

years on our coast, and in our cities, planning and executing this black and hellish deeds with all the coolness of the mildness of our laws to escape the gallows, and repeat his murders, then in many other Christian countries he would long since have hung in gibbets, and he could only have been a solemn warning to others, but, for any thing we know, his execution would have saved hundreds of lives, and certainly the eight lives on board the brig Crawford.

There is very little doubt that this same Tardy was on board a schooner commanded by Captain Latham, bound from New-York to Charleston about the year 1813, and after poisoning the passengers, had the hardihood and address to have the deed charged to the cook, who had always before borne an excellent character, but who was arrested in Charleston on the schooner's arrival, was tried, and circumstances made to appear against him, that he was condemned, and actually executed, persisting unto the last that he was an innocent man, and knew nothing of the crime for which he was to suffer. This poor fellow was a black man, and left a family at the oarward—all those who knew him where he belonged, believe in his innocence: yet he was swung into eternity by the management of the guilty Tardy, who had the advantage of a white face to sacrifice the black cook.

We next hear of Tardy on board the Boston packet schooner Regulator, then commanded by Captain Presbury Norton. Tardy took passage at Boston for Philadelphia, under the title of Doctor Tardy, and, on the passage, poison was again resorted to. One evening, after supper, all in the cabin were taken violently sick, excepting Tardy, who had always declined using sugar from his first going on board, (that, no doubt, being part of his plan.) Tardy, acting as physician on the occasion, declared from the symptoms that they were poisoned, and all considered his being on board a fortunate circumstance as he was able to assist them, and actually administered medicines, which were taken freely. All began to recover, except a German gentleman passenger, who died, and was committed to the deep.

The morning after the captain and passengers were attacked, Tardy discovered arsenic in the sugar bowl mixed with the sugar, and immediately suggested his suspicions of the steward (another black man) and after arrival in this city, the consignees immediately had an examination into circumstances; but from their own and the captain's knowledge of the steward they doubted his guilt, and after a strict and close examination they left him at liberty. Tardy, however, persisted in his pretended belief of the steward's guilt, but said so much that he excited suspicions against himself, and afterwards increased them by a claim he made to have all the effects of the deceased German passenger, on the plea that the gentleman had verbally given them to him just before his decease, in consequence of his attention to him. The captain did not feel authorized to deliver them to Tardy, and applied to his consignees, who positively refused to have them given up to him, and were induced to set a spy over him, who ascertained that he went with his baggage to the Mansion House Hotel in Third-street, where he remained that night and then removed to an obscure house in North Water street above Vine street. Here he did not continue long before he began to lay another plan of piracy, to be executed on board one of the Richmond Packets, but a man in whom he had confided turned against him, and he was betrayed before the vessel sailed; and was then arrested and charged with the crime on board the Regulator, for which he was tried and condemned to serve seven years in Walnut street Prison at hard labour. There he was found to be very obstinate and refractory and constantly issuing threats of revenging himself when he should be released. He is said to have boasted among his comrades that he had sent more men into eternity than any convict who had ever been in our penitentiary. After his discharge he took passage in the brig Francis, for Savannah, but as he was about to embark he was recognized and immediate notice given her owner, who very prudently had him and his baggage put on shore. We next hear of Tardy in Charleston, (S. C.) where he took forcible possession of a pilot boat lying in the harbor, and with two blacks, was about to put to sea on a piratical expedition; but was discovered, pursued and brought back, and notwithstanding this act and information immediately sent to the Mayor of Charleston, of Tardy's character and former crimes, we now again hear of his most horrid and infernal deed on board the brig Crawford. How he obtained his liberty or escaped the death so often due to his crimes, let those who have charge of the public safety tell us.

of small size, dark complexion, about 54 years of age, at his death, was while on board the schooner Regulator and at the time he took passage in the brig Francis a blue frock coat and generally carried a small cane; had a genteel appearance and good address; spoke several languages; and was capable of forging any papers he might find necessary. He was a cold blooded pirate, and has unquestionably been guilty of and accessory to as many murders as any villain on record. The extent of his crimes was only known to himself; but sufficient is known by us to make us mourn over the depravity of human nature. When a man can in cool blood murder deliberately, and that while professing to aid a fellow being in agonies caused by himself (as in the case of the German passenger in the Regulator), or after murdering, shift the punishment due to himself on an innocent negro, as in the case of Captain Latham, he is guilty of crimes too black to be believed, were not the evidence too positive to admit of doubt.

Let those who have in charge the revision of our criminal system reflect well how they will dispose of such characters, and those in authority be cautious how they extend their pardon to such infernal beings.

THE GHOST & CONJUGAL AFFECTION. A TRUE STORY.

