

FREEDOM'S JOURNAL.

"RIGHTEOUSNESS EXALTETH A NATION"

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A LETTER.

To Mr. James A. BAPTISTE MAY, on the comparative Expense of Free and Slave Labour. By ADAM HOBSON.

(Continued.)
It is observed by Mr. Ramsay, who had twenty years' experience in the West Indies, "I am firmly of opinion, that a sugar plantation might be cultivated to more advantage, and at much less expense, by labourers, who were free men than by slaves." Dr. Dickson, who resided in Barbadoes as Secretary to the late Hon. Edward Hay, the Governor of that island, observes, in a letter published in his valuable work, on the Mitigation of Slavery, "You need not be informed, that it has been known for many ages, by men of reflection, that the labour of slaves, whether bought or bred, though apparently cheaper, is really far dearer in general than that of free men."

"The arguments which support this conclusion, as applicable to modern Colonial slavery, were long ago presented to and exemplified by men intimately acquainted with and interested in the subject." In another letter in the same work, he gives "a calculation made under the guidance of M. Coucoub, an able mathematician and experienced engineer, who for many years conducted extensive military works both in France and the West Indies, and has published the result of his observations." From this he infers, "that field slaves do only between a third and a half of the work despatched by reluctant French soldiers, and probably not more than a third of what those very slaves would do if urged by their own interest, instead of brute force, as Mr. Steele expressed it."

In speaking of Mr. Steele's experience in another place, he remarks, "He has ascertained as a fact, what was before known to the learned as a theory, and to practical men as a paradox, *That the paying of slaves for their labour, does actually produce a very great profit to their owners.*" Again, this able and experienced writer observes, "The planters do not take the right way to make Adam Smith's put forth their strength. They apply main force where they should apply moral motives, and punishments alone where rewards should be judiciously intermixed. And yet, strange to tell, those very men of firm, and almost truly, that a slave will do more work for himself in an afternoon, than he can be made to do for his owner in a whole day or more. Now what is the plain inference? Mr. Steele, though a stranger in the West Indies, saw it at once, and resolved to turn it to account. He saw that the negroes, like all other human beings, were to be stimulated to permanent exertion only by a sense of their own interests, in providing for their own wants and those of their offspring. He therefore tried rewards, which immediately roused the most indolent to exertion. His experiments ended in regular wages, which the industry he had excited among his whole gang, enabled him to pay. Here was a natural, efficient, and profitable reciprocity of interests. His people became contented; his mind was freed from that perpetual vexation, and that load of anxiety, which are inseparable from the vulgar system, and in little better than four years, the annual nett clearance of his property was more than tripled."

"I must additionally refer," remarks the same intelligent writer in another place, "to an excellent pamphlet, entitled Observations on Slavery, (published in 1788, and now out of print) by my late worthy friend Dr. James Anderson who shows that the labour of a West India slave costs about three as much as it would cost if executed by a free man. Taking another case, he demonstrates that the labour of certain colliers in Scotland, who till our own times, were subjected to a mild kind of vassalage, regulated by law, was twice as dear as that of the free men who wrought other coal-mines in the same country, and thrice as dear as common day labour."

"It is observed by Mr. Botham, 'It may be desirable to know that sugar, better and cheaper than in our island, is produced in the East Indies by free labourers.' China, Bengal, and Malabar produce quantities of sugar and spirits, but the most considerable estates are near Batsyia. The proprietor is generally a rich Dutchman, who builds on it substantial works. He rents the estate off (of 300 or more acres) to a Chinese, who superin-

tends it, and re-lets it to free men in parcels of 50 or 60 acres, which they plant at so much per perch (133 1/2 lbs.) of the sugar produced. The superintendent collects people to take off the crop. One set, with their carts and buffaloes, cut the canes, carry them to the mill, and grind them; a second set boils the sugar, and a third set clays and baskets it for the market; all at so much per perch. Thus the renter knows what every perch will cost him. He has no unnecessary expense; for when the crop is over, the last set go home; and for seven months in the year, the cane-planters only remain, preparing the next crop. By dividing the labour, it is cheaper and better done. After spending two years in the West Indies, I returned to the East in 1776, and conducted sugar-works in Bonocoolen on similar principles with the Dutch. Having experienced the difference of labourers for profit and labourers from force, I can assure that the savings by the former are very considerable. By following as nearly as possible the East India mode, and consolidating the distilleries, I do suppose our sugar Islands might be better worked than they now are, by two-thirds, or indeed one-half, of the present force. Let it be considered how much labour is lost by overworking the forced labourer, which is saved when he works for his own profit. I have stated, with the strictest veracity, the plain matter of fact, that sugar estates can be worked cheaper by free persons than slaves."

"Mr. Sturges, in his history of Sumatra," says Dr. Dickson, "highly commends Mr. Botham's management of the sugar-works at Bonocoolen by free labourers, and says that the expenses, particularly of the slaves, frustrated many former attempts of the English to cultivate the sugar-cane profitably at that place."

I think we might safely infer, from the preceding particulars, that, under ordinary circumstances, the labour of free men is cheaper than that of slaves; but there are many other considerations which strongly confirm this conclusion.

If slave labour were cheaper than free labour, we should naturally expect that, in a state where slavery was allowed, land, *ceteris paribus*, would be most valuable in the districts where that system prevailed; and that in two adjoining states, in the one of which slavery was allowed, and in the other prohibited, land would be least valuable in the latter; but the contrary is notoriously the fact. In a late communication from America on this subject, from an intelligent observer, it is remarked: "The system of slave cultivation, as practised in the United States of America, has likewise a most destructive effect on the soil of our country. The state of Maryland, though a slave state, has comparatively few slaves in the upper or western part of it; the land, in this upper district, is generally more broken by hills and stones, and is not so fertile as that on the southern and eastern parts. The latter has also the advantage of being situated upon the navigable rivers that flow into the Chesapeake Bay, and its produce can be conveyed to market at one-third of the average expense of that from the upper parts of the state; yet, with all these advantages of soil situation, and climate, the land within the slave district will not, upon a general average, sell for half as much per acre as that in the upper districts, which is cultivated principally by free men. This fact may be also further and more strikingly illustrated by the comparative value of land within the states of Virginia and Pennsylvania; the one lying on the south, and the other on the north side of Maryland; the one a slave, the other a free state. In Virginia, land of the same natural soil and local advantages, will not sell for one third as high a price as the same description of land will command in Pennsylvania. This single, plain, incontrovertible fact speaks volumes upon the relative value of slave and free labour; and it is presumed renders any further illustration unnecessary."

