

FREEDOM'S JOURNAL.

"RIGHTEOUSNESS EXALTETH A NATION."

CORNISH & RUSSWURM,
Editors and Proprietors.

NEW-YORK, FRIDAY, JULY 6, 1857.

[VOL. I—NO. 17.]

AN APOLOGY FOR PHARAOH.

(Concluded.)

The conduct of Israel to the Schekemites, (Gen. xxxv. 2—27,) and their attempt to plunder the inhabitants of Gath, (1 Chron. vi. 20—23,) might make him feel justified in providing against similar treatment. If this state of things did not justify Pharaoh might think it came very near it. He still found them to increase; and more rapidly when leading the easy life of shepherds. Under an extension of the scenes that might follow a great increase of their numbers, so that as they were by his change of policy towards them, he was brought up to the cruel purpose of destroying their male children.

The thing was cruel,—but cruel were the fears that led to it. While it cannot be too strongly condemned, we ought in all reason to recollect, that the exposing of infants has been done by many nations. The polished Greeks and Romans, until Christianity put a stop to it, often exposed their own children. It is now done by Pagan nations of the East. Pharaoh was a Pagan, and his conduct towards the infants of Israel was not worse than others have observed it towards their own. There is a tribe in Hindostan, who for ages have destroyed all their female children, and if I am rightly informed, do it now.

Moses, we doubt not, did what was right, and acted by divine direction: this need not, however, prevent us from reflecting how Pharaoh, a Pagan, would naturally view his conduct. Moses was saved from death by the daughter of Pharaoh—educated at court, and in the very boat manner. Soon after he was grown, he was found interfering with the policy of the government towards the Hebrews. He fled, and remained abroad until the death of the king. But the new king was hardly seated on the throne, before Moses re-appeared, and being joined by the leading men among the Hebrews, presented himself at court, and demanded that Israel be let go three days' journey in the wilderness to sacrifice. The man, the time, the manner, as well as the demand, were all calculated to offend Pharaoh. It is not needful to go over what took place at the several interviews.—Pharaoh, pressed by the Plagues, tried to compound the matter. At one time he offered to let the men go, detaining the women and children as hostages for their return. He proposed that they should sacrifice and keep the feast in the land. While Moses readily complied with Pharaoh's request, to remove the plagues, he abated not one whit of his first demand. He rather rose than fell. He declared that they must take their families, their flocks and herds with them; that they would not leave one hoof behind. It did not admit of a doubt, that they had no intention to return to slavery. They were for being free. Might not Pharaoh have feared, that Moses had in view to keep them for awhile in the wilderness—provide them with arms,—train them to military service—and then return to Egypt with his six hundred thousand slaves, transformed into warriors, breathing vengeance for their supposed wrongs? And may not Pharaoh have feared, that Pharaoh had urged him to resist the demand?

Or admitting that Moses intended to lead them to Canaan, might not Pharaoh have really concluded that the scheme was little short of madness. To attempt with an army of slaves, without arms, without any experience in war, without provisions, to cross the desert, and attempt to dispossess the seven nations of Canaan, amounting to perhaps ten times their number—a warlike people, well armed, with a country filled with towers and cities—"walled up to heaven!" was there ever such an attempt! A man in Moses' situation, might be willing to attempt any thing, rather than live in obscurity. Ought Pharaoh to let a people under his authority, be led on such an errand? Might he not think it was his duty, in *Andalus* to them, to keep them where they were,—give them enough to eat and wear and do. And might he not think that all their talk about being free, and complaining about their work, was produced by the intermeddling of Moses and Aaron? It really appears to me that he might have taken up notions of that kind; and feel not a little provoked at Moses and Aaron, for spreading discontent among his slaves.

But there were still other difficulties. The Hebrews formed the great body of labourers in his kingdom. Moses insisted on taking them all off, on the same day. What a state of things this was calculated to produce in his kingdom! Would it not ruin it? And would it not ruin the Hebrews? They had been raised in slavery,—been unfit for self-government. He had found it necessary to employ overseers, and even call in the aid of the rod, to overcome their idle habits. For a people with such habits, to be turned free all at once! might not Pharaoh think it would ruin them?—that they could not govern themselves?—and think that kindness to them would forbid turning them loose as Moses demanded?

But we have no reason to think that Pharaoh was wholly without regard to the value of property. The Hebrews, as his labourers and artificers, were very valuable property. There were 600,000 labouring men, besides the women and children. From their doubling in less than fifteen years, there must have been a great many children. It will be a moderate calculation, to suppose the men above the age of twenty, formed one-fourth of the whole. There were then three millions in all. Estimate these at three hundred dollars a-piece, and it amounts to \$750,000,000, not to mention their cattle, and other property, which was very valuable. Now, is it to be wondered at that Pharaoh felt reluctant to lose so much property? Nothing was said about buying their freedom. He was required to give all up,—not to bear a part of the loss and they the rest—He was to bear the whole! We can easily conceive how Pharaoh might have persuaded himself, that to lose so much property, and be deprived of all his labourers,—and have to set his own people to all the hard work in the city, and in the field, to which they were not accustomed, was really rather too much!

He might very possibly have thought, that if it was wrong at first to enslave the Hebrews, he was not to blame for it. That it was done long before he was born. That he found them in slavery, and held them as property. That the whole habits of the Egyptians was such now, that the evil of slavery was a necessary evil. That they could not do without it; and that it was hard to make him pay for the faults of his forefathers, and to give up what he had received as property by inheritance.

There is another point deserving notice. Natural and personal rights were not then as well understood as now. Perhaps few, if any, then maintained the doctrine, that personal liberty was an unalienable right, which no man has a right either to take or withhold from us, under the plea of a right of property. Less was given to Pharaoh, as to knowledge, and less was received.

As to the supposition that the miracles wrought, made Pharaoh altogether inexorable in refusing to comply with the demand, I really admit it. But is it not equally true, that those Plagues, going to prove God's displeasure against Pharaoh and the Egyptians for enslaving Israel, go directly to prove the general truth, that all who enslave others, or hold them forcibly in slavery, do what is offensive to God? Pharaoh may have persuaded himself that Moses wrought his miracles by magic. Pharaoh was an ignorant Pagan. We believe God wrought the miracles; and the general truth is plain, God hates oppression.

