

FREEDOM'S JOURNAL.

"RIGHTEOUSNESS EXALTETH A NATION."

CORNISH & RUSSWURM,
Editors and Proprietors.

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A LETTER.

To M. J. JACKSON, Esq., on the comparative Expense of Free and Slave Labour. By ABRAHAM HOBSON.

(Continued.)

Brougham, in his Colonial Policy, fully concurs in these sentiments: "It requires very little argument to prove, that the quantity of work which may be obtained from a labourer or drudge, is liable to be affected as much by the injurious treatment he receives, as by the idleness in which he may be permitted to indulge. When this drudge is a slave, no motive but fear can operate on his diligence and attention. A constant inspection, is, therefore, absolutely necessary, and a perpetual terror of the lash the only prevention of idleness; but there are certain bounds prescribed, even to the power of the lash; it may force the unhappy victim to move, because the line of distinction between motion and rest, action and repose, is definite; but no punishment can compel the labourer to strenuous exertions, because there is no measure or standard of activity. A state of despair, and not of industry, is the never-failing consequence of severe chastisement; and the constant repetition of the torture, only serves to blunt the sensibility of the nerves, and disarm punishment of its terrors. The body is injured, and the mind becomes as little willing as the limbs are able to exert."

Hume remarks, "I shall add from the experience of the planters, that slavery is as little advantageous to the master as to the man. The fear of punishment will never draw so much labour from a slave, as the dread of being turned off, and not getting another service, will give a freeman."

Burke observes, in his treatise on European settlements, "I am the more convinced of the necessity of these indulgences, as slaves certainly cannot go through so much work as freemen. The mind goes a great way in every thing, and when a man knows that his labour is for himself, and that the more he labours, the more he is to acquire; this consciousness carries him through, and supports him beneath fatigues, under which he would otherwise have sunk."

"That the proprietors of West-India estates," observes Dr. Beattie, "would be in any respect materially injured by employing free servants (if these could be had) in their several manufactures, is highly improbable, and has, indeed, been absolutely denied by those who were well informed on this subject. A clergyman of Virginia assured me, that a white man does double the work of a slave; which will not seem wonderful, if we consider that the former works for himself, and the latter for another; that by the law, one is protected, the other oppressed; and that in the articles of food and clothing, relaxation and rest, the free man has innumerable advantages. It may, therefore, be presumed, that if all who serve in the Colonies were free, the same work would be performed by half the number, which is now performed by the whole. The very soil becomes more fertile under the hands of freemen, so says an intelligent French author (Le Poivre) who, after observing that the products of Cochia China are the same in kind with those of the West Indies, but of better quality, and in greater abundance, gives for a reason, that "the former are cultivated by freemen, and the latter by slaves;" and therefore argues, "that the negroes beyond the Atlantic ought to be made free." The earth, says he, "which multiplies her productions with profusion under the hands of a free-born labourer, seems to shrink into barrenness under the sweat of the slave."

"It is an ill-grounded opinion," says Franklin, in his Essay on the Peopling of Countries, "that by the labour of slaves America may, possibly, vie in cheapness of manufactures with G. Britain. The labour of slaves can never be so cheap here, as the labour of working men is in Great Britain. Any one may compute it. Reckon, then, the interest of the first purchase of a slave, the insurance or risk of his life, his clothes, and diet, expenses in his sickness and loss of time, loss by his neglect of business, (neglect which is natural to the man, who is not to be benefited by his own care or diligence) expense of a driver to keep him at work, and his pilfering from time to time, (almost every

slave being, from the nature of slavery, a thief), and compare the whole amount, with the wages of a manufacturer of iron or wool in England; you will see that labour is much cheaper there, than it ever can be by negroes here."

Koster, in his Travels in the Brazil, observes, "The slave-trade is impolitic, on the broad principle that a man, in a state of bondage, will not be so serviceable to the community as one who acts for himself, and whose whole exertions are directed to the advancement of his own fortune; the creation of which, by regular means, adds to the general prosperity of the society to which he belongs. This undoubted and indisputable fact must be still more strongly impressed on the mind of every one who has been in the habit of seeing the manner in which slaves perform their daily labour. This indifference and the extreme slowness of every movement, plainly point out the trifling interest which they have in the advancement of the work. I have watched parties labouring in the same field, one of free persons, the other of slaves, with occasional, though very seldom, exceptions. The former are singing, joking, and laughing, and are always actively turning hand and foot; whilst the latter are silent, and if they are viewed from a little distance, their movements are scarcely to be perceived."

Hall, adverting to the pernicious effects of slavery on the southern states of North America, observes, "Experience shows, that the quantity of labour performed by slaves, is much below that of an equal number of free cultivators."

An intelligent American gentleman, to whom queries on this subject were sent out, remarks, "I have in one of my answers, expressed the effect of slave-cultivation on the soil of our country, and on the value of real estate. I will here further observe, that independently of this, there is no fact more certainly believed by every sound mind in this country, than that slave labour is abstractedly in itself, as it regards us, a great deal dearer than labour performed by freemen; this is susceptible of clear proofs."

THE BURIED ALIVE.

I had been for some time ill of a low and lingering fever. My strength gradually waned, but the sense of life seemed to become more and more acute as my corporeal powers became weaker. I could see by the looks of the doctor that he despaired of my recovery; and the soft and whispering sorrow of my friends taught me that I had nothing to hope. One day towards the evening, the crisis took place. I was seized with a strange and indescribable quivering—a rushing sound was in my ears—I saw around my couch innumerable strange faces; they were bright and visionary, and without bodies. There was light and solemnity, and I tried to move, but could not. For a short time, a terrible confusion overwhelmed me, and when it passed off, all my recollection returned with the most perfect distinctness, but the power of motion had departed. I heard the sough of weeping at my pillow—and the voice of the nurse say, "He is dead."—I cannot describe what I felt at these words. I exerted my utmost power of volition to stir myself, but I could not move even an eyelid. After a short pause my friend drew near, and sobbing and convulsed with grief, drew his hand over my face, and closed my eyes. The world was then darkened, but still I could hear, and feel, and suffer.

