

FREEDOM'S JOURNAL.

"RIGHTHOUSNESS EXALTETH A NATION"

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Editor & Proprietor.

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MEMOIRS OF CAPT. PAUL CUFFEE.

Being now master of a small covered boat of about 12 burthen, he hired a person to assist as a steerman, and made many advantageous voyages to different parts of the state of Connecticut, and when about 25 years old married a native of the country, a descendant of the tribe to which his mother belonged.— For some time after his marriage he attended chiefly to his agricultural concerns, but from an increase of family he at length deemed it necessary to pursue his commercial plans more extensively than he had before done.— He arranged his affairs for a new expedition and hired a small house on West-Port river (which he removed this family). A boat of 18 tons was now procured in which he sailed to the banks of St. George in quest of Cod-fish and returned home with a valuable cargo. This important adventure was the foundation of an extensive & profitable fishing establishment from Westport river, which continued for a considerable time and was the source of an honest and comfortable living to many of the inhabitants of that district.

At this period Paul formed a connexion with his brother-in-law Michael Warner, who had several sons well qualified for the sea service, four of whom have since laudably filled responsible situations as Captains and first mates. A vessel of 25 tons was built, and in two voyages to the Straits of Belisle and Newfoundland he met with such success as enabled him, in conjunction with another person, to build another vessel of 41 tons burthen, in which he made several profitable voyages. Paul had experienced too many disadvantages of his very limited education, and he resolved, as far as it was practicable, to relieve his children from similar embarrassments. The neighborhood had neither a tutor nor a school-house. Many of the citizens were desirous that a school-house should be erected. About 1778 Paul proposed a meeting of the inhabitants for the purpose of making such arrangements as should accomplish the desired object. The collision of opinion respecting made and place occasioned the meeting to separate without coming to a conclusion; several meetings of the same nature were held, but all were unsuccessful in their issue. Perceiving that all efforts to procure a union of sentiment were fruitless, Paul set himself to work in earnest and had a suitable house built on his own ground, which he freely gave up to the use of the public, and the school was open to all who pleased to send their children. How gratifying to humanity is this anecdote! and who that justly appreciates the human character would not prefer Paul Cuffee, the offspring of an African slave, to the prudent statesman that ever dealt out destruction among mankind?— About this time Paul proceeded on a whaling voyage to the straits of Belisle, where he found four other vessels completely equipped with boats and harpoons, for catching what Paul discovered that he had not made proper preparations for the business, having only ten hands on board and two boats one of which was old and almost useless. When the masters of the other vessels found this situation they withdrew from the customary practice of such voyages and refused to mate with his crew. In this emergency, Paul resolved to prosecute his undertaking alone till at length two other masters thought it most prudent to accede to the usual practices as they apprehended his crew, by their ignorance, might alarm and drive the whales from their reach and thus defeat their voyage. During the season they took seven whales; the circumstances which had taken place roused the ambition of Paul, and his crew; they were diligent and enterprising and had the honor of killing six of the seven whales; two of these fell by Paul's own hands.

(To be Continued.)

ral good. It is not so much a right of property, as it is a legal relation, and it ought to be treated as such.

The second object was, to relieve slaveholders from a charge, or an apprehension of criminality, where in fact, there is no offence. There can be no palliation for the conduct of those who first brought the curbs of slavery upon poor Africa, and poor America too.— But the body of the present generation are not liable to this charge. Posterity are not answerable for the sins of their fathers, unless they approve their deeds. They found the blacks among them, in a degraded state, incapable either of appreciating or enjoying liberty. They had, therefore, nothing to answer for of this score, because they have no other alternative, at present, but to keep them in subjection. There is nothing so destructive to the moral sense, as to be forced, by our principles, to the acknowledgment of guilt, in that which we at the same time believe to be absolutely unavoidable, and in which, therefore, it is impossible really to feel self-reproach. Our southern brethren have high ideas of liberty.

There is nothing so calculated to make men reative under command, as a habit and love of commanding others. Upon their own principles, they have been forced to acknowledge even the existence of slavery, in any shape, as criminal. They have therefore concluded that as heavy a curse hung over the present generation for continuing slavery, even when it is plainly unavoidable, as over the last for introducing it. The consequence has been, that those who seriously bewailed the evil, have folded their arms in despair; and those who regarded only their own gratification, expecting to bear the curse at any rate, have taken the desperate resolution, "Let us eat and drink, for to-morrow we die." But the principle is a Protestantism, or the conclusion incorrect. A Christian may hold slaves, and exact their services, without any occasion to feel a pang of self-reproach merely on account of his holding slaves.

The third object aimed at, was to fasten the charge of criminality on the very spot where such a charge will lie; and where it ought to be felt; and where alone expiation is practicable. There are no duties, without corresponding rights, and no rights without corresponding duties. While it is the duty of the slave to submit himself to his own master, so long as the laws of his country make him a slave, it is his right to be protected, by the laws, in the enjoyment of life, health, chastity, good name, and every blessing which he can enjoy consistently with the public welfare.— And on the other hand, masters and legislators should feel, that subjection itself, in the best circumstances, is a sufficient calamity; and that the yoke ought to be made as light as possible. Christianity enforces this dictate of sound reason.* "Thou shalt love thy neighbor as thyself," is as much the law between master and slave, as between any other members of the human family. This is so obvious, as to appear almost like a truism. And yet this is the very thing that has always been lost sight of, among slave-holders. It has been wholly disregarded, in our own nation. Here is the point to be defated, and settled. This is the ground for fastening the charge upon our whole nation. The law of God requires that all the provision should be made by law which the public welfare will admit, for the protection and improvement of colored subjects, as well as white subjects. And this has not been done. We cannot free ourselves from this charge, by pointing to the comfortable mud or even brick cabins, the warm jackets and shoes, and the abundance of corn and salt, with which the slaves are furnished.— We are travelling out of the record, by comparing their situation as regards food and lodging, labour, and health, with that of the labouring peasantry in the old despotisms of Europe. We do not answer to this indictment, unless we either plead guilty, or show that our facts, our customs, our modes of thinking and acting, recognize the humanity of the blacks. We must show that their rights are acknowledged, their protection secured, their welfare promoted; and that, in every particular, except that of involuntary servitude and the necessary attendants thereon, upon the same ground, with their masters.— When this is done, we shall feel no guilt on the subject. We shall fear no divine vengeance.