Mr. Samuel Fisher, the inventor of the golden snuff box, was acquainted with a widow lady of excellent character, who resided in Cork. This lady was inconsolable for the death of her husband; the day was spent by her in sighs and lamentations, and her pillow at night was moistened with the tears of sorrow. Her husband, her dead husband was the constant theme of her discourse, and she seemed to live for no other object but to recite his praises, and deplore his loss. One morning, her friend Fisher found her in a state of mental agitation, bordering on distraction. Her departed love, she said, had appeared to her in the night, and most puerily ordered her to enter the vault where his remains were deposited, and have the coffin opened. Mr. Fisher remonstrated with her on the absurdity of the idea; he said the intensity of her sorrow had impaired her intellect; that the phantom was the work of her imagination; and begged at least to postpone to some future period her intended visit to the corpse of her husband. The lady acquiesced for that time in his request; but the two succeeding mornings the angry spirit of her spouse stood at her bedside, and with loud menaces repeated his command. Fisher, therefore, went to the sexton, and matters being arranged, the weeping widow and her friend attended in the dismal vault; the coffin was opened with much solemnity, and the faithful matron stooped down and kissed the clay-cold lips of her husband. Having reluctantly parted from the beloved corpse, she spent the remainder of the day in silent anguish. On the succeeding morning, Fisher (who intended to sail for England on that day) called to bid his affected friend adieu. The maid-servant told him that the lady had not arisen. "Tell her to get up," said Fisher. "I wish to give her a few words of consolation and advice before my departure." "Ah, sir!" said the smiling girl, "it would be a pity to disturb the now married couple so early in the morning!" "What new married couple?" "My mistress, sir, was married last night." "Married! Impossible!" What, the lady who adored her deceased husband, who was nightly visited by his ghost, and who yesterday so fervently kissed the corpse! surely you jest!" "O, sir," said the maid; "my late master, poor man, on his death-bed made my mistress promise that she would never marry any man after his decease, till he and she should meet again; (which the good man no doubt thought would never happen till they met in heaven) and you know, my dear sir, you kindly introduced them to each other, face to face, yesterday. My mistress, sir, sends you her compliments and thanks, together with this bridecake to distribute among your friends."

ORIGINAL COMMUNICATIONS.

FOR THE FREEDOM'S JOURNAL. From the Strap-Book of Africanus HAYTI. No. V. The events which occurred during the short reign of Dessalines—the division of the island by Christophe and Pétion—the Imperial Seat of Christophe, and the lamented end of Pétion—the union of the two republics under the emerald sway of Boyer—the events of Boyer's day, and too well known to be repeated more particularly to the present Government of Hayti, and daily Republic. It consists of a Pros-

dent, Senate and House of Deputies. The President is elected for life. Any citizen of the Republic, who has attained his thirty-fifth year is eligible. Each president has a right to nominate his successor. This must be done in his own hand-writing, sealed and addressed to the Senate. It is then deposited in a box, locked with two different keys, one of which remains with him, and the other the senate; this box can never be opened till after the vacancy of the presidency. The senate, can then reject, or admit the person proposed; but in cases of rejection, they must proceed within twenty-four hours to the election of a president; whose duties are, to command the sea and land forces—to appoint all civil and military officers—to make provision for all that relates to the internal and external security of the Republic—to conclude treaties of alliance or commerce with foreign powers, as well as to declare war. He is allowed a salary of \$40,000 per annum.

The Senate is composed of twenty-four members, who are appointed by the House of Deputies for a term of nine years. Every citizen, thirty years of age, and not holding a commission in the army or navy of the Republic, is eligible. They can never be taken from the members of the house then on duty—cannot be re-elected, except after an interval of three years—have the right of sanctioning or rejecting all treaties of peace or commerce made by the president with foreign powers, as well as declarations of war—decree what sums ought to be appropriated to each part of the public services, from the budget presented by the secretary—have a right to assemble by proclamation a Supreme Court, and pronounce on accusations admitted by the Legislature, whether against its own members, or the president of Hayti, or any other public officers. They receive an annual compensation of sixteen hundred dollars.

The House of Deputies consists of three members from Port-au-Prince; two from the principal city of each department; and one from each county. It is their duty to enact laws and regulations—to form and maintain the army—to determine the value, weight and stamp of coin—to establish the standard of measures and weights—to lay public taxes, determine their nature, the mode, and the quota of collection; and, finally, to enact all necessary laws to enforce the execution of the powers limited and appointed by the constitution. Every citizen, who is a freeholder, and twenty-five years of age, may be chosen as a Representative for a term of five years.

The Judiciary is an independent branch of Government. They can be divested of nothing which the law assigns them, by any commission—cannot be removed; but for gross misconduct in their administration of the laws, legally proved; nor suspended, but by a well grounded accusation.

The Army of the Republic is divided into National Guards under par, which amounted previously to the treaty with France, to 46,000; and the non embodied national guard, or militia. The latter are all uniformed, and train once every three months: they are not obliged to go out of the limits of the different parishes, except in cases of imminent danger; and, when so ordered, are under pay. Every citizen, who aspires to command, must rise from the ranks.

The cause of Education has always received firm support from the Executive of Hayti. Common Schools are established, and supported by government in the different towns: private Seminaries are also numerous; in all the larger cities—education is almost at every man's door, and nothing is wanting but a spirit of application. A Military Academy is established at Port-au-Prince, and able professors, and the immediate eye of the president. Besides the advantages of education, which Hayti offers, many of her distinguished citizens have enjoyed a liberal education in France and other parts of Europe; the consequences of which are, that in Hayti, where many expect nothing but ignorance, we find men skilled in the different arts and sciences, who would be an honour to any country. There are four printing presses at least on the island, from which two weekly papers, and one monthly magazine are issued at the Capitol, one at Cape Haytien, and one at St. Domingo city.

The Government is firmly established: the rights of citizens and foreigners are respected, and in no quarter of the globe, are crimes less frequent. The police over the island is excellent, and so secure to the citizens consider themselves and property, that many never close their doors during the night. The recent negotiation of a loan upon as favorable terms as any of the old European powers demonstrates that the great capitalists of Europe consider the government as permanently fixed. Facts thus far, all tend to prove that the present ruler of Hayti is a man of con-

siderable intellect and great energy. Under his administration, Hayti has nothing to fear from internal or external foes.

The Haytiens use the French language; their manners and domestic economy partake much of the same style. They are a brave and generous people; kind and hospitable to strangers, and polite in their daily intercourse with each other. The Philanthropic Society embraces all the chief officers of the Government and army, and the most distinguished citizens—its branches extend over the island. They are the Honors of Hayti.