When my eyes were closed, I heard by the attendant that my friend had left the room, and I soon after found the undertakers were preparing to habit me in the garments of the grave. Their thoughts were more awful than the grief of my friends. They laughed at one another as they thrust me from side to side, and treated what they believed a corpse with the most appalling brutality. When they laid me out, those wretched, degraded, and degrading formalities of affected mourning commenced. For three days a number of friends called to see me, and there, in low accents, spoke of what I was and more than one shook me with his finger. On the third day some of them talked of the smell of corruption in the room.

The coffin was procured—I was lifted and laid in. My friend placed my head on what was deemed its last pillow, and I felt his tear drop on my face.

When all who had any peculiar interest in me had for a short time looked at me in the coffin, I heard them retire, and the undertaker's men placed the lid on the coffin, and screwed it down. There were two of them present—one had occasion to go away before the task was done. I heard the fellow who was left begin to whistle as he turned the screw-nails; but he checked himself, and completed the work in silence.

I was then left alone,—every one shunned the room. I knew, however, that I was not yet buried; and though darkened and motionless, I had still hope—but this was not permitted long. The day of interment arrived—I felt the coffin lifted and borne away—I heard and felt it placed in the hearse.—There was a crowd of people around; some of them spoke sorrowfully of me. The hearse began to move—I knew that it carried me to the grave. It halted, and the coffin was taken out—I felt myself carried on the shoulders of two, by the inequality of the motion.—A pause ensued—I heard the cords of the coffin moved—I felt it swing as dependent by them.—It was lowered, and rested on the bottom of the grave.—The cords were dropped upon the lid—I heard them fall.—Dreadful was the effort I then made to exert the power of action, but my whole frame was immovable.

Soon after, after a few handfuls of earth were thrown upon the coffin—then there was another pause—after which the shovel was employed, and the sound of the rattling mould as it covered me, was far more tremendous than thunder. But I could make no effort.—The sound gradually became less and less, and by a surging reverbation in the coffin, I felt that the grave was filled up, and that the sexton was treading in the earth, slapping the grave with the flat of his spade. (This too ceased, and then all was silent.)

I had no means of knowing the lapse of time; and the silence continued. This is death, thought I, and I am doomed to remain in the earth till the resurrection. Presently the body will fall into corruption; and the epicurean worm, that is only satisfied with the flesh of man, will come to partake of the banquet that has been prepared for him with so much solicitude and care. In the contemplation of this hideous thought, I heard a low and underground in the earth over me, and I fancied that the worms and the reptiles of death were coming—that the mole and the rat of the grave would soon be upon me. The sound continued to grow louder and nearer. Can it be possible, I thought, that my friends suspect they have buried me too soon? The hope was truly like light bursting through the gloom of death.

The sound ceased, and presently I felt the hands of some dreadful being working about my throat. They dragged me out of the coffin by the head; I felt again the living air, but it was piercingly cold; and I was carried swiftly away—I thought to judgment, perhaps to perdition.

When borne to some distance, I was thrown down like a load—it was not upon the ground. A moment after I found myself on a cart, and by the interchange of two of three brief sentences, I discovered that I was in the hands of two of those robbers who live by plundering the grave, and selling the bodies of parents, and children, and friends. One of the men sung snatches, and scraps of obscene songs, as the cart rattled over the pavements of the streets.

When it halted, I was lifted out, and I soon perceived by the closeness of the air, and the change of temperature, that I was carried to a room, and being, roughly stripped of my apparel, was placed naked on a table. By the conversation of the two fellows with the servant who admitted them, I learned that I was that night to be dissected. My eyes were still shut; I knew nothing; but in a short time I heard, by the bustle in the room, that the students of anatomy were assembling. Some of them came round the table, and examined me minutely. They were pleased to find that so good a subject had been procured. The demonstrator himself at last came in, and he proposed to begin the dissection, he proposed to lay on me some "galvanic apparatus" and an "apparatus was arranged for

that purpose. The first shock vibrated through all my nerves; they rung and jangled like the string of a harp. The students expressed their admiration at the convulsive effect. The second shock threw my eyes open, and the first person I saw was the doctor who had attended me. But still I was as dead as ever; however, I discovered among the students the faces of many with whom I was familiar; and when my eyes were opened, I heard my name pronounced by several of the students, with an accent of awe and compassion; and a wish that it had been some other subject.

When they had satisfied themselves with the galvanic phenomena, the demonstrator took the knife, and pierced me on the bosom with the point. I felt a dreadful crackling, as it were, throughout my whole frame—a convulsive shuddering instantly followed, and a shriek of horror rose from all present. The ice of death was broken up—my frame ended. The utmost exertions were made to restore me, and in the course of an hour I was in the full possession of all my faculties.

Edinburgh Magazine.

WHAT DOES YOUR SUGAR COST?

A CURTAGE CONVERSATION ON THE SUBJECT OF BRITISH NEGRO SLAVERY.

Woman.—"Do look, Jenny, who is knocking at our door?"
Daughter—(looking out of the window).—"It's a Lady, mother, I was just going to change my cap. Mother, she is come in all ready; do speak to her."

Lady.—"I called on you, as I passed this way, to ask if you, Jenny, help to carry a poor black negro in slavery?"
Woman.—"Oh, dear, madam! I keep a slave!"

Lady.—"I sadly fear that you are one of those who eat West-India sugar. Every twenty-five people who eat West-India sugar, keep at least one slave to make what they consume; and the more you eat, the more they work. Will you permit me to look at the sugar you eat?"
Woman.—"Here it is, Madam. I bought it on Saturday last."