We may hope to enjoy the favor of our merciful heavenly Father. But, this is not done, I think I may venture to assert, that most of the slave-holding states, neither the laws, nor public opinion, secure to the slaves any of the privileges of humanity. Nothing more is done for them, in kind, than is done for the domestic beasts; and nothing more in degree, except as they are a more valuable species of property, and are recognized, to some extent, as possessing rational faculties. Let the contrary be shown. I say that of all that kind of provision, which goes to purify and elevate the character, and to create in the subject affection and confidence towards the government, every trace and track is completely excluded. The culture of their minds, the preservation of their morals, their instruction in the only religion which can make them good servants, luppy neighbors, and hopeful heirs of eternal life, every thing of the kind is guarded against, by the laws at least, even more studiously than the abuse of their persons, and the destruction of their lives. Whatever is attempted for their improvement, is done by individual effort, and in great violation of the laws. Here is our guilt; our full, dark, unmitigated guilt. It is the guilt of our nation. We in the non-slave holding states, do not feel it as we ought. But we cannot wash our hands, until we can safely declare, that we have done every thing we can, by public and private efforts, to remove the injustice. We have not done this. Comparatively speaking, nothing has been done. The Colonization Society has indeed made a beginning, and done as well as could be expected. But I ask, how long it will probably be, before that institution can dispose of 30,000 blacks in a year, which is only the present annual increase? Until they can do this, the number must be continually increasing. Indeed, I do not think our southern brethren, in general, intend to do any thing more than to provide a sort of safety valve, by this Society, to serve as an outlet for their free blacks and supernumeraries. In our country, acts of the legislature are to be taken as to the expression of the public feeling, on all great subjects.— Towards the blacks, the language of each successive legislature has been, "Our fathers made you your yoke heavy, but we will add thereto; our fathers chastised you with whips, but we will chastise you with scorpions." Something must be done, to avert the fearful consequences.

We cannot expect any efficient measures to be adopted spontaneously in the slave-holding states. The natural effects of slavery, upon the moral industry, population, strength, and elevation of character, of a state, are so destructive, and it produces so much vexation, trouble and danger; and the necessity of it is so very questionable; and its advantages are so trifling, compared with its evils, that we should naturally expect that those who are embarrassed with it would be solicitous about nothing else, than how to be delivered from the curse. But it is not so. The people are so wedded to their habits, and so fond of exercising unlimited power, and so many of their comforts seem to depend upon slavery, that we cease to wonder, at not finding any thing done by them towards improvement. I quote the language of Mr. Clarkson, the great friend of the blacks. "Their prejudices against the slaves are too great to allow them to become either impartial or willing actors in the case. The term slave being synonymous according to their estimation and usage, with the term brute, they have fixed a stigma upon their blacks, such as we who live in Europe could not have conceived, unless we had irrefragable evidence upon the point.— What evils has not this cruel association of terms produced? The West Indian master looks down upon his slave with disdain. He hates the sight of his features, and of his color may, he marks with distinctive approbrium the very blood in his veins, and in the features of the negroes, of more or less affinity to the whites, who have it in them, ascribing to the quantity which they have of it, to consequence of their pedigree, or of their greater or less degree of consanguinity with the whites. Hence the West Indian feels an unwillingness to elevate the condition of the slave, or to do any thing for him, as he has a strong objection to doubt that the prejudice has been one of the great causes why the improvement of our slave population by law, has been so long

retarded; and that the same prejudice continues to have a similar operation, as it shall continue to exist. We have not wanted men of high talents, from the West Indian legislators. Their talents are discernible enough when they are directed to the whites; but such is the prejudice, very, and the degradation of the blacks, that their humanity seems to be lost when it is to be applied to the blacks. We again that there are wanting men, not only among the same body. They are not only clever enough in the affairs of their own country, but in their intercourse with the blacks, the sense appears to be shrivelled, and not of ordinary size. Look at the laws of the slave-making, as far as the blacks are concerned, and they are a collection of any thing but wisdom." If these remarks are not applicable to the slave laws of our own states, the contrary be shown.

* See Ep. vi. 5; Col. iii. 22. iv. 1.
"Thoughts on the necessity of improving the condition of the slaves, &c. with a view to their ultimate emancipation." p. 10, 11.
(To be Continued.)

CURE FOR DRUNKENNESS.

In speaking, on a former occasion, of the remedy for Intemperance proposed by Dr. Chambers of this city, we expressed ourselves with a considerable degree of caution, as it is a subject of great importance to the community, and one on which they ought to be explicitly and accurately informed. We have within the past week spent more than one whole day in making a personal investigation into cases where the remedy has been applied, and into the nature of the medicine, in the hope of coming to a full and satisfactory conclusion. The result of our enquiries will be seen in the sequel.—V. Y. Observer.

The remedy is not the same with that proposed by Dr. Lousot of New-Orleans; or it is, the coincidence is unknown to Dr. Chambers. They have had no manner of intercourse on the subject, and are entire strangers to each other. Dr. C. has been in possession of the secret, in its essential principles, for a number of years.

The medicine is taken in liquor, that of which the patient is most fond, is usually preferred. It is not unpleasant to the taste, as we have ascertained from those who have taken it, and still more accurately from having tasted it ourselves.

In its operation it is powerful, but not dangerous. It usually operates as a cathartic, and also as an emetic; but not always in both respects. In all cases nausea is produced.

There are three modifications of the medicine; adapted to the peculiar habits of the patient, and inveteracy of the disease. The course it is important, in making application for persons at a distance, to state these particulars as definitely as possible. In the most best form, we are told by Dr. C. that it is curing in about four cases out of twenty. Resort is then had to the other modifications. In almost every instance more than one dose is necessary. The greatest number of cases which have been taken, is seven, of which we have examined the seven specimens. The cure is generally complete in the course of a single week.