FOR THE FREEDOM'S JOURNAL. SERIOUS THOUGHTS.

"If ye love me, keep my commandments," is a Divine injunction! But, alas! how few are willing to be influenced by it. The precept, "as ye would men should do to you, so ye even so to them," is known to be neglected, abused and despised. More than half a century ago, the different States of this great Confederacy, combined in publishing that ever-memorable document (the Declaration of Independence) in which all men are declared to be born free and equal; and they pledged their lives, their fortunes, and their sacred honour, to support the principle. Yet, strange inconsistency, after the lapse of so many years of light and improvement, the very same Confederacy continues to hold more than a million and a half of their brethren in the most cruel bondage. And even the few, who have escaped the iron fetters, find their freedom to consist rather in name, than in reality: a prejudice at war, with acknowledged equality, and as unwise, as sinful, deprives them of the privileges of citizens. Tell it not in America, publish it not in the streets of our cities, lest Mahomedan Turkey bring us into reproach, and make us a hissing and a by-word.

When such reflections lead us to contemplate the Eternal as a "jealous God," visiting the sins of the fathers upon the children unto the third, and fourth, generation, "we tremble for our country."

How long will this nation continue to sin against light and knowledge? How long will the sons of the Pilgrims turn a deaf ear to the cries of oppressed humanity? And the creatures of God, who are but as grasshoppers in his sight; and whose duration is, but as a moment, keep up distinctions, and indulge in prejudices, against their brethren, merely because God has made them of a darker hue? Shall the example and efforts of the Philanthropists ever go unheeded, and these dark features of our national policy, continue to render our Fourth of July, to all parties, a more fit day of mourning, than rejoicing! Americans, let us remember the dealings of God, to other nations: National sins, have always been followed by national calamities.

"Sin" in very deed, "is a REPROACH to any people."

CONSISTENCY.

FOR THE FREEDOM'S JOURNAL.

The Day is fast approaching, when this great State will free itself from the reproach of holding their fellow-men in bondage. This event is a matter of joy and thanksgiving, to the real friends of freedom, in all parts of the world: It affords a lively and convincing proof that the spirit of the age is hostile to the doctrine, that all men are not born free and equal; and we trust that this noble example of patriotism will be followed by other states, whose annals are indured by the foul blot of slavery.

The present is an age of improvement, of great and increasing improvement. The blind that covered man's eyes, and blotted from vision, has disappeared, before the light of truth. The attainment of knowledge is within the reach of the poor and simple, as well as the great and wealthy. And in this enlightened state of the world, slavery cannot continue: Its abettors may talk of the happy situation of slaves, of their comfort and contentment. We urge no reply to this. Their own hearts give the lie to what their countenances, or they believe, not a word of what they say. "Thy knowledge will draw thee from being afflicted and contented with the situation, the poor being in their distress have often lighted the torch of rebellion, and drawn forth the dagger to wound the selves of their oppressors. This is their constant cry. Talk of the happiness of man in a state of thralldom, we would think that slave holders, seeing the suffering state of slavery, and counting the many tears, might they have passed, the blood of murder, and the groans of the wretched, be first to abandon such a dangerous trade. But such is not the case, they are contented with their present state, and have no other view than to increase their numbers."

hearts they feel not, neither do they understand.

It is foreign from my purpose here to enter into a discussion of slavery. I would, merely, on the approach of the coming festival, give vent to the feelings of a heart that feels deeply for those of his brethren, who are unrighteously deprived of man's dearest privilege.

We have reason to rejoice, that so much has been done for the cause of freedom and justice. Prejudice and ignorance have been forced to retire from their strong hold, and yield up the dominion they have long exercised over the minds of men. Long conceived and deeply rooted opinions have been given up, for magna veritas, et prevalebit. And it will prevail, though men in high places should lift up their voices against it, and the minister of the Gospel, forgetful of his calling, should urge the sacred Scriptures to sanction slavery, and its abominations.

Brethren in Africa—Let us recollect what it is that we shall soon meet to commemorate. We have resolved, to return thanks to ALMIGHTY GOD, for his signal mercies in so disposing the hearts of men, to listen to the claims of justice, and restore the slave to freedom. It is a holy cause, and will carry with it the prayers of the good and pious. Let us not be done to sully the sacred character of the day. The eyes of the world are upon us, our enemies watch us narrowly, to catch each little falling. Let us show them, that we are men, as well as they—let us show them, we have hearts capable of feeling, gratitude for those, who have spent their lives and their fortunes in the promotion of our welfare, which we shall best do, by abstaining from all riotous indulgence, from unbecoming mirth and extravagance.

LIBERTINUS.

Truth is mighty and will prevail. Vide a Sermon published in Charleston, by the Rev. Dr. Furman, in which he undertakes to prove, that both slavery and the slave-trade are sanctioned by the Bible!—What will ministers prove next?

FOR THE FREEDOM'S JOURNAL.

MEMBERS EDITORS.—The information published in your last number, that there are to be two celebrations of the abolition of slavery in this state, the one on the fourth of July, without any procession, and the other on the fifth, with a splendid procession, has awakened in my bosom, feelings of the deepest regret, and I have no doubt has excited the same, in the bosoms of all reflecting persons friendly to the African race. In an event so interesting and joyous to every one of African descent, why should we be divided? surely such a division is disgraceful. It can do no possible good, public nor private. It can promote the interest of no individual, but will injure our reputation and our interest as a people. Surrounded with enemies, we ought not to give them such an occasion of speaking reproachfully of us, but to unite as one man in every thing praiseworthy. So great and glorious an event ought to be celebrated, but it would be better not to celebrate it at all, than to be divided about it.