The Lady looks at it sorrowfully.—"I am very sorry for you, for the Bible says, 'With what measure ye mete, it shall be measured to you again'; and it also says, 'Be not partakers of other men's sins.' But, perhaps, you do not know what this sugar cost?"
Woman.—"Oh yes, I do, it cost eight pence a pound."

Lady.—"A Gentleman that I knew very well, who came from the West Indies, told me he was once helping to pack some puncheons of rum. A negro, who helped him, happened to hurt his hand, and it bled, and he washed his hand in one of the puncheons of rum. The Gentleman reproved him for it, and said, 'Your blood will be drunk in England.' The negro answered, 'You're think Massa, when you eat our sugar, you drink our blood.'"

Woman.—"Blood in that sugar?"
Lady.—"Remember, I asked you what your sugar cost? and you answered me, eight pence a pound; but I will tell you what it really cost; and you will rather never taste sugar again than eat any more of it. The poor black negroes who made it, were at first stolen away from their own country, stolen away chains to make sugar. I will tell you some of their sufferings, which have been proved to be true by the Committee of the House of Commons; and ten thousands could tell the same tale as Yamba even now; for the French and others steal them still."

From the bushes you see
Rushed the fierce man, stealing away
Seiz'd the children by my side,
Seiz'd the wretched Yamba too.
Then for love of Billy Yamba
Straight, they bore me to the sea,
Crann'd me down a slave ship's side,
Where, were hundreds, close & close,
Naked on the platform lay,
Now, from the land, the
Stretching, the
Dead of Yamba the
Nations, here, here,
Sick and
Down our throats the

"When we had thus stolen them from their own country we conveyed them to another, three thousand miles off; and then took them to market, and sold them like beasts, and we sell them like beasts still, though the slave-trade is abolished, and often part husbands from wives, and children from their parents; 'deed of shame to Britons brave.' They are seen, in 1820, still SLAVES!!! When English people sing, Rule Britannia, Britannia rule the waves, and shout for joy when the ending comes, Britons never will be slaves, should they not also feel for their fellow-creatures, as well as themselves, and sing, 'Britons never, never will have slaves.'"

"But as it is at this day allow them to be ranked with cattle. They are advertised to be sold with carts and horses. They are sold to pay their master's debts; if he wants money he may take the children, and even the mother, and sell them before the eyes of the agonized father. If the late recommendations of our Government should even take place, the daughter at 16 in Trinidad, and at 14 in the thirteen chartered colonies, may, if her master pleases, be sold away from her parents when she most needs them to protect her, and when the vilest of men may choose to buy her.—Thus Yamba tells us the tenderest ties of nature may be torn asunder."

"Drove like cattle to a fair,
See, they sell us young and old;
Child from mother too they tear,
All for love of filthy gold.
I was sold to Massa hard,
Some have Massas kind and good;
And again my back was scar'd,
Had and stinted was my food.
Down my cheeks the tears are dripping,
Broken is my heart with grief,
Mangled my poor flesh with whipping;
Come, kind death! and bring relief."

"To make sugar the poor slaves in crop-time work both night and day, and well may they say,—"

"Why did all-creating nature
Make the plant for which we toil?
Sighs must fan it, tears must water,
Sweat of ours must dress the soil.
Think, ye masters, iron-hearted,
Lolling at your jovial boards,
Think how many backs have smarted,
For the sweets your cane affords!"

"In St. Domingo, which is an island very near Jamaica, the free negroes have doubled their numbers, very nearly in

TWENTY YEARS.

though there has been a great deal of fighting in this island, and blood-shed. While in Jamaica, it may be seen, from the returns made by the Government, that forty thousand slaves were in that island in the year 1800. Eight hundred thousand have been brought there since, and now there are only three hundred and sixty thousand alive.

"Now do you understand what your sugar cost! Life! Life! the life of man, the life of women and little children."

Woman.—"Oh! Madam, you make me tremble. I will never touch another bit of this bloody sugar, as long as I live. But pray tell me, don't these poor creatures make coffee, and they say that don't hurt them like making sugar?"

Lady.—"By one story, published by order of the House of Commons, you can understand what coffee costs your fellow-creatures who are under this cruel and merciless system."

* See Jamaica Gazette.
"An eye witness informed the writer, that mothers who had sick children were often obliged to go to work and leave them ill, and often came back and found them dead. By their mothers being over-worked, numbers of children are destroyed before they are born."
(To be Continued.)

ORIGINAL COMMUNICATIONS.

FOR THE FREEDOM'S JOURNAL.

Messrs. Editors,—
Among the many engines, whose object it is to keep alive the prejudice of the whites against the coloured community of this city, I perceive that the "New-York Enquirer" stands foremost on the list.

In that paper of the 10th inst. in an article entitled; *The Negroes*, the Editor indulges in a strain of scurrility, the most dishonourable to himself, and calumnious of the people, at whom it is levelled. He asserts, that "there are few subjects connected with the moral and political well-being of the community, which are more fitted to excite feelings of anxiety and alarm, than the character of the negro population of this country." But for the sequel of his lamentation, I would have been induced to conclude, that his fears were excited by the well known fact, that the peo-

ple of colour in New-York, are decidedly more respectable in character and condition at the present day, than they have hitherto been. If this is not indicative of their susceptibility of improvement, and ominous that in time, with but two-thirds the advantages in possession of their detractors, they will have attained a standing, equal at least, with their friend and advocate, the worthy Mr. N.—then there is no correspondence between Heaven and earth.

So far from taking a "lively interest in whatever regards the melioration of their condition"—he has, with a few exceptions, always betrayed an ardent desire that they should be retained in oppression and servitude, by his incessant and unprincipled attacks upon their best political interests. He has, it is true, condescended, in a few instances of late, to bestow some small meed of praise, upon African intelligence and deportment; under circumstances, however, that he could not have done otherwise. What avails it, that he has praised and encouraged us, if in the next moment, he spies out the defects of the unenlightened and vicious in order to censure our whole body? It is like the man who builds his house with untempered mortar, and ere he has reared the roof, has the mortification to see it fall, a mass of ruins, beneath its own weight.