Before being mingled with the medicine, which it is to be taken, the medicine is in two forms—as a liquid and as a powder. The former is of a red color, and the latter is of a light brown. In this form it is administered through the Post Office, in the following manner:—

Dr. C. has had the generosity to send the poor of this city who are afflicted with any compensation, gratis, the medicine, and is not extravagant in his estimate of the remedy, and is very anxious to see it, according to the directions, in the hands of the afflicted.

It has already been the subject of a number of cases, in many of which it has been known to be cured. It has cured, among others, a young man who had been a drunkard for many years, and who had been in the hospital for several months. We have examined the specimen of the medicine, and find it to be the same as that which we have examined in several other cases.

and who had been supposed to be perfectly temperate, have availed themselves of the medicine. Some of them are known to be cured, and others have never reported their case to Dr. C. In general he is ignorant of their names, and, as is proper, observes entire secrecy where it is otherwise. We however learned from another person, that one of the number was a venerable member of the Society of Friends; he stated that his principles enjoined the strictest temperance, but that he had unfortunately contracted a fondness for ardent spirits, of which, if it was possible, he wished to be cured. He is now as temperate as his principles require; and that not by constant use, but of choice.

We called one week upon a man about 40 years of age, employed in a distillery, who had taken the medicine six or seven weeks previous. A short time before applying to Dr. C. he had been dismissed from his employment for intemperance. Being asked whether he had drunk any thing since he took the medicine, he answered "No." He was asked whether he abstained on the principle of self-denial, or because he had lost his appetite for ardent spirits; he replied, that he had no desire for such liquors. He was asked if his appetite for food had increased; he said it had always been good. He was asked if he believed himself finally cured; he said he had no doubt of it.

A barber, about 30 years old, had been in habits of intemperance for three or four years. The last thing of the night and first in the morning was vom. When he found he had become a drunkard, he was often tempted, he said, to "go and drown himself in the Hudson," but was prevented by an unseen hand." He at length heard of Dr. C's remedy, and immediately made use of it. This was at least ten weeks ago; he has drunk but one glass since, and that as a medicine, in a severe attack by an acute disease.

A young man, about 19 years of age, had been addicted to intemperance from childhood. To use the language of a brother-in-law, he was "clear gone." He had become "a burdiqu to himself, to his friends, and to society." When other means failed, he would sell his clothes for liquor. To the remark, that with such habits he could not have lived but a few years, it was replied by a near relative, "he would not have lived a fortnight." It is two months since he took the medicine; and that only four times. He has not tasted of ardent spirits since. His appetite for food has returned, his constitution is renovated, and he fulfills the duties of his calling as regularly, as faithfully, and with as much correctness as any other man. The evening before we called, one of his old friends persuaded him into a dram-shop, and tried every means to induce him to drink, but without success.

A man who had been intemperate from the age of 23 to 50, at an expense of \$30 a year for liquor, took the medicine about four weeks since, and is now completely temperate. He says he has no desire for ardent spirits. He is strong and vigorous as in his youth. His nerves, which before could only be quieted by two or three glasses, are now tranquil without any stimulant. To a question on this point, he replied, stretching out his hand and arm with perfect steadiness, "see that!"

But the most extraordinary case which we met with, was that of a journeyman printer. He had been educated a drunkard. In his boyhood, his father, now in the grave by intemperance, used to lead him about to taverns and "porter-houses," and after drinking himself to give of the same poison to his little son. Under those circumstances it is not strange if, at the age of 17, he was a confirmed drunkard. He is now 30. In the course of these thirteen years of debauchery, he has been twice a lunatic—has been once carried to the hospital—has had two fits, and one convulsion—has been often found dead drunk in the streets, and carried home or to the watch-house—has frequently lost his hat and shoes—has abused his mother—in short has been a drunkard of the very worst character. A quart of spirits a day, was for him but a moderate portion. He would often get up nights to slake his insatiable appetite for rum. This man resorted to Dr. Chambers about eight weeks ago—took his medicines seven times—and drank no ardent spirits since, nor had any desire for it. Peace is now restored in that before disorganized family; and his widowed mother is rejoicing and blessing God for this unexpected deliverance. We ought, however to add, that having taken the medicine in spirits, he is still fond of strong beer. But he is fully satisfied, that by treating his appetite in this same manner as the other the result will be the same. He is determined to try the experiment.

In making most of these inquiries, we were accompanied by the Rev. Louis Dwight, of Boston, and are authorized to say that he concurs in the above statement. As to the efficacy of the remedy for a fever, there can be no doubt; those who have examined the subject,

but one opinion. Whether the relief for ardent spirits will be permanent, can be better determined a year or two hence. But even if it should continue only two months, (and several of the above cases are of so long a standing,) would it not be well worth while for a drunkard, the diagrae and ruin of his family and the destroyer of his own soul, to take this medicine thus often, for the sake of being healthy, vigorous, rational and temperate? Is it not as wise to spend \$20 a year and be a man, as \$50 and be a beast?

In the number of the London Quarterly Review just received, some amusing extracts are made from "Hurwitz's Hebrew Tales," selected from the writings of the ancient Hebrew sages. The following specimens are given:—*Trenton Emp.*

"Compelled by violent persecution to quit his native land, Rabbi Akiba wandered over barren wastes and dreary deserts. His whole equipage consisted of a lamp, which he used to light at night, in order to study the law; a cock, which served him instead of a watch, to announce to him the rising dawn; and an ass, on which he rode.

"The sun was gradually sinking beneath the horizon, night was fast approaching, and the poor wanderer knew not where to rest his weary limbs. Fatigued and almost exhausted he came at last near a village. He was glad to find it inhabited, thinking, where human beings dwell, there dwelt also humanity and compassion; but he was mistaken. He asked for a night's lodging; it was refused. Not one of its inhospitable inhabitants would accommodate him. He was therefore obliged to seek shelter in a neighboring wood.