Nothing can be more evident than that the Fourth is the proper day to be observed. That is the day on which the blessing of freedom is to be received by us. Is it a reason, that we should not keep this day; that our white fellow-citizens will be celebrating on it, the delivery of the country from foreign bondage? To me it appears the very reverse. The event celebrated by the whites, is one in which we are interested, and have cause to rejoice, as well as they. Indeed many of our forefathers laboured and shed their blood to produce it. And the event which we are specially called upon to celebrate, is one in which every white citizen, who has any regard to the honour, or welfare of his country, has cause to rejoice in, as well as we. Why then should not the whole people, coloured and white, spend it as a day of rejoicing? But it is thought, by some, that if we have a procession on that day, we shall be in danger of being molested by vagabonds among the whites. Admitting this why cannot a procession be dispensed with? Can we not manifest the joy of our hearts and our gratitude to God, and our earthly benefactors without making a parade in the streets? of what use to us are processions? do they make us richer, wiser, or better? have they not rather a tendency to injure us, by exciting prejudice, and making the public believe we care for nothing so much as show? It is true, many white people are fond of such display. But not the more sensible part of them. Men of sense see their vanity, and only encourage them, because of their effect upon the minds of the ignorant multitude, who cannot be excited by nobler motives. Why then should we show, so little good sense; as to prefer laying aside the day which is the proper day to be celebrated, to laying aside a procession? But, under the circumstances of the case, is this a proper way to express our gratitude? would it not be more pro-

ing in the sight of God, that we should appear humbly before him in his courts, to acknowledge his goodness in breaking our bonds; than that we should appear in all the pomp and pride possible? Would it not be more pleasing in the sight of those earthly benefactors, whose earnest and long continued exertions were the instrumental cause of bringing about this event? the writer well knows it would. They are generally plain men, (many of them members of the Society of Friends,) and they heartily disapprove of our making a street parade; not only because it is contrary to their practice, but because they know it is hurtful to us. The writer has heard the very man, who was most distinguished for zeal and activity, in obtaining the passage of the law, which frees all slaves in this state on the fourth of this month, disapprove it in the strongest possible terms. A procession, therefore, on that day, would be rather a manifestation of ingratitude than of gratitude. It would be saying to our friends; in the very act of receiving, this great blessing at their hands, we care more for show, than for your advice. It gives me sincere pleasure to learn, that most of the Societies of colour have refused to join in the contemplated procession, and it ought to be made public, that at the first general meeting held to make arrangements for the celebrating of this Jubilee, the majority were opposed to any such measure. I hope those who resolved upon it, will calmly re-consider the subject, and that a more matured examination of it, their regard for the interests of the colour, and their sense of gratitude towards their heavenly father and earthly friends, will prevail with them, to give over the idea of parading the streets on the occasion, and to join with their brethren in celebrating the proper day in a proper manner.

FREEDOM'S JOURNAL.

NEW-YORK, JUNE 29.

["A Coloured Baltimorean," and "A Free Coloured Virginian," have been received, and shall appear in our next.

The following editorial paragraph, from the "Morning Chronicle," we did not at first consider sufficiently respectable, to merit our notice. However, we have since concluded to make a passing remark upon the principle by which, we consider, its author to be actuated. We are no friends to public parades, and have long since entered our protest against them. Yet we hold, that our brethren (when they see proper) in common with the rest of the community, have a right to indulge in them; and the disposition in the inferior class of our editors, and newspaper writers; to indulge in low, mean, and vulgar abuse of their persons and characters on such occasions, is exceedingly base. Such conduct is calculated to do no manner of good, and is altogether unworthy, any individual who has any claims to the character of a gentleman.

The tendency of such little-minded efforts, is to excite hostile feelings, between the low or class of the white population, and the people of colour; and should they be persisted in; may lead to consequences disgraceful to our city. While we hesitate not in saying, that we have coloured men who are a credit to society at large, and deserve to be ranked among our respectable citizens; we confess that Broadway, the Bowery, &c. exhibit too great a mixture of white and coloured dandies, equally rude, and destitute of the courtesy and respect due to their superiors. The conduct of many of our people, we acknowledge is bad, yet it is not to be wondered at. What class of people, under the same circumstances, would have been any better? They are an injured people, and we think it beneath the character of a public Editor, to add insult to injury. We are sure that we speak the sentiment of the respectable part of our citizens, when we say that any one who would attempt to create hostile feelings towards our community, or excite the lower class of the population to riotous conduct, is a public nuisance; an enemy to his country, and a leader of the rabble.

We wish not for natives from the South, to fall in what would be permitted there; we are not so ignorant. We are willing to receive counsel, given in a friendly manner, from persons whose motives in so doing, are pure and disinterested; but we ever feel doubtful of those who first calculate, and then advise. By the by, we will remark, that to render general parades, it should emanate from gentlemen with one character, and that in the estimation of the North, as well as the South.

We submit the paragraph to the judgment of the public.

Emancipation of Slaves.—"We have many reasons for regretting the grand colored Jubilee, which we are threatened on about the day which is now near at hand, giving freedom to a very large portion of those persons who have hitherto been treated as slaves in this state; would to Heaven it might also confer upon them the blessings of property, industry, peace, and good behaviour! But this, judging from the daily scenes exhibited in New-York, is doubtless, out of the question.

The public have been informed through several sources, that the Africans in this city intend to celebrate the day of their emancipation by a splendid civil parade.

"Blue spirits and white, Black spirits and gray."