I am fully aware, that many of our brethren are dissolute; and that their general conduct is highly reprehensible; also that something should be done to stay the current of vice. On these points we are perfectly agreed. But can this professed friend, or any other white man feel more deeply on such a subject than the rational and well informed of our own colour? Besides, why cannot similar inconsistency of conduct, in people of the Editors own caste excite his indignation? Why does he not call for public censure and correction of the cuts and bird catchers among the whites, who infest not only Broadway, but every place of public amusement, and whose obscenity shocks the eyes and ears of all genteel people? This, I do not expect, so long as he looks at the people of colour, through the "camera obscura" of prejudice.

I would entreat the Editor of the N. Y. E. through the medium of your columns, to discriminate more widely, between the virtuous and vicious among us; to remember that the nation from which he sprang, has been long held, in the utmost contempt in most parts of the world; and that in sympathizing with his own house, he would cherish a fellow-feeling for us.

I am not covetous of sitting at the table of Mr. N.—, to hold by his arm in the streets,—to marry his daughter, should he ever have one.—or to sleep in his bed—neither should I think myself honoured in the possession of all these favours. MORDECAI.

FOR THE FREEDOM'S JOURNAL.

In the following, Messrs. Editors, I design to give our people a particular account of their origin, and as far as I am able, to acquaint them with what nations, people, and family they stand connected. It would be certainly a great satisfaction to persons to know from what race of people, country, or family they sprang originally. And the ignorance, in which the greater part of the inhabitants of the world, even among many of the most enlightened nations labour under, in this respect, is much to be lamented. This ignorance, says Bishop Berkeley, is owing chiefly to the "barbari tramontani,"* and other northern nations, who have from time to time overrun the face of Europe; leaving a mixture of their spawn in all parts of it, so that no one knows whether he came originally from Scythia, or Asia; from a civilized nation, or from the greatest brutes. Wars and invasions have done much to increase this ignorance, and destroy, or interchange the inhabitants of most countries. And the great variety of complexions met with at the present day, in my opinion, has, very probably, originated in these two sources. The Persian and Hindoo historians, or traditions, assert, and with much reason, have proved, that man originally was black, or, at that dark swarthy colour peculiar to all the nations of the East, whose man was first propagated, and which Europeans call black: And the historians of Europe have, with equal plausibility, shown that man originally was white. The original colour of man, being very deeply involved in obscurity, I will leave the subject to be discussed by the learned; and simply admitting, there were originally but two distinct colours, black and white, the Ethiopian or African; the white, or European; and proceed in the attempt, to show the African, from what race of people, country, and family he has originally descended, and to what nation he now stands connected.—It is certain, the original name of Egypt was Mizraim; from Mizraim, Mesoraim, or Meisoraim, as the learned Bochari

explains, in the Fourth Book of his Geographia Sacra, and Monsieur Du Pin's History of the Old Testament, Chap. vi. and others.

All ancient authors agree, that Egypt was once the richest and happiest country in the world; flourishing with plenty, and even learning, before the patriarch Abraham's time; for, says the great Bishop of Meaux, and other historians, the Egyptians had arrived to such perfection, in the arts and sciences, even in the earliest times; that Moses was instructed in the sciences of the Egyptians. Triptolomus, the founder of agriculture, came out of Egypt; Bacchus, the first who taught man to convert the juice of the grape into wine, came also out of Egypt, or Lybia, which borders on it; and Herodotus says, Pythagoras and other learned men, went into Egypt to be instructed of the priests. It is also a well known fact, that with the Romans, and Grecians, their great mens' education was not considered complete, until they had made the tour of Egypt. I am thus profuse in my observations, because, in the first place, I would let my brethren know, that though ages have witnessed their truly lamentable degradation, they are no other than the descendants of this once illustrious people, to whom, even the literati of the day, while they use in contempt, the epithet "Negro," are indebted for much of their intelligence. Epolemus, an ancient writer, taken from the Babylonian monuments, and preserved by Eusebius, in Book 9th, says, that according to the Babylonians, the first was Belus, the same with Kronos or Saturn; from whom came Ham, or Cham, the father of Chanaan, brother to Misraim, the father of the Egyptians, who, with his family, first peopled Egypt. It being, thus, satisfactorily proved, that the Africans are the descendants of Ham, the son of Noah, the smallest doubt cannot exist, that these degraded, and too long oppressed people are the same, with the once noble and virtuous inhabitants of the empire of the great Sesostris, and enterprising Marris. That the African, of the present day, who is so generally accused of every species of infidelity, and who the vile Calumniator represents as dead to every nobling quality; stupid, and incapable of moral improvement, is no other than the unfortunate descendant of the Egyptians, whose learning the ancients vainly emulated, and to whose eminence in the sciences, the moderns have not attained.

Secondly, It is not to be supposed, that it was at the confusion of languages, about a century after the flood, when certain tribes, of the family of mankind, journeyed across the inhospitable deserts, or by some other way, entered on the continent of Africa, and took up there, their abode in that burning region; because, at this time, numerous as were the inhabitants of the East, there were immense tracts of land in the adjoining countries unpeopled, and producing spontaneously all the necessaries of life, and even luxuriant, for the sustenance of man; and rich in pasturage for animals, and beasts of burden, which, doubtless, he had in his domestic service. But, it is my humble opinion, that our people, the undoubted descendants of Ham, who are of the Egyptian family and of the illustrious Mizzoraman house, took up their abode in some of the adjoining and fertile regions of that country, rendered dear to them by nature and the traditions of their forefathers. Then at what time, did those tribes, who have been since known by the name of the country which they adopted, travelled out of Asia into Africa, if not at the confusion of languages? To this question, Messrs. Editors, I will give you my humble opinion, strengthened by some of the first authors. It is well known, and out of all controversy, that about four hundred years after the flood, there was a very great revolution in Egypt, and in the surrounding countries. It is certain, also, there were kings in Egypt; in Abraham's time; and historians agree that these kings were the impious and vile Hicssoes, or Hycloes, who Josephus, in his Contra Appina, Book ii. says, an old Egyptian word signifying King Shepherds, or King of Beasts, given them by the native Egyptians in contempt and detestation.