"It is hard (said he) not to find a hospitable roof to protect me against the inclemency of the weather; but God is just, and whatever he does is for the best." He seated himself beneath the tree, lighted his lamp and began to read the Law. He had scarcely read a chapter, when a violent storm extinguished the light. "What!" exclaimed he, "must I not be permitted to pursue my favorite study?—But God is just, and whatever he does is for the best."

He stretched himself on the bare earth, willing, if possible, to have a few hours' sleep. He had scarcely closed his eyes, when a fierce wolf came and killed the cock—"What new misfortune is this?" ejaculated the astonished Akiba—"My vigilant companion is gone! Who, then, will henceforth awaken me to the study of the law? But, God is just; he knows best what is good for us poor mortals." Scarcely had he finished the sentence, when a terrible lion came and devoured the ass. "What is to be done now?" exclaimed the lonely wanderer. "My ass and my cock are gone—all is gone! But praised be the Lord, whatever he does is for the best." He passed a sleepless night, and early in the morning went to the village to see whether he could procure a horse, or any beast of burden, to enable him to pursue his journey. But what was his surprise, not to find a single individual alive!

It appears that a band of robbers had entered the village during the night, killed its inhabitants, and plundered their houses. As soon as Akiba had sufficiently recovered from the amazement into which this wonderful occurrence had thrown him, he lifted up his voice and exclaimed, "Thou great God, the God of Abraham, Isaac and Jacob, now I know by experience, that poor mortal men are short sighted and blind; often considering as evils, what is intended for their preservation! But thou alone art just, and kind and merciful! Had not the hard-hearted people driven me by their inhospitallity from the village, I should assuredly have shared their fate. Had not the wind extinguished my lamp, the robbers would have been drawn to the spot, and have murdered me.—I perceive also that it was by thy mercy which deprived me of my two companions that they might not, by their noise, give notice to the banditti where I was. Praise, then, be thy name for ever and ever!"

Anecdote of Thomas Paine.—One very warm evening, about twenty years ago, passing the house where Thomas boarded, the lower window was open, and seeing him sitting close by, and being on speaking terms, I stepped in for a half hour's chat, seven or eight of his friends were also present, whose doubts and his own he was laboring to remove by a long talk about the story of Joshua commanding the sun and moon to stand still, &c., and concluded by denouncing the Bible as the worst of books and that it had occasioned more mischief and bloodshed than any book ever printed—and was believed only by fools and designing knaves, &c. Here he paused, and while he was replenishing the tumbler with his favorite brandy, and waiter, a person, who I afterwards found was an intruder, like myself, asked Mr. Paine if he ever was in Scotland? the answer was, yes. He has I been, continues the speaker, and the Scotch are the greatest bigots with the Bible ever met with.

their schoolbook, their houses and churches are furnished with Bibles, and if they travel but a few miles from home, their Bible is always their companion; yet, continues the speaker, in no country where I have travelled have I seen the people so comfortable and happy; their poor are not in such abject poverty as I have seen in other countries; by their bigotted custom of going to church on Sundays, they save the wages which they earn through the week, which in other countries that I have visited is generally spent by mechanics and other young men in taverns and frolic on Sundays; and of all the foreigners who land on our shores, none are so much sought after for servants and to fill places where trust is reposed as the Scotch; you rarely find them in taverns, the watch-house, alms-house, bridewell, or state-prison. Now says he; if the Bible is so bad a book, those who use it, most would be the worst of people, but the reverse is the case. This was a sort of argument Paine was not prepared to answer, and a historical fact which could not be denied—so without saying a word, he lifted a candle from the table, and walked up stairs; his disciples slipped out one by one, and left the speaker and T. to enjoy the scene.

Tobacco.—Were it possible for a being who had resided upon our globe, to visit the inhabitants of a planet, where reason governed, and tell them that a vile weed was in general use among the inhabitants of the globe it had left, which afforded no nourishment—that this weed was cultivated with great care—that it was an important article of commerce—that the want of it, produced real misery—that its taste was extremely nauseous, and that its use was unfriendly to health and morals, and that its use was attended with considerable loss of time and property, the account would be thought incredible; and the author of it would probably be excluded from society, for relating a story of so improbable a nature. In no one view is it possible to contemplate the creature man in a more absurd and ridiculous light, than in his attachment to tobacco.—*Dr. Nash.*

ORIGINAL COMMUNICATION.
FOR THE FREEDOM'S JOURNAL.
EDUCATION.
No. I.

Taking a view of the condition of the people of colour of this country, the writer is led to offer a few remarks on the vast importance of education to the people in question. The deplorable effects of ignorance are every where visible among us; and while they ought to be viewed as a matter of deep humiliation, we have left to us a source of unexpressible gratification, that too, period in which we were utterly debarred access to the avenues of literature and science, has been lost amid the multiplied occurrences of time; and an era of comparative joy and glory, was in the all-wise dispensations of Divine Providence, dawned upon us, proffering the blessing of intellectual cultivation.

It would be futile to call up proof, when we propose the general idea, that some degree of mental improvement is not only advantageous, but highly essential to a community. This is a maxim conceded by every penetrating mind. But the point at which we would arrive, is not to be expressed in general terms: we must explicitly specify that the attainments to which we have reference, are in an exalted sense, necessary to the people of colour. It may be, and has been urged that our complexion presents an inseparable barrier to any very material improvement of our condition in this country or in any white community. This is a position, however, which we are of opinion, cannot be maintained upon very tenable grounds; and which, did we deem it necessary, we feel prepared to disprove.

Is it asked, What avails it, that we educate our children, seeing that having bestowed every attention in our power to meet this end we find them excluded from patronage suited to their attainments? I answer, *Persevere in your efforts,* and when our too long neglected race, shall have become proportionally intelligent and informed with the white community, prejudice will and must sink into insignificance and give place to liberality and impartiality. Besides, suppose it were probable, that in order to obtain subsistence and comforts in respectable vocations, it would be necessary that we should remove to some other region (and this is a point which we will not in any measure concede) would the object be then gaining? Far from it. Can we trace an example in any country, where the usage is otherwise than to devote trusts of importance upon the most judicious and intelligent? To be fit subjects then of emigration, colonization, or any other political change, in this or any other country, the prime prerequisite is education.

