks that the Caffer lady, in what may be called the chrysalis stage of transmutation, is not unfrequently seen promenading, in the vicinity of the mission houses, with an English petticoat suspended from the neck instead of the waist, while the gentleman in attendance makes himself nearly as conspicuous, by sporting for a gala dress a pair of leather trowsers, contrasted by a check shirt. Some they can get on any thing civilized, and keep it on, by hook or crook, it matters little of what material the decorations may be made, or in what order they are fastened to the frame of the wearers. Our natives have been much slower to imitate, and still more awkward also in the process. Witness the tradition transmitted by the Dutch party who first landed on Manhattoes. They made a donation of stockings and axes,—two valuable articles,—to the chiefs of the party which entertained them; and when the visit was repeated the next season, it was ascertained that the stockings had been converted into tobacco pouches, while the axes were generally used for bosom pins. In regard to the taste of the Caffers in matters of dress, we shall add only, that ornaments of various kinds are extensively worn. These consist chiefly of beads, bones, feathers, and metalic bracelets, some thirty of the latter being occasionally seen on the arms of a great man, that is, a stout man; to all which the same dignified class often append, like the chiefs of the Northern African tribes, the elegant embellishment of a cow's tail swung from the knee.

As might be expected, the principal aliment of these tribes is milk, which they use like the Arabs, in a sour curdled state; next to this article, boiled corn, (Indian)—for they cultivate, after a fashion, considerable tracts of fertile land; and more generally, a species of millet, also pumpkins, a kind of sugar-cane, gourds, fruits, and a few esculent roots of minor importance. The use of animal food is rare. Veal is objectionable in an economical view—on the same principle, (according to Mr. Kay's apparent ideas of the Caffer theory,) which would render it bad policy for a man to eat his daughter or the wife of his bosom.' Swine's flesh, it is remarkable, is rejected by the Caffers with abhorrence. The same is the case with the feathered tribe to some extent; none of them keep poultry of any sort; and eggs as an article of food are altogether contraband. Nay, these scrupulous gentry will have nothing to do with the fish of the sea, which they for the most part regard as company only for snakes, and no more fit to be food of a gentleman. So that, although these people live almost wholly on or near the coast, the entire line of which abounds with the choicest fish, they are ignorant even of the casting net.

Neither will they eat elephant's flesh on any occasion, or even undertake, like the Hindoos, to domesticate that animal. This is the more remarkable, since he is also regarded as favorite game; and the passage of a herd in the neighborhood of a hamlet, is the signal for a general hue and cry. The explanation given to Mr. Kay, whether *bona fide* or not, we cannot decide,—was, that the elephant is too sagacious, too much like man himself, to be used for food. Their respect for him appears, at all events, from their hunting habits. They approach him from behind, so as to elude the glance of his eye, and when thus engaged in killing him, it is not a little amusing, says one informant, to hear them lauding the animal, and crying, *'Don't kill us, great captain; don't trend you on us, mighty chief,'*—plying him lustily meanwhile with their spears, and raising a tremendous shout the instant the animal falls. The tusks are the prize sought for. One of these falls to the lot of him who first pierces the game with his weapon, and the other to the chief of the party.

JOHN RANDOLPH.

A correspondent of the Christian Watchman writes from Philadelphia:—

I spent an evening, not long since, in company with the celebrated Dr. ——, who was the medical attendant of John Randolph, of Roanoke, at the time of his decease, in this city. Among many deeply interesting anecdotes, he related the following, which has never been published. I think it well deserves to be.