I say, it was during this invasion, when the Mizzoramians or ancient Egyptians, being most incredibly oppressed and hunted by the impious Hicssoes, were at last compelled to leave the land of their ancestors in the possession of their cruel invaders; and seek elsewhere a home. Driven out, by so terrible an enemy, their very name was dreadful to the innocent Egyptians, who inspired with a contempt of their diabolical customs, and awed by fear of their ferocity, travelled out of their country in tribes, intent on finding a peaceful home in the most distant parts of the wide extended region of the East. At which time, two or more tribes, in their wandering, entered Africa, but by which way historians have not been decided, and settled there a colony; the other tribes of this same people, and at this very time, entered China, and like

their brethren in Africa and Colchos, settled a colony there also.

Fearful of tiring your readers with too much prolixity, I propose, Messrs. Editors, to present them with the conclusion of this Genealogy in the forth-coming number of your Journal.

* The Italians call the northern people barbarous.

† Of these people, Bochari and Herodotus say, their hair was short, black, and frizzled; and the form of their features varied with their tribes; no names; but, in every other respect, they greatly resembled each other, which proceeded from their springing from one family; and had not been corrupted by marriages with other nations. And of whom, the celebrated Bishop of Meaux, in the third part of his Universal History, gives a wonderful description of their justice, their piety and virtue. The Egyptians, he says, had such a horror of shedding mens' blood, that they punished their criminals after they were dead; which was as much in terror, as if they had been punished when alive.

FOR THE FREEDOM'S JOURNAL.

MESSRS. EDITORS—
If it so seemeth unto you, I would like a place in your columns, from which I may now and then take a view of matters, things and persons in general. Yours,

OBSERVER.

OBSERVER, No. 1.

It is a thankless office to expose the doings of the designing, and defend the weak and inexperienced from the power of the strong and subtle. And very often the only reward a man hath, for enduring the shafts of malice and the laugh of the scorner, is the consciousness of the rectitude of his own heart, the silent response of the little monitor within, that tells him in language mute but eloquent, he has done well and wisely. In prosecuting his design, the Observer is aware that his intentions will frequently be called in question, and the purity of his motives disbelieved. It matters not with him. He well knows that the men who have laboured most for the welfare of their fellow beings, have been most slandered and abused. The Grand Judge of Israel, that man, above all other men in soberness and truth; in his endeavours to unite the scattered remnant of his brethren, who have been as a by-word and a reproach among all nations, was laughed at, by an unfeeling world as an *arrant impostor* and cheat. The great discoverer of the skull and who is in himself the Galea and Longinus of the Western world, has been branded as a lunatic by some, and by others considered as more knave than fool. With such examples of the perversion of mens' judgment, the Observer is not very anxious in what estimation he may be held. A consciousness of the well meaning of his intentions, will be the only reward he would covet. Having said thus much, I shall dispense with further preface. The following letter I received from a particular friend of mine. She is an elderly lady, of great piety and benevolence, and advanced from one of her age and experience in not heedlessly given, and should not be heedlessly heard.

Dear good Mr. Observer,

I heard from a friend of mine, that in these degenerate days you were going to uplift your voice against the vices and great wickedness of the land. It is some consolation to find that there are some, who think it no shame to stand up in the cause of religion and morality. But I am glad you are coming out. You know I am a regular attendant at church. On that holy day, after the toil and bustle of the week, it is refreshing to the true believer to repair to the sanctuary, to offer our homage to the great I AM. I need not tell you how I have been grieved at the conduct of some young ladies who sit in front of me. They have a habit, when any one comes in after the service has commenced, to turn their heads round to see who it is. This occasions considerable interruption to those who, like myself, go to hear the Word. I hope, you will say something about this, for it is impossible to derive any profit, where you are disturbed every five minutes. Yours,

I must proceed to my task as my duty bound. And sorry am I that in my first Essay I should be obliged to administer the word of reproof, to any of the subscribers. I have always had a special regard for the daughters of our mother Eve, and it is this that prompts me to address them at present. There is nothing more becoming to young ladies, than that they should pay decent respect to the rules of propriety. And none will say, that it is an offence of propriety to mis-conduct in church. The church is no place for unbecoming and idle purposes of acting and talking. I should be so kindly thought, as not to intrude upon your minds. And you should be the least appearance of

hope these few words will produce the intended effect. I am sure the persons in question will see the impropriety of their behaviour. While on the subject, I would remark, that it would be well if the practice of coming into church after the commencement of the service could be done away with. It is unpleasant both to the minister and his congregation, to be disturbed by the entrance of those who can, as well as not, come earlier.

FREEDOM'S JOURNAL.

NEW YORK, AUGUST 17.

NOTICE.—While we feel grateful to those of our patrons, who have complied with our terms; the interests of the "Journal," compel us to remind our delinquent subscribers, of the necessity of their paying; as no papers will be delivered to any whose bills have been presented so repeatedly, after the issuing of our No. 26.

TO THE SENIOR EDITOR—No III.