And, if no unfortunate consequences ensue to the order, and well being of one of the "best governed cities under the sun," we shall share in the common gratification appertaining to an event so memorable and momentous! That such will be the case, however, with us "demands a doubt" and with a judicious writer in one of our papers a few days since, we are more inclined to fear excess, extravagance, and riot of every sort, by way of evincing gratitude to Heaven and the state.

We should be amongst the last to object to the benefits expected by this part of our population from the legislative enactment which is to break the shackles of some 12 or 15,000 individuals on a given day—say all who were born previous to July 4, 1793—were it not that the metropolis must expect to be favoured with the presence of a few at least; to the manifest increase of its criminal calendar, pauper list, and dunsy register.

That an immediate accession to our population will be the consequence of this Jubilee nonsense, none can doubt, who have known for years, the anxiety of the Blacks in other parts of the state, to share in the privileges and enjoyments of their comrades in the city; and if, in addition to the vexations our citizens already find to be almost intolerable from their numbers and public habits, as raised and formed against ourselves, we are to see the evil increased in a ten-fold degree by an increase from the country, we ask in the name of common sense, where it will end? In no part of the Southern states where the condition of their slaves, so long misrepresented here for party purposes, but is so well understood there—a public festival of this sort would by no means be permitted; and we are really at a loss to know what results of any other than a pernicious nature can attend it here. But let it pass. If we are not yet to our satisfaction, run down, thrust from the side walks, smoked upon, trodden upon, and openly contemned and beard by these fashionable participants in "the rights of man"—why let us have a few thousands more from an unscrupulous and artless country life, to fill up the ranks of the ban ton, and dispute our possession of Broadway, Bowery, and Park!

Extract from the Minutes of a large and respectable Meeting of the People of Colour, held in the Mutual Relief-Hall, April 23d, 1827.

"Resolved, That the object of our celebrating the Fourth Day of July, being to express our gratitude for the benefits conferred on us by the honorable Legislature of the state of New-York, we will do no act that may have the least tendency to disorder; we shall therefore abstain from all processions in the public streets on that day."

Resolved, Therefore, that the Committee of Arrangements do not, on this twenty-sixth day of June, enter their PROTEST, in behalf of the aforesaid Meeting, the Mutual Relief Society; the Assembly and Presbyterian Churches; against any public Procession whatever in the streets on the fifth of July.

JOHN MARANDA, Chairman. THOMAS L. JENNINGS, Secy. JOHN ROBERTSON, HENRY SCOTT, WM. MILLER, MOSES BLUE, GEO. HOWARD, Comm. of Arrangements.

Foreign News.

Useful Occurrences.—Uncertainty of Human Life.—In the short interval, between Friday and Sunday last, not fewer than five persons met with sudden deaths, in Manchester. On Friday night, Mr. Thomas Caldwell, a respectable Druggist, in Place-dilly, went to bed in apparent good health, and at eleven o'clock was found a corpse. On Saturday morning, Mr. John Rogers, a sailor, residing in Chopton-street, suddenly complained of a pain in his head, and immediately fell from the table-board, on which he was sitting, and expired. On Sunday night, Mr. Thomas Stoner, of Mason-street, retired to bed, and was soon afterwards found a corpse. On Sunday afternoon, Mr. Thomas Doelling, residing in St. George's-road, after having partaken of a hearty dinner, laid down on the sofa, while he was going up stairs, to inform him of his being ready, was inexorably shocked at finding him a corpse. He had previously enjoyed very excellent health. On Sunday, Ann Dresden, of King's-bury-street, went to

church, but being taken ill, returned home, where she sat down and expired. Inquests were held on view of the bodies of all these persons, and the verdict of the jury in each case was, Died by the visitation of God.—Manchester Herald.

The income of the Church Missionary Society in the past year was not less than 24,000, being an increase of about 2500 above that of the former year.