Randolph was near his end. Dr. —— was sitting by the table, and his man John, (John was left in Roanoke) sitting by the bed, in perfect silence when he closed his eyes, and for a few moments seemed, by his hard breathing, to be asleep. But as the sequel proved, it was the intense working of his mind. Opening his keen eyes upon the Doctor, he said sharply, '*remorse*'—soon afterward more emphatically, 'REMORSE'—presently at the top of his strength, he cried out, 'REMORSE.' He then added, '*Let me see the word.*' The Dr. not comprehending his desire, made no reply. Randolph then said to him, with great energy, '*Let me see the word. Show me it in a Dictionary.*' The Dr. looked round and told him there was none in the room. '*Write it then,*' said Randolph.—The Dr. perceived one of Randolph's engraved cards lying on the table, asked if he should write it on that, '*Nothing more proper,*' was the answer. The Dr. then wrote the word in pencil under the printed name, and handed it to Randolph. He seized it and holding it up to his eyes with great earnestness, seemed much agitated. After a few seconds, he handed back the card, saying, 'Write it on the other side.' The Dr. did so, in larger letters. He took it again, and after gazing earnestly upon it a few seconds, returned it, and said, 'Lend John your pencil, and let him put a stroke under it.' The black man took the pencil and did so, leaving it on the table. 'Ah!' said the dying man, '*Remorse*, you don't know what it means. Do you, John? you know what it means.' But added presently, 'I cast myself on the Lord Jesus Christ for mercy.'

Dr. —— then showed me the identical card. On one side was written 'John Randolph of Roanoke,'—'Remorse,' and on the other side, '*Remorse.*'—You may imagine the varied thoughts that rushed through my mind, at beholding this sad evidence of the dreadfulness of postponing to a dying hour, the business of a life time.

CRUELTY TO ANIMALS.

THE CART HORSE.

See that horse, standing there in the hot sun, half-distracted with the flies. And see the owner, the inhabitant of a Christian country, sitting in a very cool place himself! Why has he not a little mercy for his horse? See that comfortable shade not four rods off! Why not drive the poor beast under it, and let him fare as well as his master?

A MAN WITH A LOAD OF HAY.

How that burdened ox groans, every now and then! Do you know what makes him? Then I will tell you. His cruel owner wants to carry at twice, to save a little time, what ought to carry at three loads. But in order to enable the poor oxen to draw it, he has loaded so much of it at the fore part of the cart, that it presses very hard upon their necks, and they can hardly stand. Besides, the owner has done this so often that their necks are very sore. If their owner were obliged to carry loads upon his back, till it was very tender, how do you think he would like to bear such a load? Or, if he should carry one hour, with a heavier load upon him than usual? Would he not groan, think you, much louder than his poor ox now does?

THE COAL-MAN.

Why does not that coal-man block the wheels of his cart? There the poor horses stand, pulling almost as hard as they can, to keep the cart from running backwards down the hill, while the owner is unloading a dozen bushels of coal.

Some coal-man, more merciful, carry something about the cart, to block the wheels with, whenever and wherever they happen to need it. All ought to do so, if they would be worthy of the name of good men and good citizens.

Shocking Catastrophe at the holy Sepulchre.—Extract of a letter dated Beyrout, May 11:

'Since writing the above, I am sorry to inform you of a serious loss of life at Jerusalem, in the Church of the Sepulchre. From 15,000 to 20,000 pilgrims, as I am informed, were assembled this year at the fete. Hundreds of them slept in the church the night before that on which the holy fire appears, and during the day thousands were wedged together within its walls: the aged and the young, men, women and children, standing for hours without sustenance, and inhaling a contaminated and glowing atmosphere; at length means were used to kindle the fire, and a heaving and excitement was observed, till, when the flame appeared, the whole mass made a simultaneous movement towards the holy sepulchre. Thousands of torches were instantly illuminated, and the air became rarified as by fire, and nature overstrained and exhausted, gave way; numbers fainted, were borne along, fell and were trod upon. The attempt to save them precipitated others in their fate. The screams and excitement caused those near the door to seek their escape. Their example gave a panic to the whole mass, and now a scene of death and disorder ensued beyond description. My friend Pacha, who had descended to the body of the church, was borne out by overwhelming force in the arms of some men, exhausted and nearly overcome. All consideration for the prostrate and suffering was lost in the wild sense of self-preservation: the young, the aged, women, the fainting and the fallen, were trodden under foot by the outrushing multitude; and the last eye that turned to glance upon the now vacant scene of tumult beneath, beheld the vast aisles of the holy church strewed with dead and dying pilgrims. The lowest statement gives the loss of 150 lives; one, which is respectable, between 200 and 300;—and report says nearly 400 have been lost, and among them many of the Egyptian soldiers and some officers.'