We grant now, that the colour of the skin is made a sufficient objection to our employment in a merchant's counting-house; but until now, there has scarcely been an instance of a coloured man, a native of this country, possessed of qualifications necessary to his conducting a set of books. But, let

education become general, and every such objection will be eventually removed. It is obvious that nothing is better calculated to exalt us in the estimation of the world, than the acquisition of literary knowledge. With regard to the lack of pecuniary ability on our part, which is too often the plea, if instead of lavishing our scanty earnings upon balls, theatricals, and numerous other trivial amusements, they were properly and laudably appropriated, our earnings would be enabled to acquire those rudiments of learning, so essentially necessary to their further advancement.

The present remarks are designed as introductory to a more general view of the subject.

PHILANTHROPOS.
FREEDOM'S JOURNAL.
NEW-YORK, MARCH 30.

As many of our subscribers have not received their last number, owing to the sickness of one of our carriers; all such would confer a favour by giving notice at our Office.

On the 23d instant, "The African Association for Mutual Relief," celebrated their seventeenth anniversary in Zion Church.

The members of the Brooklyn Woolman Union, Clarkson, and Wilberforce Societies, honoured the celebration by appearing with their different Standards and Badges.

Prayers were offered to the throne of Grace, by the Rev. Messrs. Miller and Rush; and addresses delivered, on the occasion, by Messrs. Robert Williams and Prince Loveridge.

We approve so highly of Societies for Mutual Relief and Instruction, that we almost feel compelled to offer a few remarks.

From his helpless state during infancy—from the many misfortunes and accidents to which he is liable in his childhood—from his almost infant state in his old age—it must be evident that the Creator never designed that man should exist independently of his fellows. Societies are certainly indications of a more civilized state; for though men in a state of nature, may often be compelled by circumstances to form associations for mutual defence, yet these have generally been dissolved upon the attainment of the object of their formation. In this state man never dreams of societies for mutual relief. It is with pleasure, therefore, that we behold among our brethren, so many societies on these principles.

Could we not have a true estimate of the good which they have done, and are now doing; of the decrease of our poor in the almshouse; of the many poor widows and orphans who have been cheered in their days of adversity, by the aid afforded from such; we might then have some faint idea of the great blessing which they have been doing. But as guardians for the public welfare of our brethren, we feel it our imperious duty to enter our protest against all public processions. No good can possibly arise from them but on the contrary much loss of time and expense. The brain of many a sensible man has often been so intoxicated on these occasions, that it required one week of care to convince him that he was still an inhabitant of this world of cares and perplexities, and that he had certain duties, (however humble) to perform, which society had a right to expect from him as one of its members.

The rules of propriety, prudence and economy certainly require, that we do nothing which may be displeasing to the community at large. We have many warm friends in this city, but can we suppose these public processions have added any to our list? We fear, and we may almost assure ourselves they have not, but have only increased the animosity.

But while we offer these remarks, a candid consideration of our brethren, will not induce the feeling, that we are from us in opinion.

Green Ball.—Our black population are taking in the common sense of Greenian liberty. An "African Green Ball" took place in New York on Thursday evening the 6th inst. Tickets sold for three dollars, admitting a gentleman and two ladies. Upwards of 800 gentlemen and ladies of colour were present, dancing quadrilles to an excellent coloured band of musicians. The ladies were dressed in the gaiety that New-York can boast. The company broke up about 8 o'clock in the morning.

As the communication is circulating through the country, we deem it our duty to lay before the public a correct statement of facts.

That any connexion existed between the manager, Mr. Thomas Downing, and the Greek Company we deny; for does not the absurdity of the object as stated above, immediately appear to every reflecting mind—that any portion of our community, who are even more oppressed, degraded, ignorant and poor, should be raising contributions for the Greek, (how ever deserving) while thousands of our own brethren linger out a life of hopeless bondage in comparison to which Turkish despotism is nothing.

Truth, however, compels us to acknowledge that the price of tickets for the admission of one gentleman and two ladies was three dollars, and also that the company danced to rather a late hour in the morning. As for the dancing of quadrilles, and the dresses of the ladies, having no knowledge of the former, and but little taste concerning the latter, we cannot contradict the learned writer. But we deny that one third part of the number above stated, was present; for obvious reasons which must convince the most distant of our friends—the size of the hall, which cannot possibly accommodate more than 200. For public satisfaction, and to gratify our own curiosity, we have taken the trouble of enquiring; and we learn that the whole number was 163.

We make these remarks merely to give a true statement to the public, that they may see from this, how many of the lies have heretofore been before them, and what allowances ought in all cases to be made upon many articles which daily appear, much to our disadvantage.

Aware that much of the prejudice, and many of the disadvantages which we labour under, are the result of incorrect representation, we feel it our duty earnestly to examine, with a view to correct, every misstatement which tends to the injury of our brethren. In the performance of this duty, far be it from us to censure, or wish to excite unpleasant feeling in any individual against the worthy authors of such productions. As to the purity of their motives we have no doubt; it is the means which are made use of in the prosecution of their plans, which are objectionable and incorrect.