If slave labour were cheaper than free labour, we might fairly infer that, in a state where slavery was allowed, free labour would be reduced by competition to a level with the labour of slaves, and not vice versa; and that in two adjoining states, in the one of which slavery was allowed, and in the other pro-

hibited, labour would be highest, *ceteris paribus*, in that in which slavery was proscribed. But experience proves the reverse.—Storch observes, that those who hire slaves in Russia, are obliged to pay more than they who hire free men. "Unless they live in a place where the competition of free labourers reduces to a level the hire of slaves and the wages of free labourers. The interior of Russia, and the capitals of that empire, furnish proofs of the truth of this observation. In the capital, the competition of free labourers is the greatest, and although the wages of free labour are very high there, the hire of slaves is, notwithstanding less than in the interior." Thus it appears, that in those parts of Russia, where free and slave labour are brought into competition, slave labour is only reduced to a level with free labour by sinking below the average rate which it maintains in the rest of the empire.

"WHAT DOES YOUR SUGAR COST?" A COTTAGE CONVERSATION ON THE SUBJECT OF BRITISH NEGRO SLAVERY.

(Concluded.)
From the Fiscal's account, printed by order of the House of Commons, June 23, 1826, page 39.

"Mr. Grade, the manager of *l'Esperance*, is charged by the slaves with various delinquencies. A pregnant woman, named Rosa, was employed picking coffee with some other women. Thinking they did not pick enough, or well, Mr. Grade ordered the driver Zondag to flog them. The driver did so. Rosa had previously objected to working, as being too big, and being unable to stoop; but the manager overruled the objection, and she went to pick coffee on her knees. When Zondag came to her, he said to the manager, 'The woman is big with child. The manager replied, 'Give it to her till the blood flies out.' She was flogged with the whip doubled. This was on a Friday. She was sent to the field on Saturday, but, being seized with pains in her loins, was sent to the hospital. The doctor examined her, and ordered her to the field again. On Sunday she was delivered of a dead child, after a severe labour. The child's arm was broken, and one eye was bruised, and sunk in the head. This woman had had seven children before by one husband. The driver Zondag, and several others confirmed the above statement. The driver being particularly asked, whether on his representing that Rosa was pregnant, the manager had used the expression, 'Never mind, flog her till the blood comes,' replied, 'Yes.'" (pp. 25—27.)

"Woman weeps.—'Why, Madam, is a black woman to be used worse than a white one?'"

"Daughter weeps.—'I can tell you, mother—because, because, mother, she has no one to stand up for her. Father would not let you be served so—nor William, either.'"

"Lady.—'But if the father of Rosa's seven children had raised his arm to defend her, he would have been put to death. This is one of their laws—'Slaves who shall strike, or offer, or dare to strike, or use any violence towards their master, or mistress, shall, for the first offence, suffer death, transportation, or such other punishment as the court may think fit to inflict. And for the second offence, death, without possibility of escape. Do not weep for them my good girl, but try to help them. Tell others how they are used, till every body helps them, and listen once more to their tale of woe.'"

"Governor Murray, the late governor of Dominica, well known by the share he had in the prosecution of Smith, the Missionary, has two estates in Berbice, Resolusion, and Russes Lust. On the 23d October, 1821, the manager of the former estate, Hopkins, was reprovved by the Fiscal for having given three successive floggings to a Negro named Mark, who states,—

"He has been flogged severely by the manager, on account of complaining he was sick, three different times; once twenty, other times thirty-nine, and again twenty lashes have been inflicted; shows marks of severe flogging, and much neglected."

On the 20th of November there is another complaint from the same estate. Michael

says he is a Negro, and knows well he must work; but that they work from morning till late in the evening picking coffee, and when he comes home, between six and seven in the evening, instead of going home, to get some victuals, he is ordered to work till twelve at night, bringing mud from one place to another. Also on Sundays they are ordered to work, and if they should refuse they would be flogged. Philip makes a similar complaint. "Thomas says he is an old man, and the work that the manager gives him to do is impossible for him to complete; from the weakness of his body and state; for which he is always punished; and kept continually in the stocks," (p. 50.)

"The result of the complaints made to the Fiscal is seldom given. In this instance it is given in very laconic terms, and will doubtless surprise our readers: *Two directed to receive SEVENTY-FIVE lashes.*"

"Mother.—'We will never, never more eat sugar.'"

"Daughter.—'I'll never more drink any coffee at all, that I won't.'"

"Lady.—'You may have very good sugar, not made by slaves, like this'—(shows her some free sugar.)"

"Woman.—'How am I to get it? I am indebted to our huckster, and I know he only sells that vile slave sugar.'"

"Lady.—'Go and ask an honest worthy grocer, who was never known to tell a lie or deceive any one, to give you a pinch of free sugar, with its price per pound written on the paper. Then persuade twenty-four of your neighbours who deal with your huckster, every one, to tell him—'We want sugar like this, and we will have no other; keep your word, till he has got the right sugar, then eat in peace, and thank God that you were born free, and beseech him earnestly to release these poor blacks from slavery. I know a poor blind woman who is confined to her bed, and there she lies, begging God to help them to right who suffer wrong.' She is often asking him to pity her poor black fellow-creatures, and to rid them out of the hands of the wicked.' If every English woman would only do what I recommend; there would soon be an end of slavery; of British slavery, I mean."

"Woman.—'I wish to help them too, Ma'am; but what will my husband say? I hope he will be as willing as I am to give up the slave-sugar.'"

"Lady.—'I have been told that he is a sensible man, and that he fears God; he knows that those poor creatures are slaves, and he will remember that, all things whatsoever ye would that men should do to you, do ye even so to them.' If the blacks were in your place, and you in theirs, what would you wish them to do for you?'"

"Woman.—'Oh! I should wish them to pity me, and pray for me, and to beg others to pray for me, and pity me, and the less they eat of the sugar I was whipped to make, the less I should have to make; and if my voice could reach the ears of such kind friends, I should say, 'Blessed are the merciful for they shall obtain mercy.' May the blessings of a poor black woman be on your head.'"

"Lady.—'I think, except their own slaves, none that were greatly distressed, ever pleaded to Britons without being helped. Our slaves would have been heard before now, if they bleeding flesh could have had tongues to tell us their wrongs, but the cries of our slaves have been unheard, and their groans could not reach us; they have been silent, enduring uncomplaining woe; their very sadness prevented them, like the beasts, from sending messengers to us, to beg for our help; and it is our thought, they would plead for themselves, that gave me courage to knock at your door this morning, to ask you, what your sugar cost? and how they called upon you, and have begged you to help them, will you refuse? Remember that, to go stopped in his ears at the cry of the poor, he also shall cry himself, till all ears be heard. Pray, read, 13, and say with David, 'Deliver me from blood guiltiness, O God; Psalm li. 14. Good bye, I will send some verses to read when I am with you, thank you for listening to me so.' (The Lady goes away.)"

"PITY FOR POOR AFRICAN!
Town-Lamplighters, who have been
And for those who are
are slaves."

What I heard of their hardships, their tortures, and groans, is almost enough to draw pity from stones. I pity them greatly, but I must be mum, for how could we do without sugar and rum? Especially sugar, so needful we see, What give up our gingerbread, coffee, & tea!

