

FREEDOM'S JOURNAL.

"RIGHTEOUSNESS EXALTETH A NATION."

CORNISH & RUEBURN,
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EUROPEAN COLONIES IN AMERICA.

[We recommend to the attentive perusal of our readers, the following extract from an interesting work, entitled "America, or a General Survey," &c. &c. By a citizen of the United States.]

The republic of Hayti, without belonging precisely to the class of European colonies in America, seems to hold its independence by a somewhat doubtful tenure, (the price that is to be given for it being not yet paid), and may be considered with propriety in the same section. Notwithstanding the very questionable character of the late transaction with France, (which does, however, quite as little honour to that powerful kingdom as to its colony,) the example of Hayti has been upon the whole of a nature to encourage the expectations of the friends of humanity, in regard to the capacity of the black race, for self-government and the arts and habits of a civilized life. It would be difficult indeed to assign any sufficient ground for the supposition of an essential inferiority in this branch of the human family, or in fact of any real inequality among the varieties of the species indicated by their differences of colour, form, or physical structure. If (which may well be doubted) such a prejudice has ever prevailed among enlightened men, it is probably rare at present, and may be expected to become continually more and more so. There are no facts, as far as I am acquainted with the subject, which authorize the conclusion that any one of the several varieties of our race is either intellectually or morally superior or inferior to the rest, and there are certainly enough that attest the contrary.—Each great division of the species has had in its turn the advantage in civilization, that is in industry, wealth, and knowledge, and the power they confer; and during this period of conscious triumph, each had doubtless been inclined to regard itself as a favoured race, endowed by nature and Providence with an essential superiority over all the others.—But on reviewing the course of history, we find this accidental difference uniformly disappearing after a while, and the sceptre of civilization passing from the hands of the supposed superior race into those of some other, before inferior, which claims in its turn, for a while, a similar distinction. As respects the immediate question, it would seem from even a slight examination, that the blacks, (whether of African or Asiatic origin) have not only a fair right to be considered as naturally equal to men of any other colour, but are even not without some plausible pretensions to a claim of superiority. At the present day they are doubtless, as far as we have any knowledge of them, much inferior to the whites, and have been so for several centuries; but at more than one preceding period, they have been for a length of time at the head of civilization and political power, and must be regarded as the real authors of most of the arts and sciences which give us at present the advantage over them. While Greece and Rome were yet barbarous, we find the light of learning and improvement emanating from this, by supposition, degraded and accursed continent of Africa, out of the midst of this very woolly haired, flat nosed, thick lipped, coal black race, which some persons are tempted to station at a pretty low intermediate point between gen and apes. It is to Egypt, if to any nation, that we must look as the real *antiqua mater* of the ancient and modern refinement of Europe. The colonies that civilized Greece, the founders of Argos, Athens, Delphi, and so forth, came from Egypt, and for centuries afterwards their descendants constantly returned to Egypt as the source and centre of civilization. There it was that the generous and stirring spirits of those days, Pythagoras, Homer, Solon, Herodotus, Plato, and the rest, made their noble journeys of intellectual and moral discovery, as ours now make them in England, France, Germany, and Italy. The great lawgiver of the Jews, was prepared for his divine mission by a course of instruction in all the wisdom of the Egyptians. But Egypt, as we know from Herodotus who travelled there, was peopled at that time by a black race with woolly hair; and the historian adds in the same passage, that these physical qualities were also proper to many other nations, that they hardly formed a distinction. It appears in fact, that the whole

south of Asia and north of Africa were then possessed by a number of powerful, polished, and civilized communities of kindred origin, differing among themselves in some points of their outward conformation, but all black.—Ethiopia, a country of which the history is almost entirely shrouded in the night of ages, and of which we know little or nothing, except that it must have been in its day a seat of high civilization and great power, probably the fountain of the improvement of Egypt and western Asia, was inhabited by blacks. It then comprehended the country on both sides of the Red Sea, whence the Ethiopians are said by Homer to be divided into two parts.—The great Assyrian empires of Babylon and Nineveh; hardly less illustrious than Egypt in arts and arms, were founded by Ethiopian colonies, and peopled by blacks. Hence it was a doubtful question, at a time when the historical traditions of these countries had become a little obscure, whether the famous black Prince Memnon who served among the auxiliaries on the side of Troy, at the siege of that city by the Greeks, was a native of Babylon or Ethiopia proper, and he was claimed as a citizen in both these places. Strabo tells us that the whole of Assyria south of Mount Taurus, (including, besides Babylon and Nineveh, Phœnicia, Tyre, and all Arabia,) was inhabited by blacks; but whites seems to have been some mixture of blacks among them, for the Jews fall within this region, and the Arabs of the present day, although dark, can hardly be called black. These, like the Medes and Persians, who were also white, were probably colonies of the white Syrians, described by the same author as dwelling beyond Mount Taurus, which had emigrated to the south. But Palestine or Canaan, before its conquest by the Jews, is represented in Scripture, as well as other histories, as peopled by blacks, and hence it follows that Tyre and her colony Carthage, the most industrious, wealthy, and polished states of their time, were of this colour. In these swartly regions were first promulgated the three religions which have exercised the strongest influence on the fortunes of the world, two of which we receive as divine revelations; and, as far as human agency was concerned in it, we must look to Egypt as the original fountain of our faith, which, though developed and completed in the new Testament, reposes on the basis of the old. This consideration alone would suffice with Christians, to rescue the black race and the continent they inhabit, from any suspicion of inferiority. It appears, in short, that this race, from the period immediately following the deluge down to the conquest of Assyria and Egypt by the Persians, and the fall of Carthage, enjoyed a decided pre-eminence throughout the whole ancient western world.

(To be Continued.)

HISTORY OF SLAVERY.

As maxims which have received the sanction of several successive generations, are frequently admitted with little examination; so practices which can be traced through every period of history, are sometimes considered as the necessary result of our physical or moral organization. It is probable that few opinions are long admitted; or extensively diffused, which have no analogy to truth; and that few practices become woven into the texture of society, unless closely allied with the wants or propensities of man. It is certain, however, that the institutions of slavery, and the maxims of government, are more dependent upon the characters of the people, than upon their intrinsic conformity to justice or to truth. The existence of an institution, through a long succession of ages, could be admitted as evidence of its justice or expediency; perhaps the slavery of the present day might have, in the conduct of those who lived before us, some kind of justification. This, like every other institution of human society, must vary its nature, with the changing condition and character of the people; yet in this, as in many other cases, causes and effects are reciprocal. The characters of the people are, in a great measure, moulded by the maxims and institutions of society.—Among a barbarous people, practices spring up which could never originate in the midst of improved and enlightened communities, but which, when once established, are hard-

to eradicate, and often continue, the tares and brambles, of highly civilized society. To this class may be traced the irremediable anomalies, with which the laws and usages of the most polished communities are so frequently marked, and which not only bear in their features the lineaments of their birth, but tend to perpetuate the barbarism in which they originated.

In studying the history of slavery, as it existed among the nations of antiquity, we must reflect that conditions essentially different, are often expressed by a common appellation—and that a definition drawn from the principles and practice of our own age and country, would seldom be correct if applied to the ages and nations under review.

In what period of the existence of our race, man first instituted a claim to the unrequited services of his fellow man, is not easily determined;—or whether personal slavery constituted a part of the violence with which the aboriginal world was filled. Probably, personal servitude followed close in the steps of those mighty hunters, who in the primitive ages, deluged the earth with blood. The earliest trace of its existence, is associated with the first military enterprise which history has recorded. Gen. xiv. This however, was evidently a national, rather than a personal bondage.

That a species of slavery existed during the patriarchal ages, is obvious from the history of Abraham, though unquestionably modified by the simplicity of the times. If we suppose the men servants and maid servants whom Abraham possessed, to have been slaves, bought from his neighbours, or the descendants of slaves, born in his own house, and held in servitude from hereditary right, we must admit that they were subject to a patriarchal, rather than a magisterial authority. Of these, the first that attracts our notice was Eleazar of Damascus, whom Abraham considered for a time as his heir, Gen. xv. 2, 3. If this Eleazar was, as generally supposed, the servant whom Abraham employed to procure a wife for his son, he must, in station and authority, have been subordinate to none but the master of the family.—Even Isaac himself, at the age of forty must have been subject to his direction. Gen. xxiv. 5, 6, 8. That not only the eldest servant that ruled over all that he had, but his servants generally, were treated with a degree of confidence, to which the slavery of our day affords but few parallels, may be inferred from the slavery with which they pursued and defeated the plunderers of Sodom. That they were parties to the same covenant, and votaries to the same religion with their master, is also abundantly manifest. Gen. xvii. 23, 27.

We are expressly informed that Abraham's servants were born in his house or bought with money of the stranger, but by what means, or under what circumstances, they were rendered objects of sale, is left unexplained. That captivity in war was, in subsequent ages, the most prolific source of slavery, appears probable from the nature of the case, and this opinion is confirmed by the direct testimony of Herodotus and others. In the patriarchal times, when detached families migrated from place to place, as convenience or fancy might suggest, subject to no municipal regulations, and bound by no political ties, the authority of fathers and masters could not be strictly defined. In both it was probably the result of general consent, rather than specific regulation.—That the parental authority was understood to extend to the life of the child, either in the punishment of crimes, or the exercise of arbitrary power, appears obvious from the sentence passed upon Tamar by her father-in-law, (Gen. xxxviii. 24) and the proposal of Reuben, to make the lives of his sons the forfeit, in case he should fail to fulfil his engagement. (xlii. 37.) The facility with which the sale of Joseph was effected, seems to authorize the conclusion, that a traffic in the persons of man was not then new, and that little inquiry was made with regard to the authority of the sellers. The subsequent part of his history likewise demonstrates that the slavery of that day opposed no insuper-

able barriers to the attainment of eminence and power. Even in the family of the master who bought him, he occupied, not a servile but a highly confidential station. Anterior to the time of Moses, when the institution of slavery was brought under specific regulations, the servant, whether purchased or domestic, appears as a part of the patriarchal household, equally with the sons, an object of religious care, (Gen. xviii. 10; xxix. 2, 3.)

The servitude to which the descendants of Jacob were subjected during their residence in Egypt, however severe and degrading, must have been of a national, rather than a personal character.—The rights of private property and the maintenance of their religion and laws, do not appear to have been further invaded by their Egyptian lords, than by the rigorous exactment of their unrequited labour. In what manner these burdens were imposed upon the Israelites is not clearly explained, though from their undisturbed possession of the most fruitful part of the land, and the numerous flocks and herds which they held, we may safely conclude that a large part of their labour must have been of the agricultural and pastoral kind; and probably applied to their own exclusive benefit. The servile labours were expressly, those which required the persons engaged in them to be separated from their families and farms; and hence we may conclude that a levy was made from among the Hebrew men, who were employed in the manufacture of bricks and the erection of the cities which Pharaoh required them to build. A levy or tribute of men, though probably much less severe, was afterwards made in the time of Solomon, when engaged in the magnificent structures which distinguished his reign. (1 Kings, v. 13, 14.) Here we may observe that these drafts of men from the Hebrew families, would naturally subject the women to a larger portion of the labour usually performed by the other sex, than would otherwise have fallen to their share, and hence their superior hardship, and the consequent rapidity of national increase, may be naturally and satisfactorily explained in strict accordance with the text, the more they afflicted them, the more they multiplied and grew.

From this view of the subject, we should naturally conclude that the Egyptian bondage, though severely and justly reprobated by the sacred historian, was clear of most of those accompaniments which give to the personal slavery of subsequent ages its most repulsive character. The barbarous order for the destruction of the male children was not the exercise of a master's authority; but a political expedient adopted by an unprincipled tyrant, to keep down a population, which he considered as dangerous to the state.

The Mosaic institutions in relation to servants, though formed and promulgated during their journeying through the Arabian deserts, were obviously designed to apply to the Israelites when settled in the promised land; and therefore to that period of their history, and not to the time when the laws were promulgated; and we to look for their illustration.

How long this was attempted is left unaccounted, but the unparalleled increase of the people, and the great number of men able to bear arms, at the time of their egress from their Egyptian bondage, are conclusive testimonies that the order was of transient continuance or but very partially executed. Admitting the usual chronology which is confirmed by Josephus, two hundred and fifteen years elapsed between the immigration of Jacob and the departure of his descendants. A duplication in fourteen years would in that time raise his progeny to about 2,200,000 persons. The number of men able to bear arms, when Moses led out of Egypt, according to the Bible, was 603,550. Now in the state of Pennsylvania, 120 out of a population of 1,000,000 only 100,000 were male between 16 and 45, or not quite 14 per cent. Allow us to suppose that included in the Israelites enumerated, we should have the whole population 2,000,000, and that 14 per cent. of this number, or 280,000, were able to bear arms. This number is probably too small, but it reflects that in a community where the population was so rapid, there must have been a proportion of able men, far exceeding that which the duplication was necessary to raise. The fact that the Israelites were able to bear arms, at the time which we are now considering, is a strong argument in favour of the supposition, that the Mosaic institutions were designed to apply to the Israelites when settled in the promised land; and therefore to that period of their history, and not to the time when the laws were promulgated; and we to look for their illustration.

Slavery, says the learned Horn, vol. III. p. 110, is of very remote antiquity. It existed before the flood. Gen. ix. 25. The passage, however, does not appear to me to sustain the con-

From the general character of the law of Moses, and the terms in which they are expressed, it is obvious that his object was not the establishment of a system of servitude, but the regulation and mitigation of a previously existing institution. And we must not forget that his regulations, on this subject, were to be observed in connexion with the other precepts of the law, and hence the authority of masters was designed to be exercised under a just sense of religious responsibility.

(To be Continued.)

CHILDREN.

The moral branches of Education can never be successfully taught without the aid of example. Example has, in a great measure, the same influence upon every part of education. Children do little, besides imitating others. Parents who read, will have reading children. Industrious parents will have industrious children. Lying parents will have lying children.

Every child should be taught to pay all his debts, and fulfil all his contracts, exactly in the manner, completely in the value, and punctually at the time. Every child should be discouraged from the propensity to make bargains, so early, so strongly, and so universally visible. He should be discouraged, also, from every wish to make what is called a good bargain; the common source of all cheating; and should be taught that he is bound to render an equivalent for what he receives. Every bargain disadvantageous to himself he should scrupulously fulfil. Every thing, which he has borrowed he should be obliged to return, uninjured, at the time; and every thing belonging to others which he has lost, he should be required to replace.

The minds of children may easily be rendered kind by a wise education; and by the want of it, will easily become unfeeling and cruel. Children should be taught the first moment they are capable of being taught, a lively tenderness for the feelings, the sufferings and the happiness of all beings. (serpents or reptiles not excepted) with whom they are conversant. Every child should be invariably instructed to exercise kindness towards animals, and to shun cruelty, even to an insect.

-Deight's Theology.

THE TIME TO STUDY.

The silence of night is the friend of contemplation. Cicero was fond of midnight study. Many other great men have found this indispensable to success in the paths of literature and science. Franklin often stole from his bed, in wakeful moments to record the suggestions of his mind. While the multitude sleep, and the sound of their occupations has ceased, and the streets are solitary, and there is no noise but that of the cricket within, or the murmuring of the winds, the patter of the rain, or the howling of dogs without; then the soul is self-collected, and calmly examines the subjects that present themselves for reflection; then is the time for the man of study to trim his lamp and converse with the sages who have gone before him, or those of his own times, who have given to the world the fruits of their invention or experience; then is the time to converse with the Patriarchs and Apostles, whose works are metaphorically and happily styled "the fountains of living waters;" with the sages who have elicited the great truths of science; or of art; with those sacred and profane authors, whose works taken together, enlarge the understanding, and fortify the soul, to perform the duties and sustain the vicissitudes of life. The professed scholar, or the mere gentleman, who improves this portion of his time in the way we are speaking of, instead of snoring it off on his pillow, will soon find that it gives him a decided advantage in conversation over those who prefer unnecessary sleep to the cultivation of letters; besides the innate satisfaction that is the happy and unfeeling consequence of time well spent. These remarks are intended chiefly for the young, who have not yet formed their habits, and may therefore learn to steal from sleep, some of that precious time so much of which she now seizes upon from slumbers. Old men cannot be expected to change their habits, though the experiment of a young man of bad habit for a good one, is always worth trying. Sometimes it may succeed, however old and inveterate the bad habit may have become. But let no youth fear of doubt his capacity to conquer any falling which has overtaken him; let him meet the enemy in earnest, and he will be sure to triumph. Train the midnight lamp, then, ye aspiring youth, who nobly aim to do your duty to God and to your fellow-men. Heaven will crown your labours with success, and future times may hail you as the saviours of a sinking land. -Anti-Slave.

To the right a little, pull to the right. Ned," said my left hand neighbor, in a short ride upon a certain errand a few days ago. I pulled to the right accordingly, without knowing for what purpose, but, coasting my eye into the road on our left, I discovered a land tortoise making his way directly under the wheel of the gig, with that obstinate ignorance of danger which seems peculiar to some animals of the brute creation. But the pull to the right saved the poor fellow, and the wheel just past near enough to alarm him, without "hurting even a hair of his head," as my uncle Toby would say. We drove on at a smart pace, each of us no doubt, musing on the adventure—my friend perhaps congratulating himself with that secret and indescribable pleasure which every man feels at the performance of a virtuous action, and I musing on the considerate humanity of his disposition, which seemed studious to avoid destroying even the meanest among God's infinity of creatures.

If all the world, thought I, were as deeply impressed with the absolute sin of wantonly destroying the lives of inoffensive animals, as my friend; and were equally cautious to prevent the unnecessary infliction of pain upon the silent and uncomplaining brute creation, countless would be the thousand laws to lessen it, and to what a gratifying extent would the miseries of the dumb be reduced. We should then see no more reports of trials for the brutal beating of horses over the mouth, and the long catalogue of similar barbarities. Hogarth would never have found incidents for his inimitable series of prints descriptive of the "Progress of Cruelty,"—beginning with cock fighting, and proceeding through a regular ascent in crime, to a murder and the gallows finished the portrait of "Cruelty in Perfection." It seems to be forgotten—if it was ever known—

"That the poor beetle which we tread upon, In corporal suffering feels a pang as great As when a giant dies."

When my uncle Toby at last caught the fly which had been buzzing about his face for an hour, with that provoking perseverance peculiar to a fly—though he had fairly, and very naturally, raised the ire of my uncle, yet instead of crushing him to atoms at a grasp, remember what was the remark of the humane uncle Toby—"Taking the fly to the window, he raised it and exclaimed, "There is room enough in the world for thee and me—Go poor devil, get thee gone!"—and the now liberated captive flew off, exulting in his wings, bearing, perhaps, (to adopt the idea of the same pathetic author,) up to heaven's chancery, and delivering to the recording angel, the story of the good man's unsuspected mercy. -Bucks Co. Patriot.



GOV. TOMPKINS'S LETTER TO THE LEGISLATURE OF NEW-YORK.

Gentlemen—In my last public communication to the Legislature, I had the honour to advert to the present happy condition of our country, and to intimate that the existing state of society, and the general disposition of mankind seemed propitious to the promotion of the interests of literature, religion, freedom and humanity. I will now take the liberty of submitting to the legislature, whether the dictates of humanity, the reputation of the state, and a just sense of gratitude to the Almighty, for the many favours he has conferred on us as a nation, do not demand that the reproach of slavery be expunged from our statute book.

No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men, more than the people of the United States. Every step by which they have advanced to the character of an independent nation, seems to have been distinguished by some tokens of providential agency.

The same divine munificence which called forth this effusion of gratitude from the father of his country, twenty-seven years ago, has been equally, if not more conspicuous, in every subsequent stage of our advancement in prosperity and renown. What more acceptable can a grateful and enlightened people make to the heavenly Deity, or to us as great benefits, than by emancipating from bitter servitude, that portion of his creatures which still continued to be held in unjust and cruel bondage by civilized and independent freemen?

I do therefore respectfully, but earnestly, recommend to the legislature, to establish some future day, not more remote than the 4th of July, 1827, on which slavery shall cease in this state. Before the arrival of that period most coloured persons born previous to the 4th of July, 1793, and others are now free by the battling laws, will have become of very little value to their owners; indeed many of them will, by that time, have become an expensive burden.

To fix a day thus remote for general emancipation, will consequently impair in a very small degree, any private right; and will, at the same time, be consistent with the humanity and justice of a free and prosperous people.

DANIEL D. TOMPKINS.
Albany, 13th Jan 1827.

ORIGINAL COMMUNICATIONS.

We take the liberty of publishing (without the knowledge of the writer) the following very interesting letter, received from a gentleman of high and deserved standing in Albany; from whom we hope to hear frequently. We call the attention of our readers to the contents of the letter, as being highly important to our community. The writer has our thanks.

ALBANY, July 9, 1827.

DEAR SIR, I have had the pleasure of receiving two numbers of "FREEDOM'S JOURNAL." I am much pleased with the design, and so far as I have seen, the execution of it.

No man since the Christian era, has engaged in a more important enterprise, than the one you have commenced. To restore to their proper place in the scale of beings a degraded, demoralising and suffering portion of the human race, is a work, which, if achieved, will command the admiration and applause of all benevolent beings, both in heaven and earth.

We have Foreign and Domestic Missionary Societies, Benevolent Societies, and Societies for the amelioration of the Jews: but we have not except in the city of New-York, any organized associations for the amelioration of the condition of the poor blacks.—Even our pious clergymen, in their exhortations and religious consolations, when they condescend to favour the coloured people with attentions, are always careful to represent them as an inferior race of beings. They exhort them to resignation, but are careful not to afford them any prospect of elevating their condition by their virtue and merit.—Such advice is more injurious than beneficial.

You have taken the true and correct ground. You give the coloured man to understand, that he ought not to undervalue himself, in consequence of his complexion. This he ought to acknowledge no opportunity, but that of age, knowledge and virtue.

The accumulation of individual wealth by honest industry, frugality and good calculation should be pressed upon the mind of the rising coloured generation. Good principles, a good education and wealth, will very soon break down the barriers between them and the white population. They should be cautioned against associating with the immoral part of the whites.

Societies ought to be formed, of Coloured People, in all the older counties in this state, in which premiums should be awarded to those who distinguish themselves most in the acquisition of knowledge, and habits of industry and economy. The total annihilation of slavery in the Union, depends much, very much, on the conduct of the coloured population of New-York. The situation of our African population in this state, and nation, has for several years past pressed with the most painful anxiety upon my mind. I rejoice, that the prospect begins to brighten.

I enclose you FIVE DOLLARS, and will thank you to send me the first fifteen numbers of your paper, and continue to send the paper weekly.

Allow me to request you to reflect, on the subject of the formation of County Societies, of coloured people, and a general State Society. The County Societies to report to the State Society. I am just at this time pressed with my business, which must be my apology for this hasty scribble.

Rev. Samuel E. Cornish.

FOR THE FREEDOM'S JOURNAL.

Mrs. M. DUFFORD— I think you have hardly done justice, to Mr. HAMILTON'S Oration, delivered on the 4th inst. Without pretending to superiority of judgment, I cannot, but think it merited a higher character, than that of a plain, sensible piece of composition. It indeed lacked a classical finish, and one or two positions assumed by him, might be objected to, but certainly few ORATORS exhibit more mind. It was distinguished throughout for originality and beauty, and in some passages was truly sublime. He was peculiarly happy, in the tribute of respect and gratitude, which he paid to the founders of the Main Mission Society in general, and to the memories of John Murray, Jun. and Robert BOWEN.

His reasoning upon the inconsistency of men holding slaves, and at the same time, asserting in the most solemn manner, that they had a self-existent truth, that all men are born equal, and are entitled, with certain unalienable rights, among which are life, liberty, and the pursuit of happiness, was masterly. I hope the oration will be published. It was listened to with so much interest, and has been spoken of in such strong terms of approbation, that I am sure every one who heard it, would be glad to procure a copy. For myself, I was too much gratified to do so—quickly, and let the public suppose, as I stated they would from your notice) that it was but an indifferent performance. It was indeed highly creditable to him; and to all the people of colour; and showed that if Mr. H. had had the benefit of a liberal education, he would have ranked among the first class of learned men.

I think also, that the musical performance of the day, deserve honourable notice.—The pieces were well adapted to the occasion and performed, (considering the deficiency of instruments) very nicely. The young woman, who sung the solo, has a voice exceedingly clear and powerful. The sentiments of the piece as sung by her, thrilled through the hearts of the audience. I understand she is not yet 16 years of age. She should be encouraged to cultivate her talents. No doubt with suitable instructions, she would make a first rate vocalist.

AUDITOR.

FOR THE FREEDOM'S JOURNAL. WILKINSVILLE, (V.)

A respectable number of the Coloured Inhabitants of Fredericksburgh, assembled in this village, on the 4th inst. in commemoration of the birth-day of Liberty in the State of New-York. The fourth of July, 1827, is a memorable epoch, and ought ever to be dear to the minds of the present, and ascending descendants of the African race. Its return should be annually celebrated.—And amidst the festivities of the day, we should not forget to render thanks to Almighty God, for his great kindness towards us.

At 3 o'clock, P. M. the Declaration of Independence was read by Mr. Isaac N. Cary. The company then sat down to an excellent dinner, at which Mr. Edward D. Baptist, officiated as President, and Mr. Alexander Dumban, as Vice-President. Mr. Isaac N. Cary was then appointed Secretary. After the cloth was removed, the following toasts were drank, with much cheering.

By Mr. Wm. Lunan.—The coloured citizens of Fredericksburgh.—Their disinterested zeal in commemorating the first Abolition of Slavery in the State of New-York.

By Mr. Edward D. Baptist.—May Virginia, and her slave states, show to the people of Colour on the 4th of July, 1828, that they have approved of the principles set forth by the Legislature of New-York on the 4th of July, 1827.

By Mr. James Williams.—The Legislature of New-York.—Be assured for casting of the yoke of the slave.

By Mr. Charles Davis.—May the Anchor now cast for Freedom, by the State of New-York, and deeply in the breasts of our Southern States.

By Mr. Alexander Dumban.—The State of New-York.—May it long be remembered by the descendants of Africa.

By Mr. John Liverpool.—The 4th of July 1827. By Mr. Elijah Rollings.—Success to men, and freedom to slaves.

By Mr. I. N. Cary, Cornish & Runswart, Editors of Freedom's Journal.—Justly entitled to the gratitude of their brethren, may they never want patronage, to sustain them in advocating the cause of a much injured people.

The memory of Rufus King. By Wm. Brisaw.—Liberty, Freedom, and Equality.

Hail Columbia, happy land.

FREEDOM'S JOURNAL

NEW-YORK, JULY 13

I think it not amiss to inform our readers of the absence of my colleague, Mr. Runswart, who is on a tour to the Eastward, and they may pardon any deficiency in the present Number.

The Account of the Celebration in Baltimore, on the Fourth, came too late for insertion this week. It shall appear in our next.

ST. JOHN'S DAY.

We should before this have noticed the Celebration of the Annual Festival of St. John's Day, by the Bronx Lovers, No. 1 City of New-York, but for the Secretary's delay in furnishing the Tickets. And as the avocations still prevent his complying with our requests, we proceed to inform our readers that that illustrious yet prosperous Mission met, in their Mission Room, on the morning of the 25th inst. and were taken to Zion Church, where a large and respectable audience were highly entertained with appropriate and eloquent addresses. Rev. B. F. H. officiated, and by a series of elegant Discourses, we were not only instructed, but also afforded the opportunity of a most interesting and successful.

A large number of our brethren, who had de-
scribed the final Abolition of
Slavery in this State, by a public Proclamation, as-
sembled on the morning of the 5th inst. in the vi-
cinity of St. Ann's Park. The procession was
joined by several Societies from Brooklyn; togeth-
er with a number of newly liberated slaves. The
several colored bands in this city and Brooklyn,
were employed upon the occasion. About noon,
the whole procession, under the command of Mr.
Samuel Hamburg, marshal of the day, took
up the line of march, and after passing through
some of the principal streets, proceeded to Zion
Church, where an oration was delivered by Mr.
John Mitchell. Not having been present, we can
say nothing of its merits. We cannot but express
our satisfaction at the great degree of order ob-
served throughout the day. The procession was
very large, numbering near two thousand, and
notwithstanding the great concourse from the
neighbouring places, the day passed off without
disturbance.

PROPRIETY OF CONDUCT.

Of the many important subjects, which
merit our consideration as reasonable beings,
none deserves more notice than propriety of
conduct. There is a portion of it, which be-
comes every station in life. What is proper
for one, can never be for another, much less
low it. It may be judicious and economical,
for the man of wealth to wear cloth ten or
twelve dollars a yard, when it certainly
would be improper, and inconsiderate, for
one whose earnings might not amount to
more than the same sum per month, to follow
his example. There are many minor things
of the like nature, which must force them-
selves to every man's mind, upon the least
consideration of the subject.

We fear, that as much stress, has not been
laid upon this subject, as it deserves. It is
the only standard, by which, we, poor short
sighted mortals, can judge of the consistency,
or inconsistency, of a man's conduct. As bad
as the world is, if a man's outward conduct has
been marked by the rules of propriety, econ-
omy and virtue; in the hour of adversity and
trouble, he will always find friends, able and
willing to assist him. So that if no other re-
ward attended the practice of this virtue; (I
must consider it one), this alone would be
some motive for action: with every one who
has the public good of his brethren at heart;
this must, however, be a minor considera-
tion.

Riches may procure the man of wealth the
gaze of the multitude; but propriety of con-
duct, befitting his station, their respect.
Dress may serve the poor man, in place of
his neighbour's wealth; but like the daw in
the fable, he will find to his sorrow in the
end, whenever troubles or calamities befall
him, that his equals will be more ready to
pluck his "borrowed feathers," and leave
him exposed to the chilling blasts of winter;
than, Sagaritan-like, to shelter, clothe and
feed him. This is human nature; and though
it becomes us, to mourn over man's frailty
generally, visible in our daily conversation
with the world; still, there are many instan-
ces, in which sorrows and troubles, poverty
and contempt, have been brought on by a to-
tal disregard of all the rules of propriety of
conduct.

The world has a right to expect certain
things from each of its members, which, ev-
ery man in civilized society, must allow to be
just and reasonable. No man is too insignif-
icant not to perform his part. No part of
the human frame is useless; no member of
society should be so. The untutored savage
in the midst of the wilderness, whose eyes
have never beheld the dwellings of civilized
man, as far as his ideas of "world" extend
is aware that there are certain duties which
he owes to his tribe, and which he feels will-
ing to perform. The great object of enquiry
now from some may be, what are these impor-
tant duties, upon which so much stress is
laid? The performance of our duty, in what-
ever situation divine Providence in his wis-
dom may have placed us, with faithfulness
and propriety; honouring those unto whom ho-

nour is due; living peaceably with all the world;
doing justice to all men; and avoiding every
thing, which, in our candid opinion, has the
least tendency, to bring our body still lower
in public estimation.

Many things, which, in our estimation, are
mere trifles, appear not so, in the eyes of a
prejudiced community. There can be no
harm in smoking in the streets, so long as
the laws permit it; in dressing to the very
extent of our purses; in assuming as much as
possible the manners of our superiors: there
is no crime committed by doing either; but
the great question is, are they becoming? do
our true friends esteem us more highly, for
putting on such airs, and being still every
thing, but what we have a desire to be? No
man of colour can be so foolish as to persuade
himself or others, that they can have a fa-
vourable effect on the minds of our friends.
That we are generally ignorant, is no ex-
cuse—we all know what is becoming, and
what is not.

Placed as we are in society, propriety of
conduct, never was more essential to any
people than to us. Daily facts convince us,
that we stand in daily need of it. Is a man
of colour guilty of some indelicate conduct
in the streets? Our whole body is considered
as wanting in decorum; though the reflecting
part are as much opposed to such proceed-
ings, as the very men who pass judgment upon
them. We know not why in judging of us,
no distinction is ever made between the
good and the bad—the virtuous and the vi-
cious. Can we impute it to aught but preju-
dice? Degraded, and ignorant, and vicious,
as our people may be generally; our most in-
veterate enemies cannot suppose that all are
so, without a single exception. There are
good and bad among all nations; and having
our proportion of the latter, why should our
virtuous be branded with contempt and ignom-
iny for the misconduct of our guilty? Let
them who pass sweeping judgment upon us,
answer these reasonable queries. Let them
show us, by what rule of justice and equity,
they are guided in their decisions. We wish
not to hide the faults of our brethren—but to
correct them—to render our whole body
more respectable—to be the channel of com-
munication with such advice as may be given
in a friendly manner—to be a "wall of fire"
around them against the venomous darts of
pretended friends—to be champions in their
defence against the attacks of open and
manly foes. Constituted as the present state
of society is, with many who feel towards
our whole body, the most violent prejudices;
who are nearly as ignorant, and differing but
little in sight but the fairness of their skins;
it becomes our imperative duty to do nothing
which shall have the least tendency to ex-
cite these prejudices; but rather to strive as
much as we can, to allay them. Could we
always see the certain consequences of our
actions, we should need no rules. Our own
sagacity would be a sufficient guide. Actions
not criminally wrong, are not morally right
it becomes not persons in humble life, to
walk as men who look not forward to the fu-
ture; as men, who are not subject to all the
infirmitates of human nature; nor as men, upon
whom the eyes of society are not fixed, with
a determination to scrutinize the purest of
their actions.

(To be Continued.)

Domestic News.

Cherokees.—The following is an extract of a
letter, giving a brief account of a journey made
through the country of the Cherokee Indians.
" We saw several houses built of hewn stones,
superior to any we had ever seen before. The
people seemed to have more money than the
whites in our settlements; they are better clothed.
The women were weaving, the men cultivating
corn, and raising beef and pork in abundance—
butter and milk every where.
" We were at a meeting of delegates among
the Cherokees, in formal constitution. They were
orderly and well behaved. No whiskey was al-
lowed.
The criminal code of South Carolina has been
blamed for some of its savage penalties. It is not

very long since slaves were executed by burning
at the stake, for some capital crimes; and one of
their papers states, that a man who was lately ar-
rested for grand larceny, bears the fresh marks of
branding, inflicted a short time ago for the same
offence. Punishments may be severe, and yet tend
to better crimes. A strenuous effort, was made at
the last session of the legislature of that state, to
effect some improvements in their penal code.

New-Haven.—On the 5th inst. the people of
colour, in unison with their brethren in N. York,
celebrated the emancipation of their race from
slavery, in that great and important state. A pro-
cession was formed, and public exercises were
held in the African church in Temple-st. at which
Mr. N. B. Jocelyn, a philanthropist, warmly en-
gaged in the cause, assisted—and a short and ani-
mated address was delivered by Mr. John Creed,
a man of colour. Another person, whose we do not
know, officiated on the occasion, and exhibited a
fervent zeal without any substantial knowledge.
Such a one does more injury to a good cause than
a dozen sensible men can repair with twice the
labour. He would be better engaged in some man-
ual exercise, the fruits of which might be more
advantageous to himself, and to the cause which
he has unfortunately espoused.—C. Herald.

The Albany papers mention, that the fourth of
July was celebrated by the Africans, of that coun-
try and the surrounding ones, by a large procession
to the Second Baptist Church, an oration, &c. and
that the proceedings were conducted with a de-
gree of order and propriety highly creditable. It is
gratifying to observe, that this class of inhabitants
seem disposed to conduct with so much self-respect
on an occasion of this kind; and that the public
appear to regard them with so much good will
and friendliness. This very becoming spirit which
seems to prevail among the coloured people at
this period of their history, promises well for the
future, and, if it proves permanent, will raise their
rank in society and materially promote their hap-
piness and respectability.—D. Ad.

COOPERSTOWN.—Connected with the events
of the fourth, the celebration of the day by
the Coloured People, as the one fixed upon by
Statute for the abolition of Slavery in this
State, ought not to pass unnoticed. They
met, to the number of about sixty, and march-
ed to the Presbyterian Meeting-House, with
music and their banner flying, where an Ad-
dress was delivered by Hayden Waters, stamp-
ed throughout with much good sense and cor-
rect observation of the character and habits of
his coloured brethren. The curiosity had led rather
a large assemblage of white citizens to be au-
ditors of so novel a scene; and we venture to
say, that not one of them left the church with-
out having been gratified with the very approp-
riate matter furnished by the speaker. His
advice, if practised, would prove a blessing to
the African race, as it inculcated the necessity
of sobriety, honesty and industry, together with
a proper regard to the education of their chil-
dren. Every thing was conducted decently,
and in order.—Fr. Journal.

Foreign News.

LATEST FROM EUROPE.
The ship Chili, Captain Jenkins, 34 days
from Liverpool, and the ship Friends, Capt.
Warnack, 24 days from Greenock, ar-
rived on Friday evening; the former brought
a London paper of the 29th, and the latter
one of the 2d of June.
Public confidence was increasing in the
new administration, and the funds have ad-
vanced in consequence.
It was rumored that the King of England,
had written to the Duke of Wellington, re-
questing him to resume the command of the
army, which he had declined.
A speedy and powerful intervention in fa-
vour of the Greeks was about to take place—
so say the French papers.
The annulment of the marriage of E. G.
Wakefield to Miss Turner, was before the
house of lords on the 29th. Miss T. was ex-
amined, and gave her evidence in a distinct
and unembarrassed manner. Other witnesses
were examined, when Mr. Wakefield address-
ed the house, and requested a postponement
on the ground that he was not prepared,
which was not granted, and the evidence was
ordered to be printed, and the bill was com-
mitted for the next day.
Great attention was produced in London,
on the 20th, in consequence of intelligence
from New-York of the misunderstanding be-
tween the Brazilian and the United States
Governments, and that Mr. Raguett had de-
manded his passports.
The captain of the ship Fame, arrived at
Liverpool, May 12, from the coast of Africa,
and reported that the slave trade was carry-
ing on very briskly, notwithstanding the stren-
uous efforts of British and other vessels to
suppress it. His M. S. Esk, recently capt-
ured a Spanish polacca, with 450 slaves on
board, whom she landed at Sierra Leone.
The private Maldstone was in pursuit of a
Spanish schooner, of 113 tons, with a cargo
of slaves.

A fire broke out on Saturday morning last, at
3 o'clock, at Brooklyn, near the Navy Yard, and
destroyed four or five wooden buildings.
A young woman, standing on the edge of South-st.
wharf, Philadelphia, awaiting the approach of a
friend, was so much terrified by the explosion of a
cracker, which a mischievous boy threw at her
feet, that she fell into the river and was drowned
before assistance could be rendered.
A Chee-wah Indian, lately shot himself at Natchitoches.
He is said to have been a good warrior, but
had become intemperate. Five Indians in a
sail boat in the Delaware, near Philadelphia, were
overset by the gust in the afternoon of the 4th
inst.; three out of the five were drowned.
A man was killed at Wilmington on the 4th inst. by
the firing of a cannon, and another lost his arm.
A travelling fact.—The New-York States-
man says, there is a gentleman living in this city,
who is in Albany every day in the week, and at
home every day but one. The other day he met
his brother, who lives in Philadelphia, 13 1/2 hours
after the one leaving his house on the Delaware,
and the other leaving Albany.
All the con-
victs in the State of Rhode Island have petitioned
the Legislature for liberation from confinement;
these petitions have been received and referred.
A Virginia paper calculates, that there are
188,000 unclaimed dogs in that state, which consume
provisions sufficient to support as many negroes,
which would be worth at \$5 each, \$940,000.
Margaret Dix, an Irish woman was murdered in
Boston on Monday week, by another woman.
They were disputing about a pint of rum.
Isaac Deha, the murderer of Baker, has been par-
doned by his father, Governor Deha.
This is
Kentucky justice.—The body of a female
holding an infant in her arms, was found in the
Delaware on Saturday. They were supposed
to be lost from one of the boats on the afternoon
of the fourth.
Two young women were recent-
ly burned to death from the explosion of a cask
of whiskey, from which they were drawing—the
fire was communicated from a candle.
A nest of
runaway slaves was discovered at the fork of the
Albainia and Tombecke rivers, by a party from
Mobile county. Three were shot after a very se-
vere contest, several were taken prisoners and
others escaped. They had two babies and were
about to build a Fort.
A woman was com-
mitted to prison, charged with having stabbed her
husband in a fit of jealousy. At 12 o'clock on
Saturday, the roof of the Falton Market took fire,
and was slightly injured. A Mr. Henry Miller
was killed by splitting in Farmington, Conn.
A destructive hurricane occurred in Vincennes,
Indiana, in July last. Houses, fences, trees, ever-
thing were laid prostrate.
The trial of the
three pirates, accomplices of Tardy, have com-
menced at Richmond before Chief Justice Mal-
shall.
The towns in the vicinity of New-Hav-
en were visited with a severe hail storm, on the
afternoon of the 5th inst. The storm was large
and did much damage to trees, grain, and window
glasses.
The cornerstone of a new meeting
house, and the Tremont Theatre was laid in Bos-
ton on the 4th inst.
The examination of the
Clyctaw Academy, at the Blue Springs, Ky. takes
place on the 18th and 19th of this month. About
100 boys from the tribes of the Choctaw, Creek,
&c. are at this Academy, some of whom have
made considerable progress.
Anni Tracy was
run over by a cart in Baltimore. She lived three
hours after the accident. The meeting-house in
Athol, Mass. was burnt to the ground on the night
of Monday week last, supposed to have been set
on fire by some incendiary villain. A monument
has been erected in Boston to the parents of Ben-
jamin Franklin. It is a pyramid twenty-five feet
high.
The American Deaf and Dumb Asy-
lum at Hartford contains 120 pupils.
Great Ter-
ritory.—A turtle weighing nearly five hundred pounds
was found to contain 300 eggs, each being about
the size of a common hen's egg.
Two brothers
named Van Alen murdered a man on Sunday last
in Schenectady. The deed was committed in a
house of ill fame, and it is said, was caused by a
quarrel about a girl who lived there.
Two well
dressed females from Chili, were yesterday
convicted of stealing goods from Mr. Seaman's
store. One of them has a family, and is respect-
ably connected in Rochester.

DED.
In Charleston in June last, Mrs. Ann
Brown, wife of Mr. Malcolm Brown.
In this city, on the 8th inst. Mr. Jobi Pa-
tience, aged 49.

ALMANAC.

Table with columns: JULY, SUN, MON, TUESDAY, WEDNESDAY, THURSDAY. Rows for dates 13, 14, 15, 16, 17, 18, 19.

Stanzas.—Shakespeare is a sort of
ingenious teacher, he has filled our
state, and inspired us with the
future, better than all the
philosophers and divines,
ing a reason, to those
observing, and youth
affirming, and youth
the dependence of

POETRY

THE WIFE'S PROPHECY

Illustration of an Engraving by Estlin

William C. Himes, Jr.
Come, my hand with the silver white,
And I will bring
From the realm of hidden light
The willow, secret thing.

THE YOUNG INDIAN SONG

I'll hie to the westward, my own native home,
On the breast of the dark rolling river;
My light bark shall dance o'er its waters in foam,

VARIETIES

Hamilton's Travels in Colombia.—I was
amused (says Col. H.) by a story told me by
an English officer in the service of Colombia

king of Spain, who has one of so large a
size that his majesty uses it as a paper press.

Henry III. of France, would amuse himself
by carrying his capital, with a basket, hang-

Col. Boleins, who was very fat, being ac-
costed by a man to whom he owed money,

Gibbon, the Historian.—It is said of this ce-
lebrated man, that when he made love to ma-

A Bull.—A gentleman enquired of an Irish
peasant, who it was that lived in a certain

Locks and keys were not known in the
time of Homer. Bundles were secured with

Tenacity of Life in Fish.—The two follow-
ing instances of tenacity of life in the shark

Anecdote of Sir Richard Jebb.—Sir Richard
being called to see a patient who fancied

D'Ancout.—It is the custom to retire from
majesty backwards; that is, not to turn, the

A little girl bearing it said that she was
born on the King's birthday, took no notice

Daniel Dancer.—Daniel Dancer, the miser
who possessed an annual income of £3000,

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Colon, Strangers and Citizens, with

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