We proceed by noticing a few ideas inculcated in a sermon preached some time ago in Newark, (N. J.) in behalf of the American Colonization Society, in which the Rev. speaker, "Asks what are the advantages of emancipation to the people of colour while they remain in this country?" And then replies, "Let the condition of our free coloured population afford the answer. Of these, it is supposed, that there about three hundred thousand. How many of these have attained to even a respectable standing in society? Take a town that contains hundreds, or a city that contains thousands of these unfortunate beings, and with the exception of a pious few, three fourths at least, are proverbially idle, ignorant and depraved. Visit our jails and penitentiaries, and you will find them crowded with coloured convicts. Beyond a doubt their moral character is far more debased than any part of the white population." In answer to the first inquiry of the Rev. gentleman, we can assure him that to emancipate, enlighten and elevate the coloured population of the country, is the true

secret of amelioration; this is what the word of God, reason, humanity and policy require. This would rather deserve the name of an atonement to Africa, for the many wrongs done her, than any thing that has heretofore taken place. To do this, is but to love mercy and deal justly," and we do not think, we are asking too much of good men, when we require them to pursue these grand objects of exhortation and promise. Whatever may be the prejudice against our colour, we think it but reasonable to open to us facilities to education and comforts.

With respect to the Rev. gentleman's estimation of the condition and character of the coloured population of our towns and cities, we can assure him that it is the most uncharitable and inaccurate we have ever seen, or heard of. There certainly is not one fourth of our people, who judiciously under the character set forth in all those strong epithets made use of on that occasion.

I trust the following official statement from the annual census of our city alms house, will correct the views of the Rev. gentleman, and the public generally, in reference to the condition of the coloured population.

NUMBERS OF PAUPERS.

White Men,	468	Coloured Men,	17
White Women,	462	Coloured Women,	43
White Boys,	308	Coloured Boys,	14
White Girls,	153	Coloured Girls,	7
Total of Whites, 1301		Total of Coloured, 81	

Allowing that there are 160,000 of the white population, and 15,000 of the coloured, which we think as nearly correct as possible; it gives one coloured pauper to every 185, and one white pauper to every 115, leaving the advantage vastly on our side. About the same calculation will hold good, taking the state of New York and all the Eastern states. In point of industry and comforts the people of colour cannot suffer by a comparison with the lower classes of the whites.

Let it further be taken into the account, that the white man possesses all the advantages, of education and competency, while the coloured man has scarcely any. The white man may pursue the most lucrative occupations, while the coloured man is confined to that which is least profitable.

As it regards their moral character, we have the assertion that the same calculations would hold good, if crime be taken in the depravity and viciousness of its character. Take the white man's in its aggregate, also the coloured man's, and see if the scale does not preponderate to our advantage, notwithstanding instances of crime are in a greater proportion among us.

The coloured man's offence, three times out of four, grows out of the circumstances of his condition, while the white man's, most generally, is premeditated and vicious. Therefore, if more of our people, in proportion, have unhappily become the tenants of jails and penitentiaries, it does not prove them more subject to crime, or their characters more debased.

(To be Continued.)

From the Albany papers we learn that the Executive of the State has offered a reward of one thousand dollars for the discovery of Morgan, if alive, and (if murdered) two thousand dollars for the discovery of the offender or offenders, and a free pardon to any accomplice who shall make a full discovery of the offender or offenders.

DOMESTIC NEWS.

From the Boston Courier of Friday
MUNICIPAL COURT—March Term.
 Yesterday came on the trial of George W. Steele, merchant, for an assault on Allen Cooper, also a merchant, on the 21d February last. The assault was committed on board the schr. Harden, then lying at Hancock's Wharf.
 Airam Parcher and Elias Dargot severally testified that on this day aforesaid they went down the wharf, and deserted Cooper hanging, with a

rope round his body, under the arms, and a hook to his clothes; they went on board, and asked the reason of these proceedings; Steele answered that Cooper had been detected in stealing, on his trying to go on; he then had Cooper lowered so that he could stand on tip toe, and kept him in that situation ten or fifteen minutes, then had him raised again, and finally tied him with his back to the railing, while the Captain was sent for; the sailor returned, not having seen the Captain, and Steele put Cooper into the cabin, while himself went after the captain, ordering the sailor, if Cooper offered to come out of the cabin, to beat his brains out with a handspike; Steele came back, went into the cabin, called a sailor down to help him, and had the door locked. Witnesses could hear all the conversation that took place in the cabin, and heard Steele order Cooper to take off his clothes, saying he should receive three dozen lashes. One of the witnesses laid himself down at the door to hear more distinctly, and with a knife marked on the floor for every blow. Cooper, after receiving seventy-four blows, was ordered to put on his clothes, and being rather slow, Steele gave him twelve or fourteen more.

Upon Cooper's crying out, they supposed, one of the persons put their hand over his mouth, telling him to hold his tongue. They then let him out of the cabin and he went off, but was so weak that he came near falling overboard; the blood, at the time flowing from his body.

Mr. Pierce, the constable, examined the body of Cooper at the Police Court, and found him bruised in a horrible manner; the skin was off the back and arms in over twenty places, and he could distinctly see the three cords of a rope, wherever it had struck. He had seen persons whipped at the public whipping-post, but never any thing so horrible as this. Cooper was coked of the vessel lying directly at the stern of the Harden.

Steele produced no witnesses in his own behalf, denied that he beat the man, but allowed that he did raise him up. The attorney of the commonwealth submitted the case without argument, and the jury, in a few moments, brought in a verdict of guilty.

Steele has been sentenced to six months imprisonment in the common jail, to pay a fine of one hundred dollars, and costs of prosecution.

It has become our painful duty to record another steam-boat disaster, and another sacrifice of human life. The boiler of the steam-boat Oliver Ellsworth, which plies between this city and Hartford, exploded—or rather in steam-boat phraseology, the boiler burst—on Thursday evening, at half past 7 o'clock, seven miles from Saybrook, on the passage to New-York. Mr. Henry C. Porter, of Hartford, who was one of the passengers, has called on us, and communicated the following particulars:
 Seven of the passengers and three of the crew were scalded. One of the latter, named Andrews, died in a few hours, and was buried yesterday, at Saybrook.

The Rev. Dr. Spring, of this city, with Mr. Stephen Lockwood, one of the elders of his church, was on board, returning from Hartford, whither they had been to attend the installation of the brother of Dr. S. over the third congregational church in Hartford. We regret to state that Mr. L. a most estimable man is badly—very dangerously scalded. He was in the act of inspiration, at the moment, and it is feared that the lungs are injured. Dr. Spring remains with Mr. L. and will arrive in the Macdonough tomorrow morning, by which boat the Oliver Ellsworth is to be towed to this city.