Accidents, if we do, the French, Dutch & Danes, will heartily thank us, no doubt; for our pains. If we do not buy the poor creatures, they will, And tortures and groans will be multiply'd still.

If foreigners like we would give up the traffic, Much more in the light of your wish might be said; But while they get riches by purchasing blacks, Pray tell me, why we may not also go snacks?

Your scruples and arguments bring to my mind, A story so pat, you may think it is coin'd, On purpose to answer you, out of my mind; But I can assure you I saw it in print.

A Youngster at school, more sedate than the rest, Had once his integrity put to the test; His comrades had plotted an orchard to rob, And ask'd him to go and assist in the job.

He was shock'd! Sir, like you, and answer'd— "Oh no!"

What! rob our good neighbour! I pray you, don't go; Besides the man's poor, his orchard's his bread, Then think of his children, for they must be fed."

"You speak very fine, and you look very grave, But apples we want, and apples we'll have; If you will go with us, you shall have a share, If not, you shall have neither apple nor pear."

They spoke, and Tom ponder'd — I see they will go,

Poor man! what a pity to injure him so! Poor man! I would save him his fruit if I could, But staying behind will do him no good.

"If the matter depended alone upon me, His apples might hang till they dropt from the tree; But, since they will take them, I think I'll go, He will loose none by me, though I get a few."

His scruples thus silenced, Tom felt more at ease, And went with his comrades the apples to seize; He blam'd and protested, but join'd in the plan, He shar'd in the plunder; but pity'd the man.

Daughter.— "Why, mother, Tom was as great a thief as the others, after all."

Mother.— "So he was; and we shall be as bad as the planters, if we share in the sugar, and pretend to pity the slaves: we shall be neither more nor less than Hypocrites like Tom."

ORIGINAL COMMUNICATIONS.

FOR THE FREEDOM'S JOURNAL.

COLONIZATION SOCIETY.

Messrs. Editors,—

I have repeatedly noticed in your Journal remarks against the scheme of African Colonization. To me who for years have taken a lively interest in the condition of your race, it has been a subject of great surprise and astonishment, that your paper should so often be the vehicle of such sentiments, which are unanswer'd, and are directly calculated to suppress the efforts of your warmest friends. It is well known that some of the best men of whom this country can boast, have long deeply deplored the evil of slavery, and been ready to adopt any plan which, in its operation, might eventually destroy it, and at the same time, promote the welfare of its wretched subjects: These men have been able to discover none which, to all concerned, can apparently be as beneficial as that of colonization. In their attempts to accomplish their benevolent object they have been oblig'd to encounter the strongest prejudices, resulting from the impression so long and so generally entertained by the whites in regard to the character of the coloured population. The idea that Africans could rise to the dignity of freemen, found and transmit to their posterity republican institutions, has been regarded by the mass of our population as chimerical in the extreme. Hence one great reason for the prevailing sentiment in our nation on the subject of African colonization, at the time the plan was started by the lamented Samuel J. Mills, and other noble spirits that gloried with enthusiasm to promote the welfare of your people, as well as that of our common country. But determin'd to attempt repaying in part the immense debt due to injured Africa, they went resolutely forward to consummate their work of mercy. They knew that deeply rooted prejudices were to be eradicated and public sentiment changed, before their ardent hopes could be realised. They knew also that in this country no fair experiment could be made, which would demonstrate to the nation what the African could become, when on his own soil, under his own

government, uncontrolled by a sense of inferiority, which here is impressed on his mind as soon as he is a moral agent, and un-reproached by those who, though no better than himself, yet would gladly trample him in the dust. They plainly saw that it was only on some foreign shore, the wished for experiment could be made. For here it was manifestly impossible to present to the mass of the coloured population such motives for exertion—such inducements as would lead them to take their proper rank in the scale of human existence, as could be presented were they to be located in a land by themselves, where the presence of the white man would have no blasting influence in the formation of their character. Though individuals might rise, as they in many instances had already risen, to a very respectable standing in the community; yet public sentiment they know, must for a long period, perhaps forever, debar even such from participating in all the rights and privileges of citizens; certainly from being eligible to the various offices in the gift of the people. Thus a large class of our population would be without a most powerful incentive to the attainment of a high elevation of character. It was in view of such a state of things, as well as from other noble motives, that some of our distinguished patriots, and many of our christian philanthropists, embarked in the cause of African Colonization. In the prosecution of their mighty enterprise of benevolence, it has been their constant aim to contribute to their happiness of the African race. They have indeed struggled with many discouragements, but their efforts have been crowned with astonishing success. For never has a colony founded under so embarrassing circumstances, been so prospered as that of Liberia. Its friends have considered this unexampled prosperity as an indication of Providence that the time had come to send back the descendants of Africa, with the blessing of civilization and christianity to that vast empire of superstition and heathenism. In doing this, the promoters of colonization have confidently believed, they should not only bless degraded Africa, but gradually revolutionize public sentiment in this country in regard to the condition of our coloured population. For, if Providence should continue to smile on that colony—if it were apparent that these Africans from our land could be influenced by the true spirit of freedom—govern themselves, and by industry become independent in their circumstances, no longer could the slaveholder assert, that it would be cruel to emancipate his slaves, because they were incapable of taking care of themselves. The result of the experiment would clearly refute his assertion, show him more convincingly than ever the injustice of holding his fellow-men in bondage, and arouse his slumbering humanity to the glorious work of emancipation. Not have the friends of colonization been disappointed in their expectations. Never has there been so much correct feeling on the subject of slavery as within a year past. The great change of public sentiment in regard to it, in Maryland and Virginia, is mainly to be attributed to the efforts of the Colonization Society. Some of the slave-holders in those states began to look at slavery as they ought to have done long ago: they express a willingness, and actually do avail themselves of opportunities, to improve the condition of their slaves. Within a few years, more has been done, which promises a favourable result eventually, towards breaking up the system of slavery in our country, than had been done for half a century before. If then the vigorous prosecution of the colonization scheme tend to change the tone of public feeling in relation to the subject of slavery, will intelligent individuals of your colour exert an influence to oppose it? Will they thus sadden the hearts of their most ardent friends, and prevent them from struggling on in their cause, with the expectations of being able ultimately to abolish slavery? Will they not rather reflect again on the objects of the Colonization Society, enlarge their views of it, and consider who are among its most zealous and worthy patrons; and though they may find some enrolled as its members, and even as its officers who are slaveholders, and who now mean to do such, yet will they not recollect that even such are controlled by public opinion, and may yet be induced to emancipate and prepare their now wretched slaves to become freemen in the land of their fathers? Shall the consideration that comparatively few of the patrons of the Society, are sincere, induce you to cool the ardour—to check the exertions of thousands who are actuated by the most disinterested motives, in your cause? Every attempt on your part to render the Society unpopular and odious, is injuring your cause. Your friends in the north have despaired of finding even a partial remedy for the evil of slavery, from any other quarter, and many of them will be glad to abandon your cause as hopeless, when they learn that the class to be benefit-