SUMMARY. The Infant School Society of Philadelphia has been completely organized, and nearly 500 have been collected. Cannot something be done for it? The steam-boat Superior, Capt. Sherman, on her passage to Buffalo, on the 15th inst. lost her way in a dense fog, and ran into the bay above the light-house, where she struck bottom, but was fortunately got off without damage. Mr. Edward Clark, a native of Lincolnshire, England, was drowned on Thursday the 14th inst. in the Basin at Albany. Some of the principal physicians in Boston have refused to perform professional duties on the Sabbath, in cases of an unimportant nature.—Five hundred loads of lumber, in waggon, passed through the village of Johnstown, on its way to the Canal, during the past week.—A meeting of journeyman housecarpenters has been held in Philadelphia, at which they resolved, to work but ten hours in the day in summer, and as long as they could see in winter.—J. Smith, alias Reed, was tried last week at New-Brunswick, for attempting to defraud one of the banks at that place with an altered check, convicted, and sentenced to five years in the state prison, and 200 dollars fine.—One of the passengers in the Trenton steam-boat, jumped overboard on the 13th inst. in the Delaware, near the Bake-house—he was pursued by the small boat and taken, although he swam from her with all his might.—A good Example.—It has been resolved in one of the towns in Massachusetts, that spiritous liquors shall not be used in the celebration of the Anniversary of Independence. A Massachusetts gentleman, in Boston, lately wrote that he had intended to send a fashionable hat to his daughter, but was afraid to venture it on the deck of the packet, and could not get it down the hatchway.—Several instances of small-pox have lately occurred in Albany and its vicinity.—The Cherokees Indians, contemplate the establishment of a paper, for the purpose of circulating general intelligence among the members of their nation.—Six Ojage Indians, four chiefs and two squaws, arrived at New-Orleans lately, on a travelling tour through Great-Britain.—A dog, which paid to accompany his master, on an annual tour from Rochester, N. Y. to a town in Connecticut, has continued regularly to make the annual tour, since the death of his master three years ago.—Southern Masonic Lodges appear to be much wrapped up with the Colonization Society. Objects of charity, we should think, are much nearer home; whom it becomes them to assist, if their funds will allow them to be so liberal.—At the last Annual Meeting of the Bible Society, Liverpool, England, a gentleman had his pockets picked of several sovereigns and some silver.—Great excitement existed in Friesow, Eng. on account of the death of two persons, a man and wife—named John and Mary Scott, who it was reported had been poisoned by Jane Scott, their own daughter!—A mad dog was killed on the morning of the 25th inst. in this city, in Water-street, between the Coffee-House and Old-Slip. He was very ferocious, and many gentlemen were in danger of being bitten.—The lady of Dr. Moore, of Hallowell, Maine, Canada, presented her husband on the 22d inst. with three fine living children, two sons and one daughter.—A man by the name of Andrew Anderson, by birth an Swede, fell down last night in Staten-Land on the 24th inst. and died shortly after.—Blessing of Slaves.—James Pottaine, of Cumberland, Va. is said in the Richmond Whig, to have been murdered recently in his field by several of his slaves.—Robert Sanford, the deputy sheriff of Winchester, Va. was last week killed by being thrown from his horse.—The People of Colour in Orange county have resolved to notice the glorious event of the coming Abolition of Slavery, by a public Celebration in Cooperstown, on the Fourth of July next.—Mr. Hayden Waters, has been appointed to deliver the Oration; Henry Thomas and Thomas Mann, a Committee of Arrangements.—The Annual Festival of St. John's, was celebrated in this city on Monday last, by the Boys' Lodge. The address, by Mr. Hughes, was finely written and eloquently delivered. Next week we will give you a short extract from the same. Was the reformer, has held a report of his establishment at New-Hampshire, and has gone to Europe.

MARRIED. On the 20th inst. by Rev. S. B. Cornish, Mr. Jeremiah Smith, formerly of New-York, and Miss Mary Ann, daughter of Mr. William Jackson, of this city, both of this city.

POETRY

THE HOMES OF ENGLAND

A land of peace,
Where yellow fields unspoil'd, and pastures green,
Mottled with herds and flocks, who crop secure
Their native herbage, nor have ever known
A stranger's talk, until gladly
Flow through the tufted alleys to Heaven's roof
The curling smoke of quiet dwellings rise.
JOANNA BAILLIE.

The merry Homes of England
Around their hearths by night,
What glances looks of household love
Meet in the ruddy light!
Their women's voice flows forth in song,
Or childhood's tale is told;
Or lips move tunelessly along
Some glorious page of old.

The blessed Homes of England!
How softly on their bowers,
Is laid the holy quietness
That breathes from Sabbath hours!
Solenn, yet sweet, the church-bell's chime
Floats through their woods at morn;
All other sounds, in that still time,
Of breeze and leaf are born.

The Cottage Homes of England!
By thousands, on her plains,
They are smiling o'er the silvery brooks,
And round the hamlet-fanes,
Through glowing orchards forth they peep,
Each from its nook of leaves,
And fearless there they lowly sleep,
As the bird beneath their eaves.

The free, fair Homes of England!
Long, long in hut and hall,
May hearts of native proof be rear'd,
To guard each hallow'd wall!
And green for ever be the groves,
And bright the flowery sod,
Where first the child's glad spirit loves
Its Country and its God!

KINDRED HEARTS.

Oh! ask not, hope thou not too much
Of sympathy below;
Few are the hearts whence one same touch
Bids the sweet fountain flow!
Few—and by still conflicting powers
Forbidden here to meet—
Such ties would make this life of ours
Too fair for aught so fleet.

It may be that thy brother's eye
Sees not as thine, which turns
In such deep reverence to the sky,
Where the rich sunset burns:
It may be that the breath of spring,
Born amidst violets lone,
A rapture'er thy soul can bring,
A dream, to him unknown.

The tune that speaks of other times—
A sorrowful delight!
The melody of distant climes,
The sound of waves by night,
The wind that, with so many a tone,
Some chord within can thrill,
These may have language all thine own,
To him a mystery still.

Yet scorn thou not for this, the true
And steadfast love of years;
The kindly, that from childhood grew,
The faithful to thy tears!
If there be one that o'er the dead
Hath in thy grief borne part,
And watched, through sickness by thy bed,
Call him a kindred heart.

But for those bonds all perfect made,
Wherewith bright spirits blend,
Like star flowers of one sweet shade,
With the same breeze that blend,
For that full bliss of thought allied,
Never to mortals given—
Oh! lay thy lovely dreams aside,
Or lift them unto heaven.

VARIETIES

Whimsical Interruption.—When Doct. Braddon was recitor of Eddiam, in Kent, the text he one day took to preach from, was "who art thou?" After reading the text, he made (as was his custom) a pause; for the congregation to reflect upon the words; when a gentleman in a military dress, who at the instant was marching very sedately up the middle aisle of the church, supposing it to be a question addressed to him, to the surprise of all present, replied, I am, sir, an officer of the seventeenth of foot, on a recruiting party here; and having brought my wife and family with me, I wish to be acquainted with the neighbouring clergy and gentry. This he dropped, and sat down, and attended the congregation; that though they attempted to lia-

son with decorum, the discourse was not proceeded in without considerable difficulty.

In the year 1457, a proclamation was issued by Henry the Eighth, that women should not meet together to babble and talk; and that all men should keep their wives in their houses.

