

FREEDOM'S JOURNAL.

" RIGHTEOUSNESS EXALTETH A NATION."

DOUGLASS & RUSSWURM,
Publishers & Proprietors.

NEW-YORK, FRIDAY, APRIL 6, 1827.

[Vol. I. No. 4.]

MEMOIRS OF CAPT. PAUL CUFFEE.

He returned home in due season heavily freighted with oil and bone and arrived in the autumn of 1786 being then about his 34th year.—He went to Philadelphia to dispose of his cargo—His pecuniary circumstances were by this time in a flourishing train. When in Philadelphia he purchased iron necessary for boats and other works suitable for a schooner of 60 or 70 tons, and soon after his return to Westport the keel of a new vessel was laid. In 1788 his schooner of 70 tons burthen was launched and called "the Ranger." Paul possessed two small fishing boats, but his money was exhausted, and the cargo for his new vessel would require a considerable sum beyond his present stock. He now sold his two boats and was enabled to place on board his schooner a cargo valued at 2000 dollars: with this he sailed to Norfolk, on the Chesapeake Bay and there learned that a very plentiful crop of Indian Corn had been gathered that year on the eastern shore of Maryland, and that he could procure a schooner load for a low price at Vienna on the Nanticoke river. Thither he sailed, but on his arrival the people were filled with astonishment and alarm. A vessel owned and commanded by a black man, and manned with a crew of the same complexion, was unprecedented and surprising. The white inhabitants were struck with apprehension of the injurious effects which circumstances would have on the minds of their slaves, suspecting that he wished secretly to kindle the spirit of rebellion and excite a destructive revolt among them. Under those notions several persons associated themselves for the purpose of preventing Paul from entering his vessel or remaining among them. On examination his papers proved to be correct and the Custom House officers could not legally refuse the entry of his vessel. Paul combined prudence with resolution and on this occasion conducted himself with candor, modesty and firmness. His crew behaved not only inoffensively, but with a conciliating propriety. In a few days the inimical association vanished and the inhabitants treated him and his crew with respect and even kindness. Many of the principal people visited his vessel and in consequence of the pressing invitation of one of them Paul dined with his family in the town. In three weeks Paul sold his cargo, and received into his schooner 3000 bushels of Indian corn.—With this he returned to Westport where that article was in great demand; his cargo sold rapidly and yielded him a profit of 1000 dollars. He unloaded his vessel, sailed for Norfolk, sold his cargo and took in another, which on his return proved as profitable as his first voyage. The home market was now amply supplied with corn and it became necessary to seek a different employment for his vessel he sailed to Passamaquoddy in search of a cargo. When he arrived in the river, James Brian, a merchant of Wilmington (Delaware State) made him a liberal offer for his vessel to carry a load of Gypsum.—Paul thought the proposed price for the freight would equal the profits of any other business and embraced the terms. He took on board the proposed cargo and proceeded to Washington. Since that period some of the vessels in which Paul is concerned have annually made one or two voyages to the same port. During the year 1787 after his return home, Paul purchased the house in which his family resided and the adjoining farm. For the farm and its improvements he paid \$3500 and placed it under the management of his brother who is a Farmer.

(To be Continued.)

Misc.—The Hollanders, in the early age of their Republic, considered idle persons as politically criminal, and punished idleness as a crime against the commonwealth. Those who had no visible means of an honest livelihood, were called before the magistracy to give an account of how they got their living; and if they were unable to render a satisfactory explanation on this point, they were put to labor. These thrifty Hollanders are said to have employed the following singular expedient. They constructed a kind of a box sufficiently large for a man to stand upright in and exercise his bodily faculties. In the interior of it was a pump. The vagrant or idler was put into this box, which was so placed in the liquid element, that the water gushed into it constantly, through the aper-

tures in its bottom and sides; so that the lazy culprit had to work at the pump, with all his might, and for several hours together, to keep himself from drowning. The medicine, it is said, was found to be an infallible cure for the disease, inasmuch that no person was ever known to work at it the second time.—*Brief Remarker.*

PEOPLE OF COLOUR.

Every attempt at a thorough discussion of this subject has always been met with a cry of danger. "You will excite the slaves to insurrection," say they. But I ask if there is now no danger? If every slave owner feels as safe when he goes to bed as if he were surrounded by a free peasantry? If not, what mean those pistols under his pillow, and that loaded rifle over it? And is there even now no small degree of danger, what will be the case, when the slaves in the West Indies and the Spanish states, become all free citizens? On this subject of danger, I am happy again to avail myself of the language of Mr. Buxton. "I do not mean to say, that there are not very great perils connected with the present state of the West Indies. On the contrary, I am quite sure—as sure as it is possible for any man in the house or in the country to be—that there is imminent peril at the present moment; and that that peril will increase, unless our system be altered. For I know wherever there is oppression, there is danger—wherever there is slavery there is great danger—danger, in proportion to the degree of suffering. But the question is, how that danger is to be avoided. I answer, that it is to be avoided by that spirit of humanity which has avoided it in other places—by doing justice to those whom we now oppress—by giving liberty for slavery, happiness for misery. But even supposing the danger of giving to be as great as the danger of withholding; there may be danger in moving, and danger in standing still—danger in proceeding, and danger in doing nothing: then, I ask the house, and I ask it seriously—whether it is not better to incur peril for justice and humanity, for freedom, and for the sake of giving happiness to millions hitherto oppressed; or, whether it be better to incur peril for slavery, cruelty, and injustice, for the sake of destroying the happiness of those wretched beings, upon whom we have already showered every species of calamity? I know there is danger. Danger! why? because the few inflic, and the multitude suffer gross injustice. But I confess it does appear to me to be the most extraordinary of all arguments, to contend that the danger arises not from slavery itself, but from the discussion of slavery in this house. What, then, does the slave require any hint from us that he is a slave, and that slavery is of all conditions the most miserable? Why, sir, he hears this; he sees it; he feels it too, in all around him. He sees his harsh uncompensated labour; he hears the crack of the whip; he feels, he writhes under the lash. Does not this betray the secret? This is no flattery; these are counsellors which feelingly persuade him what he is. He sees the mother of his children stripped naked before the gang of male negroes, and flogged unmercifully; he sees his children sent to market to be sold at the best price they will fetch; he sees in himself, not a man, but a thing; by West Indian law, a chattel, an implement of husbandry, a machine to produce sugar, a beast of burden. And will any man tell me, that the black, with all this staring him in the face, and flashing in his eyes, whether he rises in the morning or goes to bed at night, never dreams that there is injustice in such treatment, till he sits down to the perusal of an English newspaper, and there learns, to his astonishment, that there are enthusiasts in England, who from the bottom of their hearts deplore, and even more than they deplore, abhor all black slavery! There are such enthusiasts; I am one of them; and while we breathe, we will never abandon the cause, till that thing, that chattel, is reinstated in all the privileges of man."