ted by the Society reject unanymously and with scorn the proffered boon. Your enemies at the south dread the consequences that must result from an united state and national patronage of the Society: and will rejoice to contract an alliance with the free coloured population, to prevent the necessity of emancipating their slaves, and placing them in a happy community of their own colour. Is it then wise for you, to pursue a course which will induce your numerous and powerful advocates to give up your cause in despair; and which in the opinion of the slaveholder will strengthen his claim to his slaves, and furnish him with a plausible pretext for doing nothing to meliorate their condition? If you wish not to go to Liberia yourselves—if you cannot advocate the cause in which the Society is embarked, because its President and some few others of its patrons are not consistent, I pray attempt not to prejudice against the minds of those whose condition may be improved by going to Africa. I pray you to appreciate justly the motives of your northern, and many of your southern friends, whose great object in patronizing the Colonization Society is to undermine gradually the system of slavery in this country, and to introduce civil and religious liberty, peace and happiness into the land of your fathers—a land which the avarice of nominal Christians has been desolating for ages.

A SUBSCRIBER.

FOR THE FREEDOM'S JOURNAL.

Messrs. Editors,— Agreeable to my promise of last week, I present to your readers the following, if being in continuance of African Genealogy.

That the Chinese are the same with the African, is not so supportable as people say many. The only difficulty, says Bishop Berkley, is to know how they got from Egypt to China, and this difficulty is surmountable. It is certain the Egyptians had a very early knowledge of navigation and of shipping; they were necessitated to make use of boats, by reason of the annual overflowing of the Nile, and to pass the various branches into which that famous river divides itself in the Lower Egypt. They were export navigators long before the Greeks, whose first and finest ship was the Argo, built by Jason, to fetch the golden fleece from Colchis. The Sclomans, who Bochart likewise proves to be the descendants of Cham, had the use of shipping long before the children of Israel departed out of Egypt. Egypt is bounded on the one side by the end of the Mediterranean; on the other side by the Red Sea, dividing it from Arabia; this ancient writers called the Lesser Sea, as being much narrower than the Mediterranean, which they called the Great Sea; and that colony of Egyptians which was carried to China, sought their fortune by sea, when the invasion by the Hackses had compelled them to leave their country and seek a habitation in the remotest parts. The learned have agreed that the tribes of Egyptians which settled China, and who have been since known by the name of the country which they adopted, entered the Red, or Lesser Sea, and were carried beyond the Persian Gulf till they came to Cochinchina, from whence they got into the main continent, and thus peopling that vast empire, preserving their ancient laws and customs inviolable; and Bishop Berkley thus positively says, that notwithstanding the vast distance China is from Egypt, the Chinese came originally from that country, about the time of the invasion by the King Shepherds, or Hackses, who were the descendants of wicked Cash, that destroyed the peaceable state of the first Egyptians, and compelled them to flee into other parts of the world for safety. This was before Jacob and his sons went into the land of Egypt, and whatever compares the account given by the learned Bishop of Meaux, in the third part of his Universal History, of the lives, manners, and customs of the ancient Egyptians with those of the people of China, will find them to agree in many points: As, first—Their boasted antiquity. 2d. Their so early knowledge of the Arts and Sciences. 3d. Their veneration for learned men, who have the preference before others. 4th. Their policy, and patriarchal form of government. 5th. Their unaccountable superstition for their deceased parents. 6th. Their annual visiting the family of their ancestors. 7th. Their peaceable disposition, and their mysterious, religious ceremonies.

Josephus against Apion, distinguished two languages of the ancient Egyptians, the one sacred and full of mysteries, like the *cabala* of the Jews; and the other common; the words being made up of monosyllables, put together, like the Chinese: all of which prove the people of China to be originally Egyptians, and were descended from the Mesopotamian house, to which the Africans belong.

Again, Herodotus tells us, in his *Esperis*, Book II. that the Egyptians pretended to have been the first inhabitants of the earth; that the ancient Egyptians were extremely proud of themselves, despising in their hearts all other nations, and regarding them as no better than brutes in human shape.

This, also, is the character of the Chinese, subjected to the like pride and contempt of other nations; they say all other nations have but one eye, whereas nature has given them two, signifying thereby, how much superior they think themselves than other men. It is certain the Egyptians married their high relations to keep up their names, or tribes; so do the Chinese, in like manner, not to profane their blood, as they say, with other mixtures.—Again, the Chinese hold to the *Metempsychosis*, or transmigration of souls, an opinion very ancient, and came originally from Egypt, where Pythagoras learned it.

It is well known, that the ancient Egyptians worshipped the Sun,* long before the gods Aps, Isis, and Ambis were introduced among them by their idolatrous invaders; and the Chinese, until about six hundred years before Christ, when the religion of *Loatse* and *Foe* were introduced among them, worshipped the material heavens, as is seen in the condemnation of the Jesuits by Pope Clement XI. And lastly, the great profusion which the Chinese discover for artificial gardens, or the *horti pensiles*, of the Babylonians, on the tops of their houses. The use of pyramids among the Egyptians, and their great preference to internal navigation; their canals and artificial lakes, that of *Morris* being the most wonderful; their emblems and hieroglyphics, and the Egyptian names, or divisions of the country, into which divisions and subdivisions; Geographers say, the Chinese empire is similarly divided.

Thus far, I have shown why the people of China should be considered as a colony of Egypt. That they departed out of Egypt, at the invasion by the Hackses, and entered on the continent of China about the time when other tribes of them, being oppressed by the cruelties of their invaders, fled into Africa.

Thus far I have endeavoured to acquaint my brethren, that to the Chinese nation, whose judicious policy has preserved them through all the revolutions which the world has undergone, securing to them their original laws and patriarchal customs,—whose wealth is incalculable, whose uncaring industry, from time immemorial, has supplied the world with specimens of unrivalled manufacture; and whose empire, though extensive, is a complete garden, rendered so by their skill and diligence. To this extraordinary people, so worthy the illustrious nation from whom they sprang, and who have escaped the rapidity of prices, and have survived the ravages of time; you, my unfortunate brethren, with them, have only common origin. The same calamity which drove them out of Egypt into China, compelled you to flee into the inhospitable region of Africa; less fortunate than they, ages have witnessed your wrongs, and time will restore to you happiness. S.

* No-om, or No-on signifies Mezzanean, or in the old Egyptian language, the house of the Sun. The lake of *Morris*, according to Diodorus Siculus, and Herodotus, was an hundred and four score French leagues in circumference. † From No, comes the Egyptian nomos, or divisions of the country.

FOR THE FREEDOM'S JOURNAL. OBSERVER, No. II.