Tale-bearing.—It is the custom in Turkey, by way of reproach, to black the front of those houses whose inhabitants are notorious for tale-bearing, propagating falsehoods, &c. If that were the case with us, what a dismal figure some of our houses would make!

A barber, who was in the habit of stunning his customers' ears by the rapidity of his tongue, asking an individual one day, how he wished his beard to be cut. "Without saying a single word," replied he.

At the last assizes held at Versailles, a female, residing in the neighbourhood, was convicted of a petty theft. "Marianne," began the judge, in passing sentence, "you have been found guilty of stealing to the value of twenty sous." "Very good," interrupted the young lady, putting her hand with infinite nonchalance into her pocket, "here is a thirty-sous piece; be so obliging as to favor me with the change."

A vulgar tradition attributes the black line or cross, upon the shoulders of the ass, to the blow inflicted by Balaam; in allusion to which a wittling, who had been irreverently sneering at the miracles, in the presence of Dr. Parr, said, triumphantly, "Well, Doctor, what say you to the story of Balaam's ass, and the cross upon its shoulders?" "Why, Sir," replied the Doctor, "I say, that if you had a little more of the cross, and a great deal less of the ass, it would be better for you."

The fashion of dividing shops now, in considerable thoroughfares, where rents are high, leads often to whimsical results. A house in the Camborwell road, parted in this way, presented a singular appearance a few weeks since; one side being occupied by an apothecary, and the other by an undertaker.

"This is a moment brings me to my end;
"But this assures me I can never die."

A coincidence almost as ridiculous was to be seen only a day or two ago, perhaps still—in Fleet market. An undertaker who jets out the upper part of his dwelling just beyond the prison, stuck his bill "Lodgings to let," upon a coffin that stood in front of the shop-window.

The reason why some women do not wish to admire St. Paul's writings, I suppose, are these: His being, as is usually thought, a bachelor, his advising people not to marry in troublous times; his commanding wives to submit to their husbands; his not allowing women to speak in public; his unwillingness that they should brouder their hair or wear trinkets; his charging the fall upon Eve; his disregarding of old wives' fables; and his saying that young widows became tattlers and busy-bodies.

Full Measure.—A hunker alighting from the Bristol coach, on entering the inn, called for some beer, and observing the pint deficient in quantity, thus addressed the landlord:—"Pray friend, how many butts of beer dost thou draw in a month?" "Ten," replied the landlord. "And thou wouldst like to draw eleven?" rejoined Ebenezer. "Certainly," exclaimed the smiling landlord. "Then I will tell thee how friend," added the trader:—"Full thy measures."

Hook being told of the marriage of a political opponent, exclaimed: "I am very glad to hear it." Then suddenly added, with a feeling of compassionate forgiveness, "yet I don't see why I should be poor fellow; for he never did me much harm."

Freedom.—An eminent Minister, as he made his person, as he was in his ministerial days, being one day in a bookeller's shop, took up a volume of Churchill's Poems, and by way of showing his taste, repeated with great affectation, the following line:—"The rule, ever freedom, should limit be free;" when turning to Dr. Johnson, who was standing by, he said, "What think you of that, sir?" said Dr. Johnson, "I think, nonsense; you did not say it as a maxim without proof." The doctor, as well as the Minister, would himself be free.

There be, and she utter by, all both busy bodies, but they are all tired by employed.

The Rochester Daily Advertiser says that a man on the east side of the river, sagaciously intimates his "way of life" by the sign of "Lying for a Living."

NOTICE.
A DINNER will be prepared at No. 56, Wall-street, on the First of July. Brethren desirous of attending, would confer a particular favour, by sending in their names soon.
Tickets, \$2, (including Wine) can be had of the subscriber, No. 46 William-street.
RICHARD AUGUSTUS.
New-York, June 20, 1827. 16-16

UNION INN.
No. 35 Leonard-street, near Chapel-street.
C. BOYER returns his sincere thanks for the very liberal encouragement which he has received since the opening of the above Establishment, and hopes to merit a continuance of the same, by paying strict attention to the wishes and comforts of his patrons.
New-York, June 14th, 1827.

NICHOLAS PIERSON.
REVERENDLY informs the People of Colour, that his MEAD GARDEN, No. 13, Delancy-street, was opened on the evening of the first of June, for the accommodation of Gentlemen and respectable persons of colour.
No admittance for unprotected females.
New-York, June 1st, 1827. 13

CHEAP CLOTHING STORE.
No. 218, South Sixth-street, Philadelphia.
THE Subscriber respectfully returns his sincere thanks to his friends, and the public in general, for their favor and patronage. He informs them, that he continues to keep a large assortment of Gentlemen's READY-MADE WEARING APPAREL, of superior quality, both new and second-hand, whose customers will be accommodated at the cheapest rate, and in handsome style. He also informs families and private Gentlemen, who have second-hand Clothing for sale, that they will meet with a good price, and ready sale for their goods, by applying to
DANIEL PETERSON,
No. 218, South Sixth-st. Philadelphia.
N. B. Tailoring-carried on in its various branches, and on the cheapest terms.

JAMES LAW,
FIRST RATE COAT DRESSER,
177 William-street, New-York.
CONTINUES to cleanse and dress Coats, Pantaloons, Ladies' Habits and Merino Shawls, in the neatest possible manner. He also makes, alters and repairs Gentlemen's Clothes, to their entire satisfaction, and upon the most reasonable terms.
His mode of dressing clothes is by STEAM processes, which he has followed with much success for several years past. All kinds of spots or stains are extracted, and the cloth restored to the appearance of new; and this he engages to perform without any injury to the cloth, and at least equal to any thing of the kind done in this or any other city of the United States.
May 8, 1827. 3m

BEAUTY AND ECONOMY.
UNITED STATES SCOURING, AND STEAM SPONGING.
JOHN H. SMITH,
No. 132 North Third-st. (above Race) Philadelphia.