It is of no use now, for any of us to declaim about the danger of the discussion. We cannot help it if we would. It is begun out of our reach in the British Parliament, by men who pour all control but that of Christian principle, and who will continue it, until the enormity of the evil is fully searched out and made known, until the evil itself is fully and forever destroyed. The thing will be

done, if certainly will. Look at it a moment. The fact that nothing effectual has hitherto been done by law for the mitigation of its evils, warrants us in the supposition that nothing will be done, if those concerned are left to themselves. There seems to be a sort of fatality about it. Slavery, as it actually exists, and as it will probably always continue, is a human passion remain the same, it is "twice cursed" in him who suffers and him who inflicts it. We had many exhibitions of its character, during the late arduous in behalf of the Greeks. It would be instructive to take any of the addresses, speeches, or resolutions made on that occasion, and to see how many of the most odious features of Turkish slavery may be fairly matched in this free and enlightened country. Some of them may be rendered stronger in degree, by the ferocity of the Turkish character. And there is some difference in the detail. For instance, there is not the same "uncertainty" to the black as to the Greek slave, "whether he shall enjoy the earnings of his own industry; for the black must labour continually, with the full knowledge that he shall not enjoy them. He has not even the poor hope of the wretched Greek to animate him in his toils. There are not wanting instances, where masters have held out to their blacks the hope of freedom as an incitement to industry; and then, when the poor slave, by the labour of his nights and holidays, had saved the sum required to buy him free, he has found that "all the earnings of a slave belong to his master," and he is still as far from freedom as ever.—The law is so. He has no redress. It may not be so frequent an occurrence as in Turkey, but it is not owing to any law that it is so. There is another difference. Says Mr. Webster in his speech, "In the whole world no such oppression is felt as that which has crushed down the wretched Greeks. In India, to be sure, it is bad enough in principle; but in the actual feeling of oppression, it is not to be compared. There the oppressed natives are themselves as barbarous as their oppressors; but here have been seven millions of civilized, enlightened, Christian men, trampled into the very earth, century after century by a barbarous, pillaging, relentless soldiery. The world has no such misery to show." True, we have only two millions, not "civilized, enlightened, nor Christian." Though living a hundred years in the midst of a "civilized, enlightened, and Christian" land, they are still a barbarous, ignorant, and heathen race, and without any fair prospect of ever being otherwise! How ever gratifying to our feelings it may be to see "a people of intelligence, ingenuity, refinement, spirit, and enterprise" thus oppressed, I ask if it is not equally abhorrent to our moral principles, that a people claiming this character for themselves, should for so many ages act the part of oppressors? And that they should purposely and of design, keep two millions of their fellow-men in the very lowest state of degradation? Who that knows the pleasures of intellectual improvement and refined society, and the delights of domestic happiness, would consent to give them up, even if enjoyed in Turkish bondage? What generous mind would not rather be the Greek than the black? And so far as the laws have effect, the black is as absolutely subjected to the caprice of his master, whether actuated by passion or by lust, as the Greek. Public opinion may indeed operate to some extent in the more populous and refined districts, but there is abundant evidence to show, that in many parts of the slave territories, the despotism is exercised as absolutely as in Turkey. Lord Althorpe, in the debate before referred to, said, "The honorable member for Sandwich has stated broadly and has quoted various documents to prove it that the slave is perfectly contented and happy. If we look only to the clothing and food allowed to these unfortunate beings, it is enough to convince any reasonable man, without further investigation, of the necessity of an alteration in the present system; and it is idle to the last degree, to talk of the happiness and comfort enjoyed by them. But it is said that some of those happy slaves are so demure of their bliss, that they have even refused to take advantage of an offer of liberty, and have preferred to live and die in slavery. If the object were to prove the low state in which all moral creatures, these beings have been reduced, nothing could be

stronger than this single statement. Good God! can it be imagined for a moment, that a man, possessing the least particle of the sympathies and affections of his species, should prefer to doom himself without remorse, to slavery for life; that he should doom his children after him, from generation to generation, to be born, to live, and die, in the bonds of slavery? that he should doom for ever his sons to the lash of the slave-driver, and expose his daughters to the will and power of a cruel task-master? If any thing, I say, can raise feelings of indignation and horror in the breast, it would be the knowledge of such a fact as this."

Said Mr. Brougham, on the same occasion, "In Jamaica too, I am told all is perfect; and that the black