A dreadful catastrophe occurred off the Downs, on the morning of Aug. 27th. The Camelion, a very large revenue cutter, was lying to, about half a mile from the shore, when the Castor frigate, coming from the Downs to Portsmouth, ran her down, with twenty-nine men below, every one of whom were drowned. Perhaps a more extraordinary accident never occured. It was broad daylight. The frigate must have had the cutter in full sight for seven-miles, and she bore straight upon her, under her topgallant sails, going with a spanking northerly breeze from Twelve to Sixteen knots an hour, took the cutter full midships, and drove her to the bottom in an instant, with scarcely a shock to herself. Three hands on the deck of the cutter leaped overboard and were saved. An order came to the Admiral in the Downs, who came to Dover post, and took the commander of the frigate into custody, where he must remain till a court martial is held. Most of the men in the cutter were asleep in their berths, having just come off night duty.

Painful and Melancholy Event.—Mr. Humphrey Hillick, one of the oldest citizens of this village, and who died here for twenty-two years, on being at the poles and presenting his ballot to-day, (Wednesday,) his vote was challenged. Mr. H. had been for some time previous in perfect health, and was subject to fits of fainting when unusually excited.—Being a man of strong feeling, and very sensitive on the subject of being challenged, the shock was too severe for his constitution to bear. He asked, 'who challenges my vote? I have voted in this town for twenty years!' and instantly fainted and in a few minutes was a corpse!—*N. Y. paper.*

The Heart.—It is a curious fact now generally agreed upon by physiological authorities, that this delicate organ, long since the universal poetical practice made the source and centre of the affections, is actually *insensible to touch.* The celebrated Harvy had an illustration of this truth, under his professional direction, in a female, a native of the Canadian case, Beaumont's. It happened that a youth of the noble family of Montgomerie had his interior exposed in an extraordinary manner, in consequence of an abscess in the side, which was opened, which was caused by a fall. The youth was introduced to the presence of Charles I., and Harvy, putting one hand through the aperture, grasped the heart, and so held it for some time without the young man being at all conscious that any new object was in contact with it. This insensibility of the organ to a disturbance it was never intended to encounter, is inexplicable by physiological principles, and is not less remarkable, as has been observed, in contrast with its exquisite sensibility to all the internal functions, and especially to the slightest variation in the circulation of the blood.—*Mercantile Journal.*

CUMBERLAND, MD. Nov. 4. *Bears.—Child Destroyed!*—During the present season, bears have been very frequently seen westward of this place, feeding principally on near corn fields. A letter from Petersbug, Pa., published in the Advocate, states that they are often seen crossing the turnpike near that town, and that a man who had lately been sent in search of the cows, had recently been devoured by bears in that vicinity. The legs and feet of the little sufferer were found, which revealed to his agonized parents the fate of the child.—*Unionist.*

A similar melancholy event is mentioned in the Bradford (Pa.) Settler of the first instant, from which we learn, that a small child, in Tioga county, was lately seized by a bear, while in a field with some cows, not far from the dwelling, but before assistance could be rendered by some men who were in sight, was deprived of life, and partly devoured.

The same paper states, that an acquaintance in Smithfield had been recently seized, and considerably mangled, by a wounded bear, of which he and others had been in pursuit. He was saved from death, by the timely interference of his comrades.

Improved Bustles. A late London paper has the following remarks, which must interest our fair readers—'Bustles, if not hitherto filled with wind, have recently been introduced as substitutes for the heavy pads formerly worn by the fair sex: they have the double advantage of being used as air cushions where hard seats are inconvenient. If filled with rarefied air, in the manner of a balloon, they will also give the wearer a graceful airiness and buoyancy in walking. This is said to be one of the secrets of 'Tagliona and Celestes.' It, however, the bustle be thus inflated, care must be taken not to extend it very much beyond its present proposterous dimensions, lest the wearer, overtaken by a strong gust of wind, should suddenly find herself sailing among the house tops and chimney-pots.'

Shocking Catastrophe at the holy Sepulchre.—Extract of a letter dated Beyrout, May 11:

Lexington, Ky., Oct. 31, 1834.