RESPECTFULLY informs the Public in general, that he still continues at the above place the Scouring and Dressing of Gentlemen's Coats, Pantaloons, &c. on a different plan from that of the Dyers, having a composition for so doing, which enables him to dress Clothes so as to leave their appearance equal to new. He restores Seams, &c. to their original colour when worn white, and will warrant them to wear three months after dressing, and then can be re-dressed. Also, Ladies' Habits and Merino shawls, in the neatest manner and upon the shortest notice, on reasonable terms. Being legally bred to the business, and possessing a competent knowledge of Dressing and Cleaning Cloths by Steam Sponging, which is the only complete manner of effectually removing the stains caused from grease, tar, paint, &c. he needs only a trial, to afford him an opportunity of giving satisfaction.
N. B. J. S. constantly keeps on hand New and Second hand Cloths of every description; which he assures the public will be sold as low as any other place for such or better. Gentlemen wishing to purchase would find it much to their interest to call as above, and examine for themselves.
The highest price given for Gentlemen's clothes.

TAILORING WORK carried on and Clothes repaired.—New Cuffs, Collars and Buttons put on; if requisites. He keeps on hand Cloth, Velvet, and Silk of all colours, for doing up names.
April 20, 1827.

LOTS WANTED.
TWO LOTS for the site of a new building, and there is any convenient situation, near the street, are wanted. The situation of a lot near the Church, The location of a lot near the River and Spring, and a lot near the Church. One lot within the above bounds, or lot of more by 75 would answer.
Land of S. E. Corning, No. 14 Varick-street.
New-York, March 30.

ECONOMY IS NOT PARADOX.
S. MOLLESTON & J. ROBINSON, TAILORS and Clothiers, DRESSERS, &c. announce, that they have opened a new shop, at No. 51, Broad-street, (near the Church) where they respectfully solicit a continuance of that patronage, which they have heretofore enjoyed, and which it will be their study to continue to merit by punctuality and superior workmanship. Gentlemen's Clothing made to order, in the newest fashions.—Gentlemen and Ladies' Gowns, Habits, and Mantles, cleaned and repaired with despatch, and in the best manner.
All orders thankfully received and punctually attended to.
M. S. Mollerston can accommodate from six to eight Gentlemen Boarders.

B. F. INGLES' SCHOOL.
For Coloured Children of both Sexes, Under St. Philip's Church, is now ready for the admission of Pupils.
IN this school will be taught READING, WRITING, ARITHMETIC, ENGLISH, GRAMMAR, GEOGRAPHY, with the use of Maps and Globes, and HISTORY.
Terms from two to four dollars per quarter.
References.—Rev. Peter Williams, Rev. James Varick, Rev. S. F. Cornish, Rev. Benjamin Paul, Rev. William Miller.
New-York, March 14th, 1827.

DISEASES CURED.
THE Piles, Dysentery, all kinds of Windings, and Bruises; also a remedy for the growing in of the toe nail, for oppression of the lungs, solons, fistulas, and the bite of a mad dog, if application be made within twelve hours, by
SARAH GREEN, Indian Doctor,
21 Collect-street.

LAND FOR SALE.
THE subscriber is authorized to offer to his coloured brethren, 2,000 Acres of excellent Land, at less than one half its value, provided they will take measures to settle, or have it settled, by coloured farmers. The land is in the state of New-York, within 70 miles of the city. The location is delightful, being on the banks of the Delaware river, with an open navigation to the city of Philadelphia. The canal leading from the Delaware to the Hudson river, passes through the tract, affording a direct navigation to New-York city. The passage to either city may be made in one day or less. The land is of the best quality, and well timbered.
The subscriber hopes that some of his brethren, who are capitalists, will at least invest 500 of 1,000 dollars, in these lands. To such he will take the liberty to say, this land can be purchased for 5 dollars the acre; (by coloured men) whom it has been selling for \$25. He also takes the liberty to observe that the purchase will be made as advantageous, and he thinks such a settlement, formed by coloured families, would be conducive to much good. With this object in view, he will invest 500 dollars in the purchase.
SAMUEL E. CORNISH,
New-York, March 20.
N. B. Communications on the subject, post paid, will be received and attended to.

THE FREEDOM'S JOURNAL is published every Friday at No. 382 Chatham-st. New-York.
The price is THREE DOLLARS a year, payable half yearly in advance. If paid as they shall be, \$2 50 will be received.
If no subscription will be received for a term than One Year.
Agents who procure and pay for advertisements, are entitled to a fifth copy gratis, for every year.
No paper discontinued until all arrears are paid, except at the discretion of the Editors.
All communications, for insertion, must be post paid.

RATES OF ADVERTISING.
For over 12 lines, and not exceeding 22, per insertion.
Each repetition of 10, 12, 14, or under, per insertion.
Each repetition of 10.
Proportional price for advertisements over and over 22 lines.
N. B. 15 per cent deduction for those who advertise by the year, 12 months, for 3 mos.

ATTENTION TO THE
C. Blacking of Gentlemen's Shoes, Mr. Robert White, Park-street, New-York.
David Wilson, Boston.
Rev. Thomas Paul, New-York.
Mr. John Tompkins, Boston.
George C. Williams, New-York.
John Rodgers, New-York.
Francis T. Johnson, New-York.
James M. Smith, New-York.
John A. Smith, New-York.
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John F. Smith, New-York.
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John Y. Smith, New-York.
John Z. Smith, New-York.