I never feel more inclined to tie the fatal noose, and vow obedience to Hymn, than after visiting my friend, Tom's family. Tom has been now married about two years; a sufficient period, in his opinion, to test the durability of the system. I recollect when he married, and no poor fellow ever uttered the word 'Yes,' with more faltering tongue, & trembling heart than did Tom. It was an experiment, he said, he was about to make the issue of which he did not well know, and upon his good or ill success depended his future happiness. Two years have elapsed since he changed his state, and that the change has been for the better, none who know Tom will pretend to dispute. One look at his wife will convince you of Tom's right in these matters. She is a very little body, and certainly not calculated to make much noise in the world. But if it be virtue in woman to make her home a paradise on earth, to render it the abode of gentleness and peace, where *caudal* is not known, and the scolding woman unheard, then is she deserving of high praise. I have said she was a little woman, but let me love be understood to mean that there was any thing of magnificent about her. Her face was an *idea*.

her heart, open, frank, generous. To gain her friendship was no easy matter; but when once obtained, it was certainly worth preserving. Modest and unassuming in her deportment, you are sure to meet at her house the bold and unassuming she hold no communion. Possessing in herself all the gentler virtues of her sex, it may well be supposed she was no friend to the assumption of the breeches by any female.

In short, she was such a woman that could I see her again, I should unhesitatingly doff my bachelorship! There is no more to be said, none more calculated to make us satisfied with our short stay on earth than the sight of a virtuous married couple, each striving for the happiness of the other. Here are two beings, who have joined their hearts and fortunes, and vowed before God to live together until death shall claim one or both to himself. It is a sacred bond, and he who would deliberately endeavour to discover a tie thus formed, is a companion more fit for demons than for civilized man. If happiness is not in the domestic hearth, where else shall we find it?

"The camp may have its fame, the court its glare. The theatres wit, the board its mirth; But there's a quiet calm, a heaven where *birds fly* the shelter—the domestic hearth! If this be comfortless if this be dear. It need no hope to find a ham on earth. Elsewhere we may be careless gay, careless, But here, and only here, we can be blest."

It is painful to reflect how often we see men who have professed to live and cherish the being, who has committed her all to their protection, violating their vows in the very face of high heaven. Once possessed of the object of their affections, and their promises are all forgotten. And she who reposes in their confidence, and yields to their earnest solicitations in bestowing her hand and heart finds too late that she has been most woefully deceived, and is left to pine away and

Waste her sweetness on the desert air. There is one whose course is not long for this world, and who I know in other days a gay and sprightly girl, and laughing as the merry mouth of May. Her wan cheek and quivering lip tell a tale she would fain conceal. She married one whom she thought endowed with every generous feeling, but who proved to be possessed of no one noble trait. He was every thing else, but what she thought him. Continual neglect has worn upon her spirits, and destroyed a constitution that was never strong. Her fate is like hundreds of her sex, whom the cruelty of man has brought to a premature grave.

O senseless, soulless, worse than both were he. Who cheating all the heart should board with pride. Could waste his nights in loosest revelry, And leave his bosom's partner to abide. The anguish women feel who love and see Themselves deserted, and their hopes destroyed

FRANKLIN'S JOURNAL

NEW YORK, AUGUST 21.

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.

MAJOR NOAH'S "NEGROES"

Through the same ground has been ably occupied by our correspondent *Mordecai*, yet, as the conductors of a public Journal, we feel it our duty, to notice the unmanly and slanderous attack on the coloured population of this city, contained in the New-York Enquirer of the 10th inst. We should think, if Major Noah were a man of reflection, he would be the last, to aggravate the wrongs of the oppressed.—Has he forgotten, that this is the only country, in which the descendants of *Abraham*, sustain a standing equal to that of the *African*? If he has, it is time he should be reminded of the fact. The Eternal hath said, and the fierce has gone forth, that his brethren shall be "a proverb," "a hissing," and "a by-word" among the nations, until the Millennium glory, or the fullness of the Gentile world. This decree is as unchangeable as the Deity himself; still there may be individual exceptions, and perhaps the Major is one. But knowing the situation of his brethren in other countries, and having just emerged from a state of restrictions in this, we should expect him to sympathize with the oppressed of every hue. But we regret to

say, this is not the case. We frequently find him indulging in the mean and miserable pleasure of slandering his fellow sufferers; endeavouring to aggravate their wrongs; and thereby prostituting his learning, wit and talents, to the basest purposes. We have always found Major Noah a "mass of contradictions." One day our warmest friend; and the next our bitterest enemy. We fear that in moral judgment, as well as political affairs, he is as changeable as the wind—as a double minded man, he is unstable in all his ways; and at the latest period of his history, it may be asked, "what good has he done, to church or state?"

We appeal to the public, and to Major Noah's better feelings, for the justice of his position, and the truth of his charges. He asserts that "the free negroes of this city are a nuisance incomparably greater than a million of slaves." Who can envy the heart under the influence of such feelings, at this enlightened age of the world; and that too, in a republican country?

We rejoice that the wise Legislators of this State; by their acts, have long since denounced such sentiments, and we should think it beneath the character of Major Noah, to remain in this city, "the cat's paw" of the slaveholding sects of our country.

And while we lament, that too much truth is contained in the picture of Broadway, blackguards, prostitutes, &c.; we deny that it is confined to the people of colour. Our streets and places of public amusement are nightly crowded with the above characters, of the Major's own complexion. We wonder the bachelor has never seen them. However disgraceful to our city it may be, it is a fact, that respectable ladies cannot walk our public promenades alone, after dark, without being disgusted or insulted by the rude conduct of base females and their paramours.

Such baseness of character and conduct, we can assure the Major is confined to a very small portion of the people of colour, and we would wish it were confined to a smaller portion of the whites. We hesitate not in saying, that there are thousands of our brethren, of whom he so unfeelingly writes, who as deeply regret the conduct of the vile, as himself. Yet it is beyond their power to correct the evil. Our civil authorities should do it, without respect to complexion or colour. Many of us have wives and daughters, whose character and interests to us, are sacred and dear, and therefore we feel as much interested in the removal of the nuisance, and the good morals of the city, as any of the citizens. As to our own families, we endeavour to bring them up in the way they should go, and at all times, have had ourselves ready to lend our influence and effort, to any thing that had for its object the improvement of our colour. But all this avails nothing with our detractor Major Noah. He is for ever harping on Broadway, negroes, prostitutes, &c.

We cannot tell why he delights so much in wounding the feelings of the respectable and unobscuring of our brethren by exaggerating the conduct of the unenlightened vile. If his interest for us consisted in any thing more than profusion, he would discern between the virtuous and wicked, and in venting his prejudices, and leveling his wit, would aim at the guilty.

Major Noah's efforts to increase the prejudice of the lower orders of society, against our brethren is exceedingly unkind. The mob want no leader. Blackguards among the whites, are sufficiently ready to insult decent people of colour. The Major ought to have gained experience from the situation of his brethren in other countries, and learned to be more cautious.