New-Haven, July —

DEAR SIR,

As stated in my last, a meeting was held in the evening, in the African Meeting-House, according to previous appointment. Sorry am I to say, that the number assembled was very few. Females, be it written to their credit, composed a large majority; in fact, the spirit of enquiry among them, whether derived from their mother Eve or not, is always greater than among an equal number of males. Hence we find so many more of them engaged in the active duties of Societies, which have not only the moral improvement of man in view, but whose aim is also, to disseminate the charities and necessities of life among the poor and sick. After a fervent prayer by Mr. J., and the object of the meeting having been briefly stated; extemporaneous addresses, well suited to the occasion, were delivered by Messrs O., A., and B., recommendatory of the JOURNAL. The speakers all endeavoured to present the object in a fair light, and in my humble opinion, acquitted themselves very creditably. The meeting adjourned, after having accomplished but comparatively little. While I feel thankful for the zealous endeavours of our friends here, to forward the extension of the JOURNAL; I cannot help regretting that so many of our brethren should absent themselves from the meeting; for how could it appear in any other light, than a dislike and an opposition to any effort which had a tendency to raise us in the scale of beings. These are lamentable facts, but true.

Next morning I waited upon Mr. W., whose feelings have long been warmly enlisted in our cause. He stands ready, I may say, upon the authority of friends, to engage in any cause which shall have a tendency to promote African Education; and, in prosecution of this important subject, he is willing to go East and West, North and South. As usual, the conversation immediately turned on African Colonization; but vain were all our efforts, to convert "Pun au l'autre"; as I found him, so I left him; and as I entered, so I departed. The Colonization Society appears to have some few friends in New-Haven. Almost every where I called, the views of the Society were immediately introduced for conversation.

The Society has been very zealous and successful in imposing upon the public, the foolish idea that we are all longing to emigrate to their land of "milk and honey," and a thousand other Munchausen stories, too trifling and inconsistent to be repeated. I deem it high time that our friends, in different parts of the Union, should know the truth of the matter—that we are all, to a man, opposed, in every shape, to the Colonization Society, and its consistent President. Justice to some Colonizationists here, compels me to state, that they candidly acknowledged they did not believe, that the climate of Liberia was suited to the constitution of emigrants from the New-England and Middle States. You well know, that such men as W., C., M., and a long Southern list, care not whether the emigrants die the next day after their arrival in Liberia, or not; having obtained all they desired, our removal from this country—for their own personal safety, and the better security of their slaves. Methinks, slave-holders must be somewhat lacking in their brains, to dream even of being able to keep in the nineteenth century, nearly two millions of their fellow beings enslaved! Knowledge must spread, and not be kept from them. Did all other me-

thods fail, I verily believe, like heaven's fiery lightning, it would descend upon them: Can the justice of God tolerate so much iniquity and injustice?

You may well suppose, I could not omit, though much hurried, visiting the cabinet of minerals, gallery of paintings, library, &c. &c. appertaining to the College. Yale College, one of the first institutions of the kind, in the country, was founded in 1700, and located in New-Haven; but the next year it was removed to Saybrook, and in 1716 again to New Haven. The buildings are the three Colleges, each four stories high; 100 feet in front, and 40 feet deep, built of brick; an elegant chapel of the same materials; and in the rear, a fine building, the lower part of which, serves the students for a refectory; and the upper, for a cabinet of minerals, and a lecture room for the professor of chemistry. The library contains about 5,000 volumes. Theological works occupy a considerable number of the shelves. Among them are many rare and valuable works. The Cabinet of Minerals belonging to Yale College, is the most extensive and valuable in the Union; besides its intrinsic value, it possesses many advantages from its admirable arrangement. The specimens of Basalt, from the Giant's Causeway, Ireland, and Aerolite from Weston, Conn. are really noble. The specimens of Agate, Marble and Organic remains, were various and particularly fine. But from the hurried manner in which my visit was performed, I cannot particularize one-tenth part of what is really worthy of notice. In the same Hall, stands the collection belonging to the American Geological Society, which also contains many articles worthy of notice. I was much pleased with beholding several cases in the Cabinet, inscribed "Citizens of N. H." They speak volumes in favour of the public spirit and liberality of her citizens.

New-Haven is one of the pleasantest towns in the Union. It is handsomely laid out, and shaded with trees; the streets crossing each other at right angles. To city travellers, it has more the appearance of a country town, than many petty country villages. Having previously heard much concerning its Burying Ground, I could not depart without paying it a visit. It is really deserving of the celebrity it has acquired. It is the finest I ever saw. The ground is divided into certain square lots, which have been sold to different individuals, and by them surrounded with a low railing, in many instances, with the initials of the family inscribed. The monumental slabs are in a finer order than we generally see them. Some are really elegant. I was particularly struck with those erected on the College lots, and General Humphrey's. It would be well for other towns to follow the praise-worthy example of New-Haven, in laying out their future burying places.

About 11 P. M. I repaired to the stage-house, where I had a small specimen of Yankee politeness, in the bar-keeper, inviting me to go to bed for one hour, for which he had the condescension to charge only twenty-five cents. The stage was not ready till some time after twelve, when four others, and myself took our seats within, where we found one weary passenger. Nocturnal travelling, you know, is scarcely ever pleasant, at best; more especially when we happen to find ourselves in the company of strangers. A few common place remarks therefore, were pretty much all that was said on the occasion. But when day-light appeared, and displayed to us Sol, rising from his ocean-bed, the exclamation was general on the grand and imposing spectacle before us. For who can behold the Sun rising in all his splendour, and not reflect on its great Architect?

About 6 A. M. we arrived in Middletown, the present location of Capt. Patridge's Academy. The town has a pleasing appearance; at least in passing through the principal street. In M. many persons of colour reside. Merely passing through, I had not the means of making any enquiries concerning their numbers, standing, &c.