Extraordinary Incident.—A gentleman in the neighborhood of this city, in riding across his farm a few days since, was suddenly surprised and alarmed to find his horse gradually sinking into the earth. He instantly leaped from the horse, and had, by so doing, his life was providentially saved. The horse continued to sink lower and lower into the earth, until he had descended one hundred and fifty feet. At this point, he became wedged between two masses of rock, and was crushed to death. The chasm or fissure, we are told, appears to have been formed by the separation of the earth and rock in some convulsion of nature. The mouth of the fissure at the surface, we have not learned, but it was covered with a thin soil, which commenced giving way as soon as the weight of the gentleman and his horse were added to it.—*Intelligencer.*

Prince Esterhazi.—The London correspondent of the N. Y. Observer says he has ascertained that the coat, which is a part of the court dress of Prince Esterhazi, an Austrian in London, cost 100,000f sterling, or $444,000, and he estimates that the other parts of the same dress cost cost as much as the coat. It is said that every time he wears the coat, it costs about 10,000 to make good the jewels which are brushed and shaken off in company. His whole person sparkles with jewels. This is one way of squandering the wealth derived from the tolls of the poor Austrians and Hungarians.

EXTRAORDINARY SPEED. The New-York papers of Thursday morning, containing the result of the city and neighboring places, were transmitted to Philadelphia in five hours by the Camden and Amboy rail road line. The steamboat left New-York at the usual hour, 7 o'clock. On arriving at Amboy, a dispatch was sent forward by an extra locomotive engine, on a black pony, fifty-six miles, to the termination of the rail road near Camden, and the short distance which remained was finished with a horse. The speed upon the rail road was over thirty miles an hour.

Singular Tenacity of Life.—A man at Norwich, England, by the name of John Smith, who had been an old sailor, destroyed himself by cutting his throat. It is rather difficult to conceive how he had reached this period of life, for although he was of robust constitution, he was constantly engaged in pugilistic combats, being of a sanguine choleric disposition, and furthermore had once cut his throat and taken poison before, had his arms broken in 18 or 20 places, and had been 18 times in different hospitals. He at last succumbed in consequence of some angry words from his wife.

From late examinations it appears that during the year ending September, 1834, there were in the Boston Almshouse 340 American, 64 Foreigners, 6 Decendants of American paupers in five years 10 per cent.; increase of *foreign*, in the same time, 115 per cent. In the out-door department of the institution, there were 153 patients, of whom 129 were destitute foreigners. In Broad street district, Boston, out of 324 patients, 312 were foreigners—all of whom were British born subjects, excepting four!

Some idea, says the Dublin Register, may be entertained of the communication between persons resident in America and their connections in this country, when it is estimated by the clerks in the Post office that the postage upon the letters in the American post-bag, received last week, was upwards of £300.

Alexander Leighton, M. D. wrote 'An appeal to the Parliament, or Sion's Plea against the Prelacie.' London, 1628: quoted. For writing this book, the author was twice pilloried whipped and pilloried at Cheapside, his ears cut off, his nose twice slit, his cheeks branded with a red hot iron with the letters S. S. (Sower of Sedition) and was eleven years imprisoned in the fleet; a curious evidence of the freedom of the press at that period.

Dr. Channing.—A gentleman in Boston writes as follows to a friend in New-York, dated the 13th ult.—'Dr. Channing of this city came out yesterday in his pulpit, an abolitionist. 'Property in man! property in man!' he exclaimed, 'you may claim matter as property to any extent you please—the earth, the ocean, and the planets, but you cannot touch a soul. I can as readily conceive of the angels in Heaven being property, as man.—*Salem Register.*

The Globe of Tuesday contains the treaty recently concluded between the U. States and Spain, by which the latter agrees to pay the former, 12,000,000 reals vellon, (300,000) for the settlement of claims between the United States and her Catholic Majesty.'

It is calculated that the less experienced by speculators in the Spanish funds since July, has been—at Paris, 200 millions of francs; at London, 120 millions; at Berlin, 50 millions; at Frankfort, 70 millions; at Antwerp, 30 millions; at Brussels, 15 millions; at Amsterdam, 30 millions; and at Vienna, 10 millions. Thus the total loss in Europe amounts to more than 500 millions of francs. It is supposed that if a rise in Spanish security should now be too sudden, it would occasion a loss almost as considerable.