In speaking of the rights of our brethren, the Major professes the great law of social intercourse, as he calls it, to the example and Jews of his predecessor *Moses*, Governor and Judge in *Israel*. We are astonished that so great a stickler for the rights of man, should so deny himself. We are not ambitious for the amalgamation spoken of by the Major; yet we hope that our readers will not consider us assuming, when we tell them, that neither the coloured man of wealth and education, nor the coloured lady of any claims, would have any difficulty in attaining to all their equal rights; nor would we trust the Major, had he daughters with the dowry of a fifty or a hundred thousand; we fear he would forget the law of *lights and shades*.

In reference to other countries, we can assure the Major, that the man of colour, possessing equal personal advantages, enjoys equal rights. Colour is no disadvantage to a man in Europe, Asia, nor South America. If he possess the same education and opulence, he is equally respected.

The Major cannot say so much, respecting his brethren.

We doubt not, but a man of colour, suitably qualified, would be as cordially received, as an ambassador at any of the courts of Europe, as though he were never so white. Coloured men, in Europe, have filled the most important stations. They have been appointed to offices of trust, both civil and military; and they have been elected to the chair of Science.

Finally, we enter our protest against the indiscriminate abuse of our brethren, which is too often indulged in by little minds. Such conduct discourages the virtuous among us, while it removes motives of inducement from the vile, and renders the slanderer equally a nuisance with the slandered.

Domestic News.

We learn from the Savannah Georgian, of the 7th instant, that Captain Gardner, of the schooner *William*, has been again imprisoned, in consequence of a charge of piracy, made by Mr. Bartlett, and forwarded from New-York to the U. S. Marshal.

A letter from Key West, dated July 6th, states that information had reached that place from Matanzas, of the capture of a Spanish vessel by the Mexican brig *Bravo*, Capt. Wm. Wyse. The prize was loaded with specie and silks, and is said to be worth from one to two hundred thousand dollars.

A letter from Key West, dated July 16th, states, that Capt. Hopper, of the privateer schooner *Carabobo*, has been commissioned in the Mexican Navy; the *Carabobo* has been taken into that service, and her name changed by Commodore *Page* to that of *Molestadora*, in which character she has made a very successful cruise, having captured several Spanish vessels since she received his Mexican commission.

The sale of the lots owned by the state of New-York in the villages of East and West Oswego, took place a few days since under the direction of the Surveyor General. The value of the lots had been previously appraised at \$1,180,000. They however sold for \$913,411. This amount must be a valuable accession to the Common School Fund of the State. About three-fourths of the lots only, were disposed of.

The stage from Boston to Rutland, with 11 passengers was overturned at *Fellow's Falls* last week, and several persons were injured by the upsetting, though not dangerously. The accident happened by the carelessness of the driver, in negligently driving up to the door of a house.

A trial of great importance to the West India Colonies had just taken place in London. A female slave was brought to England in 1829 from Antigua, with her mistress, and afterwards returned to that island. She was, two years afterwards, claimed on the part of the Crown, as a manumitted slave, it being contended that the fact of her having once been in England, made her forever free, and that her return to Antigua did not imply her return to slavery. Lord Stowell would shortly give judgment in the case.

Summary.

Several cases of Yellow Fever have appeared in Charleston, S. C.—A Society of Young Ladies has been formed at Lynn, Mass. to meet once a week, to read in turn to the society, works adapted to virtuous and literary improvement.—A man, named *George Nugesser*, committed suicide, by drowning himself at the confluence of the *Lehigh* and *Delaware* rivers. *Intemperance* urged him to the fatal act.—Mr. *Demarest*, wife and two children, while crossing the *Lucksack* river, was precipitated into the stream by the horses taking fright. Mr. *Demarest* and children were saved. His wife was drowned.—The navy of the U. States, when all the vessels ordered to be built abroad, will consist of 12 ships of the line, 20 frigates, 16 sloops of war, and sundry smaller vessels. To man these will require 20,000 men.—The sea-serpent is said to have been wounded, by a harpoon thrown by a seaman, and to have gone off with the harpoon sticking in his body.—The Irish population of America is said to exceed five hundred thousand souls.—*Lorenzo Dow* appeared in Rochester a few days since, and preached to a numerous audience in the court yard. He wore his hair and beard long, and was dressed in a blue coat, light coloured pantaloons and a seal skin vest.—An extensive drought prevails in Georgia, whole cornfields are destroyed.—At York, U. C., a person broke into jail, and stole 365 dollars public cash.—A man in *Wilson* county, Tennessee, states, that his son James died on the 10th of June, and continued good for half an hour, and had got cold, when he was resuscitated by blowing breath down his throat!—Two boys, who were returning to this city, carrying calves on horseback, were struck by lightning, and the two horses, two calves, and one of the boys killed.—Com-Porter was at New-Orleans on the 18th ult. He arrived there from Pensacola.—For 11 years past the average proportion of deaths in Boston has been one in 41; N. York one in 38; Baltimore one in 35; Philadelphia one in 32.—An instrument has been used in Bermuda, for splitting straw.—Counterfeit five dollar bills of the Bank of Geneva are in circulation.—My kingdom for a horse.—A gentleman gives notice, that he will exchange a terrestrial and a celestial globe for a horse.—The *Concor*, now exhibiting in Philadelphia, with the *Big Walnut Tree*, was purchased for \$1,000.—A man has been committed to the house of correction in Nantucket, for fifty days, on conviction of drunkenness.—Governor Edwards, of Illinois, has ordered out six hundred militia and directed twelve hundred more to be in readiness to act against the hostile Indians.—Great Connecticut Race.—On the 7th instant, a trial of speed was had between R. Ensign of Ware House Point on Connecticut river, in a small boat, by sculling, and A. Allen, of the same place, on foot—distance 6 miles—bet \$50.—Gov. Duval, of the territory of Florida, has issued his proclamation, offering a reward of \$200, for the apprehension and delivery of John T. Watkins, charged with the murder of *Jesse Butler*.—On Friday last, Mr. *Jacob Penney*, of *Simsbury*, while driving a loaded team, in Hartford, Conn. fell from the cart, and was almost instantly crushed to death by the wheel, which passed directly over his breast. On the same day, Mr. *Abraham Hall*, a man of colour, who was severely wounded by a scythe, that he died from loss of blood, before assistance could be rendered him.—The wife of Mr. *John Kelly*, now residing in Wolf Creek township, Mercer, Penn. recently from Ireland, lately had five living children at one birth! They all died shortly after. Previous to her leaving Ireland, the same lady had two at once; and on her way hither, while in the state of New-York, she had also five at one birth—making in all twelve children within about 18 months!—The first number of a new paper, called the *Ulster Republican*, published at Kingston, has made its appearance.—The last number of the *Albion* contradicts the statement in circulation, that the *Albion* was forwarded to the Canadian subscribers free of colonial postage, by order of the provincial government.—The City Inspector reports the death of 128 persons during the week, ending on Saturday, the 18th. The deaths in Philadelphia, during the same period, were 129.