Mr. P. nold, the Engineer, who belongs in this city, was badly scalded.—The steward of the boat is also among the scalded—both of whom have arrived in the Long Branch, which was sent for from New London, to bring the passengers on.
 Messrs Erastus Goodwin, of Hartford, Asahel Hinkley, of do. and Stephen P. Gardiner, of Weatherfield, were all considerably scalded, and were taken back to Hartford, in the M'Donough.—*Conn. Ad.*

A gentleman of our acquaintance in passing the vacant lot, in Broome near Laurens-street, on Saturday night, about 12 o'clock, was knocked down by a villain with the obvious intention of robbery or murder. No words passed, and the gentleman was unsuspecting of an attack, although he heard footsteps behind him, until a blow from a club felled him to the earth, the fellow escaped.—Persons should be cautious in the neighborhood of the La Fayette theatre.—*M. Chron.*

Fire.—Last evening, between 11 and 12 o'clock, a fire broke out in the grocery store of Mr. Lopez, situated at the corner of Broome-street and the Bowery, which was entirely consumed, together with the three adjoining frame building, and a three story brick house was materially injured.—*Id.*

John Smith, the well known Slave dealer has been confined some time in the goal of Hartford, for debts principally due in Massachusetts, to the amount of \$80,000—and not being able to find sureties has been in close confinement. On the 7th, a desperate attempt was made to liberate him by 4 men, who succeeded by entering the prison by false keys, where, however, they were caught by the keeper, and placed under lock and key themselves.

The British Ecclerical Establishments of the King of Prussia, at the Court of Aachen at Vienna, Feb. 21. After a short illness he had been accustomed to death in 1801, by a military commission, but was pardoned on the intercession of his wife, by Napoleon.

The widow of the celebrated circumnavigator, Capt. James Cook, is still living at Chelsea, in the full enjoyment of all her faculties.

West India Ecclerical Establishments.
 The British West Indies are divided into two dioceses—Jamaica and Barbadoes, which the Leeward Islands. Each of these have for a resident Bishop and deacons; Jamaica is divided into 21 parishes which contain 325,505 slaves. It has 21 Rectories and 24 Curates, 21 churches and 50 chapels, which will seat about 12,000 souls. Besides these, there are 30 places of worship on this island, not of the established church.

Barbadoes and the twelve islands included in the same diocese, have 41 churches, 10 chapels, 43 clergy, 40 catechists and teachers, 28 Parsonage houses, and 19 school houses.

These establishments are comparatively new, and if maintained in the spirit of the Great Founder of Christianity, will be eminently useful. We may well rejoice in all measures adopted to benefit the benighted population of the West Indies; and can believe with confidence, that in this period of enlightened effort, scarcely anything will be attempted fruitlessly by any denomination of Christians, for the melioration of the state of the thousands and millions of mankind, who are yet in bondage to their fellow creatures.

MARRIED.

By the Rev. Mr. Varick, Mr. William Patterson, to Miss Cynthia Clarborne, of this city.

DEATHS.

On the 22d inst. Mr. John Charles, aged 27.
 On the 23d inst. Mr. Joseph Wyckoff, aged 53.
 On Friday, the 23d of March, Henry B. M. Anthony, the son of James W. Anthony, aged 7 months and fifteen days.
 In Boston, very suddenly on the 25th ult. Mr. Alexander Thompson, aged 35.

MARINE LIST.
 ARRIVED.

Friday, March 23.
 Ships, James Cropper, Graham, from Liverpool, sailed 16 Feb.; Cadmus, Allyn, from Havre, sailed 17 Feb.; South Carolina Packet, Catwright, 21 days from St. Croix, with sugar and rum.
 Brigs Join, London, Pow, 20 days from Guana, P. R. with sugar and coffee; Franco; Spear, from Vera Cruz, left Feb. 21, with cochineal and specie; Reindeer, Knight, 65 days from Bordeaux with brandy, &c.
 Schooners, Albany Packet, Down, 16 days from Xibacoa with dye stuffs; Robert V. Hayne, Johnson, 32 days from Lagaira, with coffee, &c.; Only Son, Suall, 25 days from Ponce, P. R. with sugar, &c.

Saturday, March 24.
 Brigs, Asaph, Shaw, 24 days from Port Onion, (Spanish Maine) with mahogany, logwood, &c.; Murner, Amesbury, 65 days from Gibraltar with wine.

Monday, March 26.
 Ships, Brighton, Sebor, from London, sailed Feb with dry goods, &c.; Melanthon, Lloyd, from Carnarvon, 62 days with plate; La Fayette, returning, 9 days from the Balize, with cotton, sugar, &c.
 Brigs, Prince Edward, Howland, 21 days from Tampico with pimento, and specie; Fane and Ann, 83 days from Trieste, with currants, figs, stone, &c.; Hannah Tidewind, from Savannah, sailed 1st March with sugar, &c.
 Schooners, Milo, Clark, 19 days from St. Croix with rum and sugar; Liberty, Rivero, 11 days from Havana, with coffee and sugar; William Martin, 25 days from Maracaibo with rum, coffee, &c.; West Indian, Bryant, 22 days from Matuca with rum, &c.

Tuesday, March 27.
 Ships, Factor, Floyd, from London, sailed from the Downs, with copper, merchandise, &c.; Hancock, Baker, bound for Mexico, with mania, returned leaky; British Merchant, John Johnson, 61 days from Bristol, with rum, Salsu, Jennings, 5 days from Charleston with merchandise and produce.
 Brigs, Sea Gull, Blydenburgh, 20 days from Lisbon with salt, wine and specie; Brandy Webb, 24 days from Providence, with rum, &c.; Schooner General Jackson, from Havana, Peru with cocoa, &c.