I am happy to be able to state, from information, that their improvement of late has been considerable. Means are about to be taken, to erect a house of worship for their sole use. This appears well, as we may always expect something more, when we find them so spirited. Union is every thing, and could our brethren but be united in their efforts, we might effect almost any thing. As light, however, is disseminating daily, we may confidently look for more of it among them. A few miles from M. we took to a young man from Cincinnati, Ohio, apparently not more than thirty, his gray hairs would almost persuade one that he was between fifty and sixty. He stated one fact

concerning a celebrated mercantile house in M. which is worthy of being repeated. It was this: that the "Post Notes" of E. Bank, often circulated in Cincinnati, the day after they were dated in Connecticut! How the Bank maintained its credit so long is mysterious. It has, however, since failed, and sorry am I to say, that in its train, it has brought nearly loss of fortunes to many worthy individuals. The ride from M. to Hartford was very agreeable, as the morning was fine, and the passengers though nothing willing to converse; troubled me not with impudent insinuations.

About eight, A. M. we arrived safely at Hartford, with fine appetites for breakfast. Having a letter of introduction to a respectable man of Colour, I was unwilling to try the politeness of Hartford in person, or, notwithstanding the fame which Connecticut has acquired in distant lands, for intelligence and liberal feelings, in no part of the Union are the people more prejudiced against persons of colour. In travelling in the stage, I have ever considered myself, so far as money would go, as good as the best; and holding this opinion, have ever been unwilling to accept any other treatment than the best.

* Animal. Yours, &c. &c.

Domestic News.

The Weather.—Since the summer of 1817, says the Charleston, S. C. Mercury of the 30th ult. we do not recollect that our city has been visited, at this period of the year, with such heavy and continued rains as we have experienced lately. During the whole of the last week, it has rained, day and night, with very few and partial intermissions. The rain, too, has generally been unusually severe, literally pouring in torrents, and deluging the streets.

A coroner's inquest was held on Monday afternoon in Pitt-street, by Lambert Thomas, Esq. over the body of Peter Ridout, a free coloured man. Verdict of the jury, "death from some cause unknown to the jury." The deceased was stated to be a man of temperate habits, particularly in the use of spirituous liquors—he was a hod carrier, and when in the act of loading his hod, dropped suddenly dead.—Balt. Patriot.

Foreign News.

FROM BATAVIA.

The ship Jasper, Capt. Swift, arrived on Sunday night, from Batavia. Sailed April 25. The war still continued in Java. There were 3,000 European troops on the island, and about as many native troops in the Dutch service. 3000 Dutch troops were daily expected to arrive from Holland. The Dutch man of war Atlanta passed Anjier, Batavia, April 23. It was very sickly among the troops; many died. A battle was fought in the interior on the 14th April, in which the Dutch troops, under the Baron Vexola, burnt 50 villages. Only 3 or 4 Europeans were killed. Coffee at Batavia scarce. [Boston Pall.

The Paris Etoile of the 23d says, "we announced several days since, that a treaty was about to be signed by the five great powers, to save Greece. We have since had to deplore the occurrences before Athens. We are happy in having it in our power, this day to announce that decisive orders, in conformity to the preceding arrangements, have been given by Russia, France and England, to reunite their respective fleets and separate the combatants. This step, may still, it is hoped, be in time to save them."

The Observer of Trieste, of June 14, says on Friday, the 10th, the Turkish fleet of 25 sail was seen passing between Capo d'Oro and Andros. If it had gone towards the Gulf of Athens, it would have spread great consternation both by sea and land, and would have struck a memorable blow; but instead of that it suddenly took the direction of Sunda, in the island of Candia.

Paris, June 20.—The Marquis de Lafayette has been proclaimed Deputy of arrondissement of Meaux, by a majority of 141 out of 281 votes. M. Trouchon obtained 139 suffrages. M. de Castelnau, son of the Director General of the Customs is dead. [The Etoile speaks of this young man as having promised much future excellence.]

Summary.

Nine persons died in Philadelphia, during the week ending Saturday, August 9th, by drinking cold water and being overcome by the heat.—Capt. John Quales committed

suicide on the 28th July, at Nottingham, Va.— On the 26th and 28th ult. two persons were found dead in Oakham, Mass.; the one, a man, was found dead in a lot near his house, the other, a girl 13 years old, was found suspended from the limb of an apple tree, having hung herself.—A man named Christopher Hood, working on the Canal near Patterson, was lately crushed to death by the falling of a huge stone from the bank upon him.—There are now one thousand men employed on the Morris Canal.—Mr. E. Hart, of Boston, Conn. was struck on the night of the 21st, by a bumblebee, which caused his death in five minutes.—The President of the United States has been on a visit to his friends in New-England.—A rich silver mine has been discovered near Brooksville, Indiana.—It is reported that a person in Boston, has offered \$100,000 for the manuscripts of Mr. Jefferson.—The Mackerel Fishery on the coast of Massachusetts, has almost entirely failed this season. It is a singular fact that the five first American Presidents, completed their terms of service at the age of 66. Should the present President be re-elected and retire at the expiration of his second term, the same will be true of him.—Ride and Sail.—A boat-builder in Reading, Pa. made a trip to Philadelphia a few days ago in rather an extraordinary manner. He constructed a boat that would carry a wagon, and a wagon that would carry a boat. Thus shifting and sailing by turns, he arrived at Philadelphia, where he sold the boat at a good profit, and returned in the wagon.—The burial of a Mrs. Heister, at Tuscaloosa, was lately arrested, on suspicion of her not having died a natural death, when on examination it was found that she was much bruised. The husband and one of his sisters have been taken into custody.—The rifle and ball used by Strang in murdering Mr. Whipple, together with the fragments of the pane of glass through which his aim was taken, have been presented by the District Attorney to the Albany Museum.—Suicide.—A Bolin hung himself, in consequence of a quarrel with his wife, in his own house, near Lewis' Cordage Manufactory, Boston.—Near Raleigh, N. C. Mr. Stephen Low was stabbed by a slave in the field, while attempting to punish him. James Thorn, of the same county, has been apprehended for shooting a hired servant in a drunken frolic.—A boat, with seven coloured persons, was overcast on the 22d ult. in crossing from James Island to Charleston, 6 of whom were drowned. Among the number was a male child, five years old, whose body had been recovered. His head was entirely cut off, and his body much lacerated and gashed by sharks.—A gentleman was lately robbed on the Providence turnpike of about \$150, by three emigrants from England. The gentleman was shockingly beaten and bruised by the villains. They have not yet been taken.—Two persons were found dead, in Baltimore, on Monday last. Verdict of the jury on the first, Act of God; and on the second, Death by intemperance and the heat of the weather.—A Carpet Manufactory was destroyed at Dedham, Mass. on Tuesday evening of last week. Loss from 12 to 15,000 dollars.—At Alstead, N.H. a majority of the soldiers assembled for annual training, voted that they would not drink ardent spirits.—The French frigate Circe has arrived at Norfolk, with twenty-five persons sick of yellow fever.—Great damage has been done to the farmers and mill-owners, in the vicinity of Lexington by the late tremendous rain. Fences, mill-dams, &c. have been swept away.—The Kentucky river, we understand, rose 40 or 50 feet.—The City Inspector reports the death of 174 persons, during the week, ending on Saturday last; viz. 47 men, 28 women, 68 boys, and 39 girls.—The deaths in Philadelphia, during the same period, were 127.