DIED.

In this city, Stephen J. youngest son of the Rev. S. Dutton, aged 7 months. In New-Haven, Conn. Mr. Newport Freeman, a native of Africa.

TO CORRESPONDENTS.

Civis has been received, and shall appear soon. We shall be happy to hear from him often.—CLARKSON'S candour we admire; but cannot insert his communication, unless considerably amended.

AMERICAN CONVENTION.

THE Twentieth Biennial Stated Meeting of the American Convention for promoting the Abolition of Slavery, &c. will be held at Philadelphia, on 3d day, (Tuesday) the 2d of 10th mo. (October) next, at 10 o'clock, A. M. To which the Abolition and Minimization Societies, not yet represented, are invited to send Delegates.

D. DWIGHT P. ATLEE, Secretary. Philadelphia, 7th mo. (July) 31, 1827. N. B. Printers of newspapers, throughout the Union, are respectfully requested to give the above notice a few insertions. Extract from the Constitution of the Convention. Article 2d. The Convention shall be composed of such representatives, as the respective Societies associated to protect the rights of free persons of colour, or to promote the abolition of slavery within the United States may think proper to appoint, provided that the number from any one society shall not exceed ten.

ALMANAC
AUGUST
Table with columns for Day, Sun, Moon, and other astronomical data.

POETRY.

FOR THE FREEDOM'S JOURNAL. RESIGNATION.—A POEM.

BY JAMES PROBERT, JUN.

Man born to sorrow, Man from the womb, Seeks for that vision of Happiness, in vain— He courts it (in the language of his tomb, Through days of trouble and through years of pain.

He seeks it in all ordinary things,— In riches which will perish and decay; For wealth soon flies, like the pinion of his wings, And in her golden chariot flies away.

He seeks it in the "mask cheek" of love— That perked sweet, that pleasurable pain; Heaven may console and bless it from above, But ruthless Death unlinks the holy chain.

He seeks it in the confidence of man, In friendship's due, but prostituted name, But worldly Friendship, faithful to its plan, Can light or quench at will, that ready flame.

He seeks it ever, in the hall—the cot— In verdant meadow, or in mountain-wave— Till all he leaves behind him is forgot, And all he sees before him is—the Grave.

Lo! the Divine, in deep reflection sits, While inspiration moves his sacred tongue, "Earth's highest truth ends in 'here he lies," "And 'dust to dust' proclaims his noble song

Son of misfortune, has thy early spring Been blighted ere the blowing of thy flowers? Or has cold sorrow's intervening wing Excluded sunshine—intercepted showers?

Hast thou discovered in that sorrow night To live or love, 'tis in the world or 'twain? One single consolation they have brought, To claim remark from thy recording pen!

To note it as a miracle on earth, As seen by chance, though evermore desired, A virtue of an unexpected birth, Which breath'd this moment, and the next was pier'd.

No—in thy mournful chronicles the world Is mark'd with tasks unprofitably done, And when the scroll is to thine eye unfold, "Read 'all is vanity beneath the sun."

Bow with submission to the will of God,— Yield to the blow, however hard thy fate; In humble Resignation kiss the rod In impatience, patience, and submission wait.

The favor'd Monarch of him'd Israel's throne, Fell from his honours in a single day; No God—no crown—no kingdom could he own, And Shimei cursed him on his banish'd way.

The monarch heard—not punished yet the word, But how'd his sacred head to insults worse, Resign'd—he bade his servant sheathe his sword, And said "behold the Lord hath had him curse."

The man of Uz, I'd avoid all other's best In what kind Heaven and yielding earth could give, Had more of anguish pour'd into his breast Than any other man could feel—and live.

A Prince in splendor—in possessions vast, Beyond example with contentment stor'd Beggar'd, and smitten by a single blast— He saw—he felt—and said "It is the Lord!"

Oh! wait with patience—many see the day Of "clouds, and storm, and darkness, and night—light— To-morrow breaks an unexpected ray And warms their bosoms with redoubled light,

Dr. Young. † David. † Job. (To be Continued.)

VARIETIES.

Advice.—Would a man wish to offend his friends?—let him give them advice.

Would a lover know the surest method by which to lose his mistress?—let him offer advice.

In short, are we desirous to be universally hated, avoided and despised, the means are always in our power. We have but to advise and the consequences are infallible.

The friendship of two young ladies, though apparently founded on the rock of eternal attachment, terminated in the following manner: "My sweet girl, I do not think your figure well suited for dancing; and as a kindest friend of yours, I advise you to refrain from it in future." The other naturally alighted by such a mark of sincerity, replied, "I feel very much obliged to you, my dear, for your advice; this proof of your friendship demands some return; I would sincerely recommend you to relinquish your singing, as some of your upper notes resemble the melancholy squeaking of the feline race."

The advice of neither was followed—the first continued to sing, and the other to dance—and they never after met, but as enemies.

A few years since, some part of the Ferry Inn, Terpoint, being on fire, the servant girls were directed to awaken two gentleman, who were asleep in an upper room. She knocked at the door, and with the greatest simplicity, said, "I beg pardon, gentlemen, for disturbing you, but the house is on fire."

The late Rev. John Murray was distinguished for the poignancy of his wit, and talents for repartee. On a certain time when meeting his friends to celebrate some festive occasion, and the joys of Bacchus were resorted to, as a heightener of social merriment, he was accosted with "Mr. Murray, don't you drink?" "Drink!" retorted he; yes, that I do—I drink like a beast." He yet refrained from helping himself over liberally to the use of the bottle, (as every one else present did) which one of his companions remarking, observed, "Why, Mr. Murray, how absent you are—I thought you said, you drank like a beast." "And so I do," rejoined the preacher, for a boast when he has drank enough desists from drinking; and so have I.—Full River Monitor.

A paper entitled the "Fool's Gazette" is said to have been commenced in Accra—in which probably are published all accounts of duels, runs by gaming and speculation—deaths for love—accidents from intemperance, &c. &c.

Married ladies who wear bonnets made of the chequered silk, now so much in vogue, are facetiously called "checkmates."

There was some time ago, and we should suspect he is not yet dead—a Presbyterian parson in London, who engaged to supply quotations upon any subject whatever, at eighteen-pence an hundred.

Cardinal Richelieu.—An officious informer came to tell Cardinal Richelieu of certain free expressions that some person had used in speaking of him. "Why how now?" said the cardinal: do you dare to come and call me all these names to my face, under pretences of their having been said by honest gentlemen?" and ringing his bell, said to the page in waiting: "Kick that fellow down stairs."