Wednesday, March 28.
 Brigs, Flight, King, 10 days from Havana, with rum, &c.; William Howland, from St. Ubes with salt; Capt. Blydenburgh, from St. Croix, with rum and sugar; Enterprise, 23 days from Jamaica, with rum, coffee, &c.; Chauncy, Westbury, 24 days from Matuca with rum and coffee.
Thursday, March 29.
 Brigs, Charles, Amesbury, 23 days from Matuca, with rum, &c.; Schooner Hope, from Port au Prince with rum, &c.

POETRY.

From the Traction Experiment.

THE FLOWER OF FRIENDSHIP.

In early youth I sowed a flower,
Of sweet perfume and lovely hue,

When I was young and full of joy,
I sowed it in the joyful guest,

When I was young and full of joy,
I sowed it in the joyful guest,

When I was young and full of joy,
I sowed it in the joyful guest,

When I was young and full of joy,
I sowed it in the joyful guest,

When I was young and full of joy,
I sowed it in the joyful guest,

GREECE.

Land of heroes and of sages,
Waking from thy sleep of ages,

Land of heroes and of sages,
Waking from thy sleep of ages,

Land of heroes and of sages,
Waking from thy sleep of ages,

Land of heroes and of sages,
Waking from thy sleep of ages,

Land of heroes and of sages,
Waking from thy sleep of ages,

Land of heroes and of sages,
Waking from thy sleep of ages,

Land of heroes and of sages,
Waking from thy sleep of ages,

Land of heroes and of sages,
Waking from thy sleep of ages,

Land of heroes and of sages,
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Waking from thy sleep of ages,

Land of heroes and of sages,
Waking from thy sleep of ages,

Land of heroes and of sages,
Waking from thy sleep of ages,

Table with columns: Wheat, Other Grain, Total. Rows: A Year, Six Months, Three Months, One Month, Two Weeks, One Week, One Day.

A Polish Joke.—During the reign of Stanislaus Poniatowsky, a petty noble having refused to resign to Count Thiesenhaus his small estate, the count invited him to dinner...

Rare Instance of Self-devotion.—A gentleman of the name of Mackenzie happened to be in a cabin with Prince Charles Edward, when they were suddenly surrounded by a detachment of English troops...

Curious Love Letter.—A young woman had lived servant at a respectable farm house, at the village of L——, in Northamptonshire, whose sweetheart was an honest rustic of the same place...

A Cottage built for Thirty Shillings.—We find the following suggestion in a pamphlet, which has just been published by Mr. James Miller, of Glasgow...

SEA-SHORE STANZAS. BY HARRY CORNWALL. Methinks I sail would be by the lone sea, And hear the waters their music weave!

SEA-SHORE STANZAS. BY HARRY CORNWALL. Methinks I sail would be by the lone sea, And hear the waters their music weave!

SEA-SHORE STANZAS. BY HARRY CORNWALL. Methinks I sail would be by the lone sea, And hear the waters their music weave!

SEA-SHORE STANZAS. BY HARRY CORNWALL. Methinks I sail would be by the lone sea, And hear the waters their music weave!

It is a fact not generally known, that the amount of exports of British produce to the New States of America and Brazil exceeds the amount of exports to the United States.

NOTICE. PROPRIETORS OF CIRCULATING LIBRARIENS can have their Books and outstanding Debts collected upon very moderate terms.

CHEAP CLOTHING STORE; No. 218, South Sixth-street, Philadelphia. THE Subscriber respectfully returns his sincere thanks to his friends and the public in general...

CASH FOR CAST OFF CLOTHES. WANTED to purchase a large quantity of cast off Cloths, for which the highest price will be given by THOMAS L. JENNINGS, No. 110 Nassau-st., formerly No. 64...

LOTS FOR RENT. TWO LOTS, of the rear of two lots, where there is any convenient communication with the street, are wanted...

SOMETHING TO BE SAID! CHARLES MORTIMER, RESPECTFULLY informs his customers, and the public in general, that he has opened, and expects to continue, his Shop, at 33 Church-street...

NEW BOOKS. Soling and healing Boots, \$6 00. Soling Boots, 0 75. Healing Boots, 3 50.

TO THE LUGGERS' 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 authorised to offer to his coloured brethren, 2,000 Acres of excellent LAND, at less than one half its value...

THE FREEDOM'S JOURNAL. is published every FRIDAY, at No. 5 Varick-street, New-York. The price is THREE DOLLARS a year, payable half yearly in advance...

As education is vital to the improvement of the human mind, and as the dissemination of knowledge is continually progressing among all other classes in the community...

Believing that all men are equal, by nature, we indulge the pleasing anticipation, that as the means of knowledge are more extensively diffused among our people...

As the diffusion of knowledge, and raising our community into respectability, are the principal motives which influence us in our present undertaking, we hope our hands will be upheld by all our brethren and friends.

From the Rev. SAMUEL H. COX, Pastor of the Baptist Church, New-York. Being well acquainted with the Rev. Samuel E. Cornish, and having good evidence of the character of his colleague, John B. Russwurm, A. B., they having become co-editors of a weekly paper...

I am acquainted with the Editors, and consider them very competent to the undertaking of the proposed work; they are well known in this city as respected and valuable citizens.

Those of our subscribers who are not prepared to pay the amount of their subscriptions at this time, are informed that we shall expect they will do so as early as they possibly can.

Agents who procure, and pay for five subscribers, are entitled to a sixth copy gratis for one year. No paper discontinued until all arrearages are paid, except at the discretion of the Editors.

Mr. Reuben Ruby, Portland, Maine. David Walker, Boston. Rev. Thomas Paul, New-York. Mr. John Raymond, Salem, Mass.

Mr. George C. Willis, Philadelphia. Isaac Hays, New-York. Francis Webb, Philadelphia. Stephen Smith, Columbia, Penna.

Mr. John W. Paul, Philadelphia. Mr. Nathaniel Paul, Philadelphia. Mr. Theodore S. Wright, New-York. Mr. James Cowley, New-York. Mr. J. E. Hughes, New-York. Mr. W. R. Gardiner, Port...