To conclude my apology, which is much too long, I repeat that I fully believe that Pharaoh did wrong in enslaving Israel—in persecuting it. That however plausible his excuses, they availed not. The thing was wrong. He only added sin to sin, and made matters worse by his delay. The event proved that it would have been better to have given it up at any one time that could be named. For not only did they go out, but they spoiled the Egyptians; and the attempt to force them back, involved the whole military force, with Pharaoh at its head, in ruin. All this is admitted. Yet I say, Egyptian slavery was not as hard as some other cases of slavery,—and Pharaoh's excuses are, I think, better than what have satisfied, and now satisfy, many.

N. Y. Observer.

AFFECTING EXIT.

Our readers will recollect, that in the account of the pirate Tardy, published in our last, it was stated that he was instrumental in the death of the cook (a black man) of Capt. Latham's vessel. The unfortunate man was arrested in Charleston, on a charge of poisoning the passengers, tried, and found guilty, and sentence of death passed upon him.

The following extract, from Lieut. F. Hall's Travels in the United States, presents a very affecting narrative of his trial and execution, which took place in Charleston in the spring of 1817.

We cannot conclude this article, without paying this feeble tribute to the memory of one who is no longer "a subject of praise or censure." We allude to *William Crafts, Esq.* the gentleman who acted as counsel for the unfortunate man.—The hand is powerless that was ever ready to protect the weak, and the voice is mute that once so powerfully declaimed against injustice. An accurate observer of human nature has remarked, that the good men do is interred with their bones, while their evil actions live after them.—We hope such is not the fact. And as far as in us lies, we would make known to the world the benevolence of *William Crafts*.

We knew him well, for we had been taught to look upon him as the *black man's friend*. We recollect him always the same consistent advocate of the injured African. In the Charleston Bar, to which he was an ornament and an honour, he always stood forth, and dared to plead for that portion of the community who can scarcely be said to enjoy the advantages of either law or gospel. What coloured inhabitant of Charleston is there, who cannot call to mind, innumerable instances of his humanity; who cannot recollect how often he has *graciously* tendered them his professional services? He needs no tomb of marble to record his virtues, and tell of his exertions in behalf of the oppressed. His memory is engraven on a monument more lasting than brass—the hearts of the coloured population of Charleston.

"A man died on board a merchant ship apparently in consequence of poison mixed with the dinner served up to the ship's company. The cabin boy and cook were suspected, because they were, from their occupations, the only persons on board who did not partake of the mess, the effects of which began to appear as soon as it was tasted. As the offence was committed on the high seas, the cook, though a negro, became entitled to the benefit of a jury, and, with the cabin boy was put on his trial. The boy, a fine looking lad, and wholly unabashed by his situation, was readily acquitted. The negro's turn was next.—He was a man of low stature, ill-shapen, and with a countenance singularly disgusting. The proofs against him were, first, that he was cook; so who else could have poisoned the mess? It was indeed overlooked, that two of the crew had absconded since the ship came into the port. Secondly, he had been heard to utter expressions of ill-humour before he went on board: that part of the evidence was indeed suppressed which went to explain these expressions. The real proof, however, was written in his skin, and in the uncouth lines of his countenance. He was found guilty.

"Mr. Crafts, junior, a gentleman of the Charleston bar, who from motives of humanity had undertaken his defence, did not think a man ought to die for his colour, albeit it was the custom of the country; and moved in consequence for a new trial, on the ground of partial and insufficient evidence; but the judge who had urged his condemnation, with a vindictive earnestness, intrenched himself in forms, and found the law gave him no power in favor of mercy. He then forwarded a representation of the case to the President, through one of the senators of the state; but the senator ridiculed the idea of interesting himself for the life of a negro, who was therefore left to his cell and the hangman. In this situation he did not, however, forsake himself; and it was now, when prejudice and persecution had spent their last arrow on him, that he seemed to put on his

proper nature, to vindicate not only his innocence, but the moral equality of his race, and those moral energies, which the white man's pride would deny to the shape of his head and the wooliness of his hair. Maintaining the most undeviating tranquility, he covered with ease and cheerfulness, whenever his benevolent counsel, who continued his kind attentions to the last, visited his cell. I was present on one of these occasions, and observed his tone and manner; neither sullen nor desperate, but quiet and resigned, suggesting whatever occurred to him on the circumstances of his own case, with as much calmness as if he had been uninterested in the event; yet as if he had deemed it a duty to omit none of the means placed within his reach for vindicating his innocence. He had constantly attended the exhortations of a Methodist preacher, who, for clemency sake visited those who were in prison; and having thus strengthened his spirit with religion, on the morning of his execution, breakfasted, as usual, heartily; but before he was led out, he requested permission to address a few words of advice to the companions of his captivity. 'I have observed much in them,' he added, 'which requires to be amended, and the advice of a man in my situation may be respected?' A circle was accordingly formed in his cell, in the midst of which he seated himself, and addressed them at some length with a sober and collected earnestness of manner, on the profligacy, which he had noted in their behaviour, while they had been fellow-prisoners; recommending to them the rules of conduct prescribed by that religion in which he now found his support and consolation.

Having ended his discourse, he was conducted to the scaffold, where having calmly surveyed the crowds collected to witness his fate; he requested leave to address them. Having obtained permission, he stepped firmly to the edge of the scaffold, and having commanded silence by his gestures, 'You are come, said he: 'to be spectators of my sufferings; you are mistaken; there is not a person in this crowd but suffers more than I do. I am cheerful and contented, for I am innocent.' He then observed, that he truly forgave all those who had taken part in his condemnation, and believed that they had acted conscientiously from the evidence before them; and disclaimed all idea of imputing guilt to any one. He then turned to his counsel, who, with feelings which honoured humanity, had attended him to the scaffold; 'To you, Sir,' said he, 'I am indeed most grateful; had you been my son, you could not have acted by me more kindly;' and observing his tears, he continued; 'This Sir distresses me beyond any thing I have felt yet. I entreat you will feel no distress on my account: I am happy.' Then praying to Heaven to reward his benevolence, he took leave of him, and signified his readiness to die; but requested he might be excused from having his eyes and hands bandaged; wishing with an excusable pride, to give his final proof of his unshaken firmness; he, however, submitted; on this point, to the representations of the sheriff, and died without the quivering of a muscle.