Matthews in one of his entertainments raised a merry laugh, by telling the following story of an Irishman driving a pig.—Animals of this species are well known for their obstinacy, and for their perseverance in endeavoring to go any way but that which you wish them to take. Matthews asked the Irish bog-trotter where he was taking the pig; and the following colloquy ensued.—"Spake lower." "Why should I speak lower?" "I only ask whether you are driving the pig?" "Spake lower." "What reason can you have for not answering so trifling a question? Why sure, I would answer your sweet honour any thing, but I am afraid he'd hare me." "What then?" "Then he'll not go, for I am taking him to Cork, but making him believe he's going to Fermanagh."

Domestic Economy.—Some courtiers were talking of their household affairs, and in particular of the wages they gave their servants. One of them observed, that he gave his maids a hundred pistoles; a second that he allowed his six hundred; "And I," said one, "do far beyond either of you, for I allow mine four thousand francs per annum." At first the whole party were astonished at this exorbitant allowance. At last one of them thought of putting the question, "But do you pay him?" "Oh no," said he.

Happiness.—The greatest of all plagues, is the plague of common sense. The fool is happy in his ignorance, and the enthusiast in his dream; the lover in his mistress; and the coxcomb in himself. But what is to become of the poor man, who has too much discernment to be deluded into happiness, and is too wise to enjoy the blessings of vanity or folly?

A good one.—When Sheridan was making one of his great displays in Westminster Hall, he observed Gibbon among the auditors and complimented him by some allusion to his "luminous pen." An acquaintance afterwards reproached Sheridan with the inferiority of his compliment, and wondered how he could use the word "luminous." "Oh, it was a mistake," said Sheridan "I meant voluminous."

The duke of Marlborough observing a soldier leaning thoughtfully on his musket, at the close of the battle of Blenheim, accosted him thus: "Why so pensive, my friend, after so glorious a victory?" "It may be glorious," replied the soldier, "but I am thinking that all the human blood I have spilt this day has only earned the fourpence."

Best Summer, and Winter-Stripped SPERM OIL.

THE subscriber begs leave to return his thanks to his patrons for past favours, and takes this method of informing them and the public in general, that he constantly keeps on hand a supply of Seasonable OIL, of the first quality, which he will deliver in any part of the city, at the shortest notice.

A liberal deduction made to Churches, and those who buy by the quantity. JOHN ROBERTS, 25 Current-alley, third door above Locust-street, Philadelphia.

DR. THORP, No. 16 Collect-street.

INDIAN PHYSICIAN and BOTANIST, returns his sincere thanks to the public in general, for past favours, and solicits their patronage in future. N. B. He cures all diseases of the human system; with roots and herbs, free from the use of mercury.

UNION HOTEL, No. 182, South Sixth-street, below Pine, OPENED BY

CHARLES SHORT, For the Purpose of accommodating People of Color, Strangers and Citizens, with BOARDING AND LODGING; By the Day, Week, Month, or longer. He is furnished with every thing to enable him to keep a House of the first-rate kind ever opened in the City of Philadelphia; and will spare no pains to merit the public patronage. July 2, 1827. 18—3m

NICHOLAS PIERSON, Respectfully informs the People of Colour, that his MEAD GARDEN, No. 13, Delaware-street, was opened on the evening of the first of June, for the accommodation of genteel and respectable persons of color.

No admittance for unprotected females. New-York, June 1st, 1827. 13

CHEAP CLOTHING STORE, No. 218, South Sixth-street, Philadelphia.

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

"BEAUTY AND ECONOMY," UNITED STATES' SCOURING, AND STEAM SPONGING,

JOHN H. SMITH, No. 122 North-Third-st. (above Race,) Philadelphia.

RESPECTFULLY informs the Public in general, that he still continues at the above place the Scouring and Dressing of Gentlemen's Coats, Pantaloons, &c. on a different plan from that of the Dyers, having a composition for so doing, which enables him to dress Clothes so as to leave their appearance equal to new. He restores Sonas, &c. to their original colour when worn white, and will warrant them to wear three months after dressing, and then can be re-dressed. Also, Ladies' Habits and Merino Shawls, in the neatest manner and upon the shortest notice, on reasonable terms. Being legally bred to the business, and possessing a competent knowledge of Dressing and Cleaning Cloths by Steam Sponging, which is the only complete manner of effectually removing the stains caused from grease, tar, paints, &c. he needs only a trial, to afford him an opportunity of giving satisfaction.

N. B. J. S. constantly keeps on hand New and Second-hand Clothes of every description, which he assures the public will be sold as low, if not lower than at any other establishment in the United States; for cash or barter. Gentlemen wishing to purchase would find it much to their interest to call on above, and examine for themselves.

The highest price given for Gentlemen's clothes.

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

LOTS WANTED, TWO LOTS, or the rear of two lots, where there is any convenient communication with the street, are wanted, for the erection of a Presbyterian Church. The location must be between Reed and Spring, Hudson and Orange streets.—One lot within the above bounds, 25 feet or more by 75, would answer. Inquire of S. E. CURRIER, No. 6, Third-street, New-York, March 20, 1827.

PRINTING, Done at the Office, 102 Cannon-Street, where is printed PROBERT'S ATTORNEY'S OFFICE.

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. They also make, alter and repair Gentlemen's Clothes, to their entire satisfaction; and upon the most reasonable terms.

Their mode of dressing Clothes is by STEAM SPONGING, which they have followed with much success for several years past. All kinds of spots or stains are extracted, and the cloth restored to the appearance of new; and this they engage to perform without any injury to the cloth, and at least equal to any thing of the kind done in this or any other city of the United States. August 3, 91

B. F. FUGHERS' SCHOOL.

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

IN this school will be taught READING, WRITING, ARITHMETIC, ENGLISH GRAMMAR, GEOGRAPHY; with the use of Maps and Globes, and HISTORY.

Terms from two to four dollars per quarter. References—Rev. Messrs P. Williams, S. E. Cornish, B. Paul, and W. Miller. New-York, March 14, 1

LAND FOR SALE.

THE subscriber is authorised to offer to his coloured brethren, 2,000 Acres of excellent Land, not less than one half its value, provided they will take measures to settle, or have it settled, by coloured farmers. The land is in the state of New-York, within 70 miles of the city; its location is delightful, being on the banks of the Delaware river, with an open navigation to the city of Philadelphia. The canal leading from the Delaware to the Hudson river passes through the tract, opening a direct navigation to New-York city; the passage to either city may be made in one day or less. The land is of the best quality, and well timbered.

The subscriber hopes that some of his brethren, who are capitalists, will at least invest 500 or 1,000 dollars in this land. To such he will take the liberty to say, these lands can be purchased for 3 dollars the acre, (by coloured men), though it has been selling for \$25. He also takes the liberty to observe that the purchase will be safe and advantageous, and he thinks such a settlement, formed by coloured families, would be conducive to much good. With this object in view he will invest 500 dollars in the purchase.

SAMUEL E. CORNISH, New-York, March 20, N. B. Communications on the subject, post paid will be received and attended to.

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