A duel has been fought at Allier, between M. Edgard Ney, the son of the celebrated Marshal, and a M. Petitjean Monthelair. The sword of the latter passed through Ney's right hand.

M. Carrel, the Editor of the National, was again under arrest at Paris.

A Paris Journal says, Admiral de Rigny, Minister for Foreign Affairs, is on the point of marriage with an American lady, possessed of an income of 400,000f a year, but who has two daughters by a former husband, each of whom, on attaining her majority, will take one-fourth of this fortune.—*Transcript.*

MORAL.

A BEAUTIFUL ANECDOTE.

In Mr. Kilpin's school were two boys, brothers, from 11 to 10 years old. One of these children had, after repeated admonitions, manifested a determined obstinacy, and sulky resistance. Mr. Kilpin told him that the result of such conduct would be a punishment not easily to be forgotten. He was preparing to inflict it on the still hardened child, when his brother (Paul) came forward, and intreated that he might bear the punishment in the place of his brother. Mr. Kilpin remarked, 'Why, my Paul, you are one of my best boys, you have never needed chastisement, your mind is tender, I could not be so unjust as to give you pain, my precious child.' The dear boy said, 'I shall endure more pain to witness his disgrace and suffering, than any thing you could inflict on me; he is a little boy, and younger and weaker than I am, pray, sir, allow me to take all the punishment.' Mr. Kilpin said, 'Paul, you can do, sir, take me in exchange for my naughty brother!' Well, James, what say you to this noble offer of Paul's? He looked at his brother but made no reply. Mr. K. stood silent; Paul still entreated for the punishment, that it might be finished, and wept. Mr. K. said, 'did you ever hear of any one who bore stripes and insults to shield offenders, Paul?' 'O yes, sir, the Lord Jesus Christ gave his back to the smiters for us, poor little sinners, and by his stripes we are healed and pardoned. O sir, pardon James for my sake, and let me endure the pain, I can bear it better than he! That your brother does not seek pardon for himself, why should you feel this anxiety, my dear Paul; does he not deserve correction?' 'O yes, sir, he has broken the rules of the school, after repeated warnings; you have said he must suffer; therefore, as I knew you would not speak an untruth, and the laws must be kept, and he is sullen and will not repent, what can be done sir? Please to take me instead of a younger than he.' The boy then threw his arms round his brother's neck, and wetted his sulky hardened face with tears of tenderness. This was rather more than poor James could stand firmly. His tears began to flow, his heart melted, he sought forgiveness, and embraced his brother. Mr. K. clasped both in his arms, and prayed for a blessing on them from Him, of whom it is said, 'He was wounded for our transgressions,' &c.

It would be easy to make remarks on this, (in my opinion,) beautiful anecdote, but they would be like painting the diamond.—*Cross and Journal.*

THE OASIS.

JUST published by Benjamin C. Bacon, at the Anti-Slavery Office, and by Pilles & Ticknor, corner of School & Washington sts. THE OASIS, by Mrs. Child, author of an Appeal in favor of that Class of Americans called Africans. It contains the English Protest against Colonization, with facsimiles of the signatures; three copperplate engravings, among which are likenesses of Wilberforce and Prudence Crandall; six excellent woodcuts, with sentiments appropriate to minor illustrations, nearly all of which were drawn expressly for the work. Among the writers are Mrs. Follen, Miss H. F. Gould, Miss E. H. Whitney, Rev. G. J. May, J. G. Whittier, D. L. Child, and Mrs. Child. Price one dollar fifty cents. Oct. 11.—3t.

Tempus Rerum Imperator!

SAMUEL A. EATON,

WATCH MAKER, 347 Washington st.

MOST respectfully informs his friends and the public, that he has left the establishment of Messrs. Alfred Wells & Co. and taken part of store No. 111, Washington Street, six doors north of John B. Jones & Co. where every attention will be paid to the most complicated watches,—such as Musical, Repeating, Duplex, Levers, L'Epines. Chronometers adjusted.—French Clocks, Musical Boxes and Willard's Timepieces repaired.

Oct. 4. 1sIm

DR. GARDINER,

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

GRATEFUL for the liberal patronage received, 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 Tincture, 2d and 3d Tinctions; Nos. 2, 3, 4, 5 and 6 Slippery Elm Bark; Composition Powders; Nervine Powders; Cough Powders; Fever Powders; Tooth Powder; Vegetable Powder for headache; Cancer Salves, and others used for a kind of sores; Strengthening Plasters; Elastic Tincture; Vermifuge, very pleasant to the taste; Asthmatic Tincture; Red Lineament; Rheumatic Drops; Toothache Drops; Anti-Mercurial Syrup, which cures nearly 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, rheumatism, &c. These medicines will cure the following diseases—Cramp, gout, rheumatism, hooping cough, croup, asthma, pleurisy, dysentery, worms, summer complaints, so destructive to children, dyspepsia, or indigestion, the causes of death or consumption, St. Anthony's fire or erysipelas, liver complaints, gravel, chills or fevers and ague, bilious remittent; and, in short, any kind of fevers, or any complaint, really yield to these vegetable medicines, the evil, dropsy, nervous affections, measles, small pox, &c.

Dr. Gardiner is aware that there are many spurious remedies 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 induced to treat these medicines as another imposition. He is also aware of the force of the prejudice of education, and prejudices in favor of popular opinions and customs; nevertheless, Dr. Gardiner has no fear but he will observe, that he does not say that they are infallible in every case; but he solicits for them a fair trial—and they who make use of them in disease, will prefer them in every other complaint, and to those which shall take them follow the directions strictly, for a specified time, and receive no essential 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 possess no poisonous mineral or deleterious principles. In corroboration of these assertions, he offers a few names of persons well known, whose families and among whom some assistance his medicines have been used with success, to whom persons interested may refer. Rev. Charles W. Gardiner, Richard Hood, Rev. Simon Murray, Ignatius Beck, Rev. Jeremiah Durham, John F. Lewis, Rev. Dutham Stevens, John Bowler, Rev. Prince G. Lawe, Parris Salem, Rev. Charles Bobannon, Jacob Gilmer, Rev. Elijah Sheets, George Brooks.

☞ 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.

NOTICE,

COLORED INVENTORS of any art, machine, manufacture or composition of matter, or any new or useful improvement of any art, machine, manufacture or composition of matter, not before patented or used before by any other person, are requested to make known their names and their respective invention to the Editor of the Liberator, so far as they may deem it safe and proper to communicate them. The object of this notice are—

1st. To collect proofs of colored talent and ingenuity in the United States.

2d. To aid colored inventors in obtaining their patents for valuable inventions.

Boston, Aug. 9th, 1834. 1y6n

ANTI-SLAVERY BOOK STORE,

67, Lespenard-street, near Broadway.

THE Subscriber offers for sale, at the above Establishment, Anti-Slavery publications of every description, wholesale and retail. Also, School Books and Stationery Prints, &c. cheap for cash. Letter press and Job Printing, Book Binding and Paper Framing, will be neatly executed. All orders will be thankfully received, and punctually attended to.

N. B. All orders must be cashed, and all communications must be post paid.

D. RUGGLES.

New-York, May 26, 1834.

FREE LABOR STORE,

Wholesale and Retail—No. 376 Pearl Strt.

THE subscriber informs his anti-slavery friends, that he has now for sale, a good supply of Calicoes, yard wide, and of fast colors; Muslins, Jaconets, Cambrics, bleached, and colored; Canton Flannel; Table Diaper; Handkerchiefs; Checks; Knitting Cotton; Twist and Filling; Batts; Candlewick; Irish Linen; India Muslins; Rattinets and Brown Sugar in bags;—Also, single and double Refined in lumps and leaves; with the different sorts of Coffee, Tea, &c.

☞ Umbrellas of different sizes, covered with free labor Muslin; Letter, Post, and Cap Paper, made of linen rags.

JOSEPH H. BEALE.

New-York, 8th mo. 25. pd.4v.

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