William Crafts, mentioned in the preceding narrative, has been recently numbered with those that were and are not. His career, though not long, appears to have been highly honorable. Though his political opinions were unpopular, his acknowledged talents procured him repeated election to a seat in the General Assembly of his native state. In this situation, he rendered important services to his constituents. He was early distinguished for his love of letters, and laboured assiduously to diffuse among others, a similar taste. To use his own language, he felt that knowledge was the life blood of republics; that the eagle was the bird of light, as well as of liberty. In the legislature he always advocated every measure which had for its object the encouragement of scientific and literary institutions. And to his powerful eloquence the poor of South Carolina are deeply indebted for the means of literary instruction.

THE STREAM OF LIFE.
The following beautiful poem, written by the author, and published by the late Rev. Dr. Estlin, in a short time before his death, in 1833.
Life bears us on like the mighty river—Our boat at its side

the narrow channel, through the playful meanderings of the little brook, and the windings of its grassy border. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly the beauties around us; but the stream hurries on, and still our hands are empty.

"Our course in youth and manhood is along a wider and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry which passes before us; we are excited by some short-lived success, or depressed and rendered miserable by some equally short-lived disappointment. But our energy and our dependence are both in vain. The stream bears us on, and our joys and our griefs alike are left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but it cannot be delayed; whether rough or smooth, the river hastens on towards its home, till the roaring of the ocean is in our ears, and the tossing of his waves is beneath our keel, and the land lessons from our eyes, and the floods are lifted up around us, and the earth loses sight of us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness but the Infinite and Eternal!

"And do we still take so much anxious thought for the future days, when the days which are gone by have so strangely and uniformly deceived us?—Can we still so set our hearts on the creatures of God, when we find by sad experience, that the Creator only is permanent? Or shall we not rather lay aside every weight and every sin which does most easily beset us, and think of ourselves henceforth as wayfaring persons, only, who have no abiding inheritance but in the hope of a better world, and to whom even that world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in his mercies!"



KNOWLEDGE AMONG LABOURERS.

"It is impossible (says Mr. London) to set limits to the knowledge which may be obtained by those who are destined even to the most severe and constant labour. The intelligence of the miners in Scotland and Sweden may be referred to as proofs. The farmers at Leadhills have a regular library and reading society; and the works they make choice of are not only histories, voyages and travels, &c. but even works of taste, such as the British Classics, and the best novels and romances. The degree to which knowledge will prevail among any class of labouring men will depend jointly on their own ambition; on the demand for, or reputation in which knowledge is held; and on the opportunities for acquiring it. A dull, stupid person, with little native activity, will not desire to know more than what enables him to supply the ordinary wants of life. Where the workmen of any art are required to have a technical knowledge of any particular kind, they will be found invariably to possess it.—Thus carpenters and masons require some knowledge of the mechanical principles of architecture, and working engineers of the strength of materials; and these kinds of knowledge are acquired by them without an hour's interruption of their daily labour; on the contrary the habit of evening study renders them more steady, sober and industrious than other workmen. If every cook maid before she could obtain a first-rate place were required to read *Spicinus Redivivus* in the original tongue, there would be no want of learned cooks, and if no gardener could obtain a first-rate situation who had not written a Thesis in Greek, or who had not made the tour of Europe, there would not be wanting abundance of gardeners so qualified. A Callaman, when he comes to the low country, soon acquires the English tongue, and if he has been taught Latin, this shows three languages. The servants at the mans on some parts of the Continent frequently by different nations, often acquire a moderate knowledge of three or four languages; and the barmaid at the hotel in which we lodged at Mo-kwa, in 1834, could make herself intelligible in Swedish, Russian, Polish, German, French, Italian, and English."

Newspapers in Schools.—The subject of introducing newspapers into schools has heretofore been mentioned; and several teachers have adopted the system, with the most flattering success. The purchase of many books is in this way saved; and what is more important, something new is introduced to children every week. They are not confined to the monotonous, tedious of reading one book through several times. They had in papers such a variety and useful instruction.—They make an early attachment for reading;—they are acquainted with the news of the day—the affairs of the nation—their minds are enlarged and invigorated—and they early become attached to our republican institutions.

Questions in geography, and history, during such reading, should be proposed by the teacher, such as the names of countries and places occur—thus exhibiting to his pupils the importance of being early acquainted with these studies.

This system accompanied with proper instructions, would give us venture to predict, a great impetus to our schools than almost any thing else that could be introduced.—*Saratoga Sen.*

ORIGINAL COMMUNICATIONS.

FOR THE FREEDOM'S JOURNAL.
COLONIZATION SOCIETY.

Masses. Editors—

Being one of those coloured sons of the Union, whose degraded condition, has, of late, excited so much benevolent feeling and corresponding effort, among the good and wise of our country, and for the amelioration of whose condition, a considerable number of societies and plans, have been, professedly, instituted and devised; it cannot but be expected, that gratitude to my benefactors, as well as a concern for my own happiness, would naturally excite me to a candid investigation of any proposition, that promises to elevate me to the dignity of a man. Being thus influenced, my attention has for some time been directed to the merits of that distinguished institution, denominated the African Colonization Society. This very popular society, it is said, is composed of the wisest and most philanthropic men in the country. Those, who thus eulogize the members of that institution, are, perhaps, more thoroughly and intimately acquainted with their views and motives than we are. We know little or nothing of them, but what we gather from their writings; and from these, we cannot but think, that, if they are the wisest, they are not, however, the most philanthropic, of our country.

For, in the first place, it appears very strange to me that those benevolent men should feel so much for the condition of the free coloured people, and, at the same time, cannot sympathize in the least degree, with those whose condition appeals so much louder to their humanity and benevolence.—Nor, is this all; we are apprized that some of the most distinguished of that society, are themselves SLAVE-HOLDERS! Now, how can men can desire so ardently, and labour so abundantly, for the exaltation of the free people, thousands of whom they have never seen, and feel so little concern for those who are held in bondage by themselves; whose degraded condition is directly under their observation, and, immediately within the sphere of their benevolence to anchorate, is a philanthropy, I confess, unaccountable to me. Indeed, I have thought, that a philanthropic slaveholder is as great a solacism as a sober drunkard. If these gentlemen disavow being actuated by interested motives, and would have us to think favourably of them and their proceedings, they must commence their labour of love by striking at the root of the great and growing evil;—they must commence by proclaiming deliverance to their own captives;—they must open to the extent of their power and influence the prison doors of those that are bound, and set at liberty those that are bruised. Until this shall have been done, or at least commenced, we shall continue to question the genuineness of their benevolence.

But there is another objectionable feature in the plan of this society, well calculated, as we think, to corroborate our suspicions of the motives of its founders. Its members hold out the anti-christian doctrine, that justice cannot be done to us while we remain in this land of civilization and gospel light. They say, we can never enjoy the undeniably rights of men in this land of the free, and I, me of the brave;—that if we desire the privileges of freemen, we must seek them elsewhere; not, in Hayti, on account of its proximity to this country, but on the burning sands of Africa, where, say they, "being permanently fixed, a mighty ocean will forever intervene as a barrier between us and them." Now, permit me to ask, why this strong aversion to being united to us, even by soil and climate? Why this desire to be so remotely alienated from us? Is it to extend to us in the hour of danger, the friendly hand of assistance? Or rather is it, not to get effectually and for ever rid of this heterogeneous, or supposed "dangerous element in the general mass of the free blacks," who, it is said, "are a greater nuisance than even slaves themselves." Thus the members of the African Colonization Society, frequently speak, and, I think, we may learn from such, as well as many other observations of like import, what is the spring principle of the African Colonization Society. We are, say they, "an inferior race,—unworthy to their republican feelings;" in short, "a nuisance." Not indeed, that we have made ourselves so by our crimes;—no; but

we are a nuisance, because the Creator of all things, the Sovereign Ruler of the Universe has thought proper, in his infinite wisdom, to tincture us with a darker hue than that of our white brethren. Or, if you please, because the lot of our ancestors happened to be cast in the torrid zone, beneath the scorching beams of a vertical sun. This is our crime; and for this alone we are told that we can never be man, unless we abandon the land of our birth, "our veritable home," and people an uncongenial climate, the barbarous regions of Africa. O that men would learn that knowledge and virtue, not colour, constitute the sum of human dignity. With these we are white, without them black.

Again, were the members of that distinguished institution actuated by the motives so generally ascribed to them, why is it, permit me to ask, that they dread, or become offended at an investigation of the principles upon which the society is based? Why is it that they would have us yield, with implicit credulity, without the exercise of our own judgment, to whatever they propose for our happiness? Does not the dread of liberal enquiry, indicate something radically wrong in their principles? They should ever bear in mind, that if it is their prerogative to devise, it is ours to investigate. We are all interested. Some of the benevolent societies of our land, have proceeded on principles widely different from those which we have just noticed. They, so far from dreading, a liberal investigation of their views and motives, are making every possible effort to attract public attention. It would appear, that they are never so sanguine in their expectations of success, as when the public are disposed to scrutinize their pretensions. They do not dread, but court investigation. And what have they lost by this liberal procedure? Are they not daily increasing in number, respectability, and influence? So true it is, that "truth loses nothing by investigation." But after all that has been said for, and against the society, in question, we may safely affirm that if it be of God, it will, (in spite of all opposition) stand; if not, it will, (in spite of the power and high authority now combined to sustain it) fall.

Furthermore, how much benevolence has been displayed by that philanthropic society, in preparing any of the emigrants that have left the country, for usefulness in the colony whither they have repaired? Would it not be more congenial with the professed object of that society to educate, pretty liberally, in this country, some portion of the emigrants, and thereby prepare them the more effectually to carry to the land of their forefathers, (to use the language of Mr. H. Clay) "the rich fruits of religion, civilization, law and liberty;" than to send them away in all their acknowledged ignorance and depravity?—Many good wishes have been expressed by the members of the African Colonization Society in behalf of poor, degraded Africa. They most pitifully deplore the ignorance, barbarity, and moral corruption that have for so many centuries maintained an unbroken sway over her unfortunate sons. But what have they done, or what are they doing to effectuate a destruction of this deplorable state of things among them? Their speeches will, in some sort, furnish an answer. They tell us that we, who are "of all classes of the population of this country, the most vicious; who, being contaminated ourselves, extend our vices to all around us; to the slaves and to the whites;" are to be the pioneers of this great work of regeneration and reform. Fine materials indeed to accomplish so glorious a work! This is a phenomenon in the moral world, to which I beg leave to call the attention of the ministers of the gospel, on the Sabbath nearest the fourth of July. Thus, we have exposed our sentiments relative to the principles which we have thought govern the members of the African Colonization society, generally. If we are wrong, we hope they will set us right. We are aware that many will say, that we have taken an uncharitable view of the subject; but be this as it may, we think differently. We would, however, beg those who may be inclined to think unfavourably of what we have advanced, before they pass judgment upon us, to fancy themselves for a moment in our situation; and take into consideration, all the propositions of that society relative to us, and, if they do not, after such an experiment, think as we do, I am much mistaken. We now close these observations, by addressing the members of that society in the language of one of its members. "If my opinion differ from yours, it is well that you should be early apprized of it. You will, at all events, give me the credit, as I publicly proclaim them, of having honestly adopted them; and, having adopted them, after mature deliberation, I shall independently address to them, as long as I believe them right."

A COLOURED BALTIMOREAN.

The appearance of a paper from the North, edited by persons of our own colour, and devoted to the interests of our long oppressed and stigmatized race; cannot fail to awaken the liveliest joy and gratitude in every bosom that is not callous to humanity, and virtue. We, at the South, are peculiarly interested in its welfare, for we are those on whom its effects may operate most beneficially. By a calm and temperate discussion of the government, of its policy in relation to slavery, together with a feeling and earnest appeal to the southern slave holders; you must, and cannot fail to produce a happy effect. No one deprecates violence more than I do; I well know the futility of such a course. We have many philanthropists here, who will not be deaf to the voice of reason and religion, and who will join with us in devising all proper and legal means to extirpate so great a curse as slavery. We are well aware of the difficulty of extirpating long and deep rooted prejudices. But time and perseverance, under the smiles of an approving Heaven, can effect wonders. Man of every complexion and nation under Heaven, is guided by the same impulses. Self interest must ever be the most powerful, therefore, to secure this feeling in our favour, we must endeavor to convince that free labour is most advantageous to a community; that slave labour cannot compete with it, and consequently that so long as there is this distinction in our country, the one party must have an ascendancy over the other.

Instead of expending money in colonizing free people in Africa, who are free at home, and who if not satisfied here, have the world before them to go where they may think best, expend this same money, in liberating from bondage, such slaves as philanthropic owners might wish to liberate, but whose poverty may prevent from so generous an action. This would be paving the way for a general emancipation. It would be gradual, it is true, but at the same time more politic. For, although as a man of colour, I am greatly interested on this subject, yet I am certain many disadvantages would be experienced from a sudden and general emancipation, if indeed it was possible. I am sensible, and only repeating the sentiments of others on this subject, but they are sentiments with which I was so much delighted, that I would fain repeat them a hundred times. We have seen them recently expressed both by a native writer, as well as a foreign one. The first piece to which I allude appeared last winter in the Genion of Universal Emancipation, published at Baltimore; under the signature of "Veritas." It was in opposition to the Colonization Society, and so manifest was the sincerity that pervaded the whole, that it could not fail to arrest the attention of every one concerned. It was from the pen of John Andrews, Esq. of Richmond, Va. a gentleman, whose name I give to the public for several reasons, and who, I must beg, will not be offended with me for so doing. First, because I consider that he deserves the thanks and gratitude of every coloured man in America;—and secondly, to show, that notwithstanding curl prejudices, and living in Virginia, where it is thought by some, however erroneously, a liberal feeling towards our colour cannot exist; he fearlessly opposed the popular feeling, because he considered it unjust. He exposed to the coloured man the dangers and difficulties, and I may with truth add, the futility of the plan of African Colonization; He told his own white brethren of the South, many truths in relation to their best interest. The piece, if I mistake not, has been republished in Philadelphia, where it has elicited much good feeling. I am told towards him from both classes of our community. He writes with great moderation, and is there to be found any thing to offend the most fastidious. The other piece alluded to, is from the pen of a lady of distinguished Europe, Miss Wright, whose celebrity as a writer, no doubt caused it to go the round of the newspapers, and consequently to be much more generally read.

What then shall those persons say, who have threatened you with a withdrawal of their patronage, merely on account of the expressed sentiments, in connection with some of the South, and even in Europe. That cause must be wretched indeed, if it shrinks from investigation, for truth is established by enquiry. How do you, the advocates of colonization, argue against the subject of having any thing said in relation to them? Their editors are to be found in the states where slavery exists, refusing to give publication to any thing said against the colonization? We have many ways to solve the enquiry. Let a few truths like these, may have a less, as to the expediency of the plan. What is to become of the country, if becomes sufficient to support the capacity of foreign governments.

protect it from piratical desperados? What are they to do, if having to contend, not only with external but internal foes? For to suppose that the natives will ever consider them in any other light than as intruders, and consequently as enemies, is as fanciful as false. It will be impossible for private societies in the United States to protect them, and can we rationally entertain a hope that the General Government will interpose, after what occurred last winter in Congress? We can foss our inability to see any thing cheering in the prospect of this society; and, yd deem it a christian duty to tell our coloured brethren so. And, for this, are we to bring the Editors of this paper into disfavour, with the colonisationist vociferous? We hope not, certainly it cannot happen with the liberal. We respect many of them, and believe their motives are pure, and that a zeal to spread the gospel light animates them. But are they unacquainted with the fact that there are already in Africa, many hundred christians, (Abyssinians) who possess greater facilities to convert than our mission rips can possibly have. They have also dark complexions, as well as we, combined with a knowledge of their language. I am bold, an Abyssinian bishop lately at Rome, laughed at the very idea of a few missionaries from the United States converting Africa. But pardon me for trespassing so long on your time, and allow me before concluding, to say to you, that at least one coloured man in Virginia, feels his obligations to you, for your noble and generous endeavours to serve his, as well as your own injured race, with a deep regret, that more of his coloured brethren to the South, do not feel as does

A FREE COLOURED VIRGINIAN.
FREEDOM'S JOURNAL.
 NEW-YORK, JULY 6.

ABOLITION OF SLAVERY.

The Abolition of Domestic Slavery, in this state, was celebrated by a large and respectable body of our brethren, in this city, on the 4th inst. No public parade added to the confusion of the day; the arrangements for it, and the decorating of the house, showed a highly commendable spirit in the Committee of Arrangement; and evinced their discriminating taste. The portraits of Jay, Clarkson and Thompson, which adorned the walls of the church, recalled to our minds, former times, when these philanthropists particularly excited themselves in behalf of our oppressed race. The contemplation of the bust of Boyer, filled our hearts with gratitude to heaven, for having placed a portion of our brethren, in a situation so favourable for developing their powers of body and mind, and evidencing to the world, that all men are equal by nature. The banners of the several societies, placed in different parts of the house, bearing the words, unity, charity, temperance, &c. reminded us very forcibly of the daily need we have of all these, in our relations with the world. We are brethren by the ties of blood and misfortune, and we can perceive no sufficient reason, why matters of a trifling nature, should cause so much excitement and division among us.

The Oration, by Mr. Hamilton, was a plain and sensible piece of composition. It contained many important truths and lessons to our rising youths. Though we differ from Mr. H. in one or two of the positions assumed by him; on the whole, the performance, was highly creditable.

Our gratification was much enhanced by perceiving among the spectators on the occasion, the respected individual, through whose unremitting exertions, the Abolition Bill was laid before the legislature, and finally passed.

Foreign News.

Bursting in of the Thames Tunnel.—The water broke in the Thames Tunnel, with irresistible violence, on Friday night week, shortly before seven o'clock. At the moment that the water burst in, there were luckily no persons in the tunnel but the workmen. Great numbers of persons have been in the habit of visiting this work. The first indication of danger was a tremendous noise, and the rush of the water immediately followed.

The men employed escaped with difficulty. It is extremely gratifying, that on being mislaid, as soon after the accident as possible, not one was found missing. The engineer who was below repairing one of the pumps, escaped with the greatest difficulty. Taking into consideration, say the reporters of the casualty, the vast body and impetuosity of the stream that poured into the tunnel, it is most surprising that not only no life was lost, but that even no injury was sustained by any one. About 160 men were engaged in the work when the alarm was raised that the river had broken in. At that time, the tunnel extended 580 feet under the Thames. From the time the water first broke in, till the tunnel and shaft were filled to the level of the river, twelve minutes elapsed.

Where the fissure occurred, is not quite two-thirds across the river, which, at this particular spot, is, at half-tide, about five fathoms in depth.

At low water, on Sunday afternoon, Messrs. Brunel, son, and jun., descended in the diving bell a second time, and made a complete inspection of the aperture in the bed of the river, by means of which the tunnel has been inundated. On their being drawn up, they stated that the hole was perpendicular, and therefore much easier to be filled up than would otherwise have been the case. It has been ascertained, that a yard beyond the point to which the work has proceeded, a stratum of strong clay commences, and could the present difficulty be overcome, all doubts as to ultimate success would be done away with. It is calculated that all the water could be drawn out in seventy hours, should the leak be stopped.

Mr. Brunel's report to the directors on Monday, says:—"I have adopted means to remedy this evil, and remove the water; and feel confident that the work will, in a short time, be resumed, and proceed as usual."

The means adopted for stopping the leak, is by throwing clay over the spot, as well loose as in bags.

Messrs. Brunel, on Monday morning, descended to ascertain whether certain bags of clay had been properly placed, which are designed to close the leak. On the bell being hoisted up, the engineer declared, that every thing had been done in the most proper manner, and ordered additional quantities of clay, in bags, to be lowered on the place where the aperture previously was.

No engine is Mr. Brunel now (the papers say on Monday) that the evil will be remedied, that he has given orders, that the steam engine should this morning (Monday last) be got ready, in order that at low water, this evening (Monday,) the pumping out of the water contained in the tunnel and shaft may be commenced." [English paper.]

THAMES TUNNEL.—Rotherhithe, Thursday morning.—The public will be glad to learn that last evening the hole was considered as stopped by the engineer. Yesterday morning, when the tide rose, the level of the water in the shaft was two feet lower than that of the river, which shows that the aperture was materially reduced. In the evening, upon the top of the tide, there was a difference of nine feet.

The pumps will be set to work this evening, in order to clear the works; and it is expected that in the course of Saturday the tunnel itself will be accessible.

Nearly 1000 tons of clay, and clay in bags, have been thrown into the river, so as very nearly to raise the bed of the river to its usual level. The whole of to-day will be employed in the same work. The miners have perfect confidence, and look with impatience to re-entering the tunnel. Before the water is entirely out, some will descend, and enter the tunnel by means of a raft, in order carefully to inspect the state of the works, which will in all probability take place on Friday.

Mr. Brunel, it is said, now considers the leakage to be less than it was when they were at work, and less than it has been for some time back; which is satisfactory, inasmuch as it shows that the pumps are more than equal to the reduction of the water.

Domestic News.

York, (Penn.) June 16.
Colonization.—On Wednesday evening last, arrived in this borough, sixty-five manumitted slaves, from Hanover County, Virginia. They were conducted by one of their late owners. The name of this modern Moses, is Grant; who brought these unfortunate people into Pennsylvania, because they refused to go to Africa, agreeably to the condition, on which they were released from slavery by their owners. They intended to go to Columbia, in Lancaster County; but we understand that few had occasion to go there, most of them found places in and about

this borough. This numerous body being so readily disposed of, as soon as they stopped from the soil of a slave; on that of a free state, will probably point out this state to the Virginians, as the Liberia where they can, with less expense than in Africa, colonize their redundant coloured population, and we may expect those now strived, are but the harbingers of others of these unfortunate people, who will prefer this state to the land of their fathers, for the future residence of themselves and posterity.

In the county of Hanover, from which these people have come, the black population in 1819, was 8943—the white population 6217. In 1820, the white population was 6130, and that of the blacks 9037, from which it appears that in the last ten years the white population sustained a diminution of 37, and that of the blacks gained an accession of 74. Considering that by a constant traffic to the south by desertion and emancipations, the number of the blacks is kept down, it is evident that the whites do not multiply near as fast as the coloured population, and that if the Virginians were obliged to confine the offspring of their slaves to their soil, no distant day the coloured would not only outnumber but totally suppress the white population.—Gazette.

Hunting Men.—It is stated in a Savannah paper, as if it were an affair of ordinary occurrence, that a runaway negro had been apprehended and sent to jail, though he did not surrender until he was considerably maimed by the dogs that had been set upon him. It is a fact that dogs are trained in some of the southern states, to hunt run-away slaves, and are kept by negro-hunters who are employed to catch any poor wretch who may escape from a brutal master. These dogs will take the track of a negro as readily as hounds will that of a deer, and will pull down their prey if they come up with it. The slave pursued by them is generally compelled to take to a tree, where he is watched by the dogs, till the r masters come up.—Nor. Star.

A blind man diffusing light.—The Reverend Mr. Woodbridge, who is settled at Green River, New-York, 10 or 15 miles west of Stockbridge, lost his sight when at College, and has been to all but blind for many years. Notwithstanding this afflictive privation, he is an able and useful preacher of the Gospel, and performs the various and important duties of a Christian Pastor to the acceptance and edification of his people. Thirty-three persons were added to his Church a few weeks since. He employs an amanuensis and most of his sermons are written out.

Casualties.—James Fenning, of Gorham, Ontario county, was instantaneously killed by the falling of some timbers, which he and some others were engaged in raising, last week.—Seth M. Michael was found dead in a lane in Canandaigua, about the same time—verdict, death by the visitation of God.—Mr. Prendergast's sawmill, in Jamestown, Chatauque co. containing a gang of 15 saws, and two single saws for slabbing logs and sawing square timber, was consumed, by fire on Saturday last.—Job King's tavern, about two miles south of Ithaca, on the Ithaca and Owego turnpike, was destroyed by fire on the 1st inst. Nearly all the family were absent, and nothing of consequence was saved. The loss is said to be between three and four thousand dollars, and, no insurance.—Rock. Obs.

The Rich Log.—In the parish of Stathblane, in Stirlingshire, a singular story is told of a log of wood. About seventy years ago it is remembered as a prop to the end of a bench, in a school-house near the church. It was afterwards used by children, who amused themselves with carrying it to the top of an acceivity, whence it rolled to the bottom. It afterwards lay many years on the wall of the church-yard. At last it was appropriated by an old woman, a pauper, who lived in a hut by herself. For about twelve years she used it as a seat. After her death one of her neighbors was employed to wash the clothes that were found in her house; fuel being scarce it was laid on the fire to heat water for the operation; not igniting quickly the washwoman took it off the fire, and proceeded to clean it off; the first stroke it burst asunder, and the floor was covered with money. The coins consisted of crowns, half-crowns, and shillings, of Queen Elizabeth, James the First of England, and Charles the First; a few gold coins were also found. The total sum was supposed to be about 400 sterling. The log was about a foot and a half square; it had been excavated through a small triangular opening cut out in one of its sides; after the treasure had been deposited, the hole had been neatly closed up with a piece of wood, fitted in the place, and fixed with wooden pegs. The woman, being alone, secured the money, wished to conceal it; but all the un-

certainty of riches! Her husband, a worthless fellow, got hold of it, and decamped with the whole, leaving her to support five children.—Dublin Morning Post.

Summary.

Henry Sides and James Brazier recently killed a slave in North-Carolina, because he could not travel further on account of debility. They left him lying on the public highway. Three-fourths of the learned dog Apollo, now exhibiting in this city, has been sold for \$1,000.—In Wilkes county, N. C. on the 10th ult. Parish Barlow murdered his wife. He was a drunkard. In North-Carolina a slave has been killed by one Clark; for taking the part of his master, during a quarrel between them.—The Sattinet Factory, in the town of Chatham, Columbia county, has been burnt to the ground, with all its machinery, stock on hand, and a large quantity of satinetts.—Mrs. Lucia Wood, a foreigner, committed suicide lately at Brooklyn.—Dr. Ira Delesno, of Chillicothe, Ohio, lately committed suicide by taking laudanum.—Mrs. Andrews, wife of Cyrus Andrews, of Chili, Monroe co. was instantly killed by the well-sweep falling on her while drawing water.—It is stated that there have been at least thirty cases of kidnapping in Philadelphia, in the last two or three years. Of these, four children and one woman have been restored, and it is hoped, that fifteen or sixteen more may be recovered. The residue, it is feared, are doomed to slavery for life.—Ten Dollars counterfeited notes, of the Manhattan Bank of this city, are now in circulation.—A party, are engaged in raking the river and lake in the vicinity of Fort-Niagara, for the body of Capt. Morgan. They are likely to make a profitable business of it, as several anchors have already been raised from a great depth.—"Jail to Let."—As our county jailer informs us, that the prison is at present tenantless—we notify all thieves, pickpockets, rogues, rascals, and blackguards, and other gentls., that they can now be accommodated with lodgings.—**Belts.**—**Apollo**—In roofing a new Flour-Mill in Rochester, lately, five men fell from the scaffold, two of them lost their lives, another had his leg broken, and the others were severely bruised.—The civil authorities of Princeton, have passed an ordinance to prevent the violation of the Sabbath, in future, by driving stages, &c. through that borough on that day.—The first No. of a Spanish newspaper, called the *Redactor Espanol* (de New-York), has just been published in this city. The Editor is Don Juan Jose de Socasa.—A house at Athens, N. Y. was lately destroyed by fire, occasioned by an accident in hunting an oven, from which coal was taken the next morning in good condition.—An atrocious murder is supposed to have been committed at Chester, N. H. on the Londonderry turnpike.—The dead body of a man was found floating in Massachusetts pond, with evident marks of violence upon it.—John Bishop and William Abbot, were on the Sabbath of the 10th ult. drowned while bathing in a mill-pond, in Newkum, Va.—A Mrs. Grant, of Franklin, Me. an elderly insane woman, lately killed her husband who was asleep, with an axe.—There was a severe frost in New-Haven, on the night of the 23d ult.; wet clothes left in the open air through the night, were found frozen next morning.—**Caution.**—A young child in Southington, Conn. besought its mother for a penknife, and then begged to have it opened. The request was complied with.—On rapping out of the room for a minute, the mother was recalled by a shriek. The child had fallen upon the knife, which penetrated its heart, and caused its instant death.—A fire broke out on Friday morning last, between the hours of 8 and 9 o'clock, in the White Lead and Turpentine Manufactory, of F. & C. West, which was destroyed, with one or two adjoining buildings.—One of the firm was badly burnt at the commencement of the fire.—Simon Rouse was murdered in Lenox co. N. C. on the 25th May, by a Mr. Crooch. Rouse is said to have assisted in carrying off the daughter of Crooch, a few days previously, to get married to a Mr. Bender, contrary to her father's wishes.—The Court of Sessions was organized on Monday. The Recorder, in the charge, stated they would be called to act upon nearly one hundred bills; some of which were for murder, manslaughter, and passing counterfeit money; besides a variety of cases of grand and petit larceny.—**Between sunrise and sunset on Wednesday last, three men and a boy made two hundred and sixteen Pails, at the Pail Factory, at Waterloo.**—John B. Amadio, who was condemned to death at Richmond, has been respited by the President.—The young man, Hartford, said to have been murdered some time since, in Winton, Conn; has been found in an almshouse, in Duxbury, Mass. in a deranged state of mind.—The accusation of a little sister, which imprisoned a mother and brother, for the alleged crime of murder, is false.—**Nixon Brinley**, a German, after stabbing his wife several times in a fit of jealousy, blew up his own brains on the 18th ult. at Charleston, S. C.

MARRIED.—By the Rev. B. Paul, Mr. James Handerson to Miss Catharine Treatwell, both of this city.
 By the same, Mr. Jonathan Green to Mrs. Margaret Bartle.

ALMANAC.

	Sun.	Mon.	Tues.	Wed.	Thurs.	Friday.	Saturday.
1	4 30	7 34	4 30	7 34	4 30	7 34	4 30
2	4 30	7 34	4 30	7 34	4 30	7 34	4 30
3	4 30	7 34	4 30	7 34	4 30	7 34	4 30
4	4 30	7 34	4 30	7 34	4 30	7 34	4 30
5	4 30	7 34	4 30	7 34	4 30	7 34	4 30
6	4 30	7 34	4 30	7 34	4 30	7 34	4 30
7	4 30	7 34	4 30	7 34	4 30	7 34	4 30
8	4 30	7 34	4 30	7 34	4 30	7 34	4 30
9	4 30	7 34	4 30	7 34	4 30	7 34	4 30
10	4 30	7 34	4 30	7 34	4 30	7 34	4 30
11	4 30	7 34	4 30	7 34	4 30	7 34	4 30
12	4 30	7 34	4 30	7 34	4 30	7 34	4 30

POETRY.

THE BRIDE'S FAREWELL.

Farewell mother! tears are streaming Down thy tender, pulsed cheek; I, in gossam' and roses gleaming...

THOUGHTS OF SADNESS.

How sad and forlorn Is that heavy heart, Where hope cannot waken, Nor sorrow depart!

VARIETIES.

A Mrs. Moll Harding kept the naughtiest inn at Ballyroan, close to my father's house. I recollect to have heard a passenger (they are very scarce there) telling her, "that his sheets had not been aired."

A candidate for office in Vermont, who offered as evidence of his abilities to discharge his duties, that he had been following the law for several years, was answered by a wag: "Yes; but at such a distance that you will never overtake it!"

Anecdote of Dr. Young.—As the doctor was walking in his garden, at Welwyn, in company with two ladies, one of whom he afterwards married, a servant came to tell him a gentleman wished to speak with him. "Toll him," says the doctor, "I am too happily engaged to change my situation."

A celebrate wit made one of his happiest jokes when he heard that Bishop, who had been sent to Portsmouth, preparatory to transportation for life, had escaped. "Gad, Sir," said he, "he must have been an Arch Bishop to do that, and yet his dislike to the See is quite unaccountable."

In some of the villages in Kent, when a man is known to have beaten his wife, it is usual to strew chaff before his door; then the jokes run through the town, that such a man was thrashing last night, as the chaff was seen in front of his house. Such notoriety is said to be a more wholesome restraint on bad husbands, than any legal enactment.

Superstition of Sailors.—In London, last week, a Mr. Smith, at a meeting of the Bethel Union Society, in illustration of the ignorance of sailors in general, related several anecdotes. He produced a charm, which a poor sailor bought to cure the ague by wearing it on his breast. It contained these words: "When Jesus saw the cross on which he was to be crucified, he trembled."

Hydrophobia.—A traveller from Greece has communicated to the French Academy a mode of treatment employed in Thrace, in cases of the bite of mad animals. It consists in making incisions under the tongue, at any period of the disease, and without any regard to the appearance of the ordinary pustules there. This remedy is regarded in Thrace, as infallible, that no apprehensions of hydrophobia are entertained in that country.

Benefit of a Monosyllable.—At the Old Bailey, Thomas Astlett took the benefit of the following quibble, started from the Bench.—The prisoner was charged with stealing a letter from the Post Office containing a sovereign, while in the employment of that establishment as a letter carrier. The evidence clearly proved the theft charged in the indictment, and the prisoner was seen to take the property in the Post Office, and was secured. The Chief Justice was of opinion, that if required the property (according to the act of Parliament) should be taken from the Post Office, and not in the Post Office; and the prisoner was acquitted! Thus, had the prisoner not crossed the threshold, his death would have been inevitable. Nice distinctions!

Diogenes being asked, the biting of what beast was most dangerous? Answered, "If you mean wild beasts, 'tis the slenderest; if tame ones, the fatterest."

took it into their heads to attempt making him the butt of their ridicule. "Gentlemen," said the Judge, "I plainly perceive your design; but, to save unnecessary trouble, I must beg leave to give you a just idea of my character. Be it known to you, therefore, that I am not precisely a fool, nor altogether a knave, but as you see something between both."

A medical student being asked where he procured some skeletons, replied that he raised them.

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.

NICHOL'S PERKSON.

RESPECTFULLY informs the People of Colour, that his MEAD GARDEN, No. 13, Delancey-street, was opened on the evening of the first of June, for the accommodation of genteel and respectable persons of colour.

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-handed; where customers will be accommodated at the cheapest rate, and in handsome style.

JAMES LAW,

FIRST RATE COAT DRESSER, 177 William-street, New-York, CONTINUES to cleanse and dress Coats, Pantalons, 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.

"BEAUTY AND ECONOMY."

UNITED STATES SCOURING, AND STEAM SPONGING, JOHN H. SMITH, No. 122 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, Pantalons, &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 Beavers, &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.

LOTS WANTED. TWO LOTS, or the rear of two lots, where there is any convenient communication with the street, are wanted, for the erection of a Presbyterian Church. The location must be between Reed and Spring; Hudson and Orange streets. One lot within the above bounds, 25 feet or more, by 75, would answer.

ECONOMY IS NOT FARSIMONY. S. MOLLESTON & J. ROBINSON, TAILORS and Cloth Dressers, beg to announce, that they have entered into partnership, and have opened an establishment at No. 51, Broad-street, (three doors above Beaver-st.) where they respectfully solicit a continuance of that patronage which they have heretofore enjoyed, and which they 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' Garments, Habits, and Mantles, dressed and repaired with despatch, and in the best manner. All orders thankfully received and punctually attended to. If Mrs. MOLLESTON can accommodate from six to eight Gentlemen's Boarders.

B. F. HUGHES' 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. Reference.—Rev. Peter Williams, Rev. James Varick, Rev. S. E. Cornish, Rev. Benjamin Paul, Rev. William Miller. New-York, March 14.

DISEASES CURED.

THE Piles, Dysentery, all kinds of Wounds, and Bruises; also a remedy for the growing in of the toe nails, for oppression of the lungs, felons, fistulas, and the bite of a mad dog, if application be made within twelve hours, by SARAH GREEN, Indian Doctress, 12 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; its 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, opening a direct navigation to New-York. 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 or 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), though it has been selling for \$25. He also takes the liberty to observe that the purchase will be safe and advantageous, and he thinks such a settlement, formed by coloured families, would be conducive of 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.

The price is THREE DOLLARS A YEAR, payable half yearly in advance. If paid at the time of subscribing, \$2 50 will be received. No subscription will be received for a less term than One Year. Agents who procure and pay for five subscribers are entitled to a sixth copy gratis, for one year. No paper discontinued until all arrearages are paid, except at the discretion of the Editors. All communications, (except those of Agents) must be post paid. RATES OF ADVERTISING. For over 12 lines, and not exceeding 23, 1st insertion, 75cts; each repetition of do. 50; 12 lines or under, 1st insertion, 50; each repetition of do. 25. Proportional prices for advertisements which exceed 23 lines. N. B. 15 per cent deduction for those persons who advertise by the year; 12 for 6 mos.; and 7 for 3 mos.

AUTHORIZED AGENTS. C. Stockbridge, East North Yarmouth, Maine; Mr. Rouben Runy, Portland, Me.; David Walker, Boston; Rev. Thomas Paul, do.; Mr. John Remond, Salem, Mass.; George C. Willis, Providence, R.I.; Isaac Rodgers, New London, Conn.; Francis Webb, Philadelphia; Stephen Smith, Columbia, Penn.; Messrs. R. Cooley & Chs. Hackett, Baltimore; Mr. John W. Paul, Washington, D.C.; Rev. Nathaniel Paul, Albany; Mr. Theodore S. Wright, Rochester, N.Y.; James Cowen, New-Brunswick, N.J.; Rev. B. F. Hughes, Newark, N.J.; Mr. W. R. Gardner, Fort-Liberty, Pa.; Mr. Amos Stewart, Rochester; Mr. Paul P. Williams, Fishing-Lake; Mr. Leonard Scott, Trenton, N.J.