PUBLIC NOTICE.

The Congregation of the African Methodist Episcopal Church; under the general superintendence of Rev. Bishop Allen; will hold a CAMP MEETING, in the town of Flushing, King's county, about two and a half miles east of Flushing Village, in the woods, belonging to Mr. B. Areson, on the 23d inst. SAMUEL TODD, Elder in Charge.

New-York, Aug. 13, 1827.

ALMANAC.

Table with columns for AUGUST, SUN Rises, SUN Sets, MOON PHASES. Rows include dates from 16th Friday to 22nd Thursday.

POETRY

LIFE WASTED IN RICHMOND CHURCH-YARD.
It is good for us to be here: if thou wilt let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Mathinks it good to be here: if thou wilt let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

To Riches! alas! 'tis in vain; Who hid, in their turns have been hid; The treasures are squander'd again;

To the pleasures which Mirth can afford— The revel, the laugh, and the jest? Ah! here is a plentiful board;

Shall we build to the purple of Pride— The trappings which dress the proud? Alas! they are all laid aside;

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ask for a Blahoprick?— "Because, Holy Father, I do not want one," replied Wessell.

Charity Sermon.—Dean Swift, of eccentric memory, once preached a charity sermon at St. Patrick's church, Dublin, the longtir of which disgusted many of his hearers, which coming, to his knowledge, and it falling to his lot soon after to preach another sermon of the like kind in the same place, he took special care to avoid falling into the same error.

Henry Stephens.—In the printing-house of this great scholar, every person spoke Latin from the master, to the old maid who served in the shop. The brothers were so anxious to have all books accurately printed at their press, that after diligently examining every sheet twice before they printed it off, they put out a third proof at their door, and promised a louis d'or, to any person who should find a fault in it.

A Curate of great learning and merit, but without any prospect of preferment, found an opportunity of preaching before Bishop Hough, who was so well pleased with his discourse and manner of delivery, that, after service, he sent his compliments to him, desiring to know his name, and where his living was.

A Scotch blacksmith, being asked the meaning of metaphysics, explained it as follows: When the party that listens dinna ken what the party who speaks means and the party who speaks dinna ken what he means himself—that is metaphysics.

A country magistrate, in England, lately observed; at the quarter sessions, "that the county nighthouse was in a very crazy state!"

Challenging a Jury.—An Irish officer, not very conversant in law terms, was lately tried for an assault. As the jury were coming to be sworn, the judge addressing the major, told him, that if there were any amongst them to whom he had any objection, that was the time to challenge them.

Queen Elizabeth.—The excess of respect ceremonial used at docking her majesty's table, though not in her presence, and the kind of adoration and genuflection paid to her person, approached to Eastern homage.

John Wessell.—Sextus 4th, having a great esteem for this learned German, sent for him, and said "Son, ask of us what you will, nothing shall be refused to you, that becomes our charter to bestow, and your condition to receive."

In a house at the Broomeclaw, a cat is now engaged in rearing and nursing two kittens, about six weeks old. Some ten or twelve days ago, a mouse, certainly of insubordinating manners, and address, formed a most intimate and friendly connexion with this family.

DR. THORP, No. 18 Collet-street, INDIAN PHYSICIAN and BOTANIST, returns his sincere thanks to the public in general, for past favours, and solicits their patronage in future.

UNION HOTEL, No. 183, South Sixth-street, below Pine, OPENED BY CHARLES SHURT, For the Purpose of accommodating PROXIM or COLORED, Strangers and Citizens, with BOARDING AND LODGING.

NICHOLAS PIERSON, RESPECTFULLY informs the People of Colour, that his MEAD GARDEN, No. 13, Delancy-street, was opened by 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.

"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, Pantaloons, &c. on a different plan from that of the Dyers.

TWO LOTS, of the rear of two lots, where there is a very convenient communication with the street, are wanted for the erection of a Presbyterian Church.

ARTHUR BOND AGENTS, C. Stockbridge, No. North York-street, Main; Mr. Reuben Kirby, Parkland, &c.

HAMER & SMITH, STEAM SCOURERS, No. 177, William-street, N. Y. CONTINUE to cleanse and dress Coats, Pantaloons, Ladies Habits and Merino Shawls, in the neatest manner.

B. F. HUGHES, SCHOOL, For Coloured Children of both Sexes, Under St. Philip's Church, is now ready for the admission of Pupils.

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.

THE subscriber hopes that some of his brethren, who are capitalists will at least invest 500 or 1,000 dollars, in these lands.

THE FREEDOM'S JOURNAL, Is published every Saturday at No. 52 Church-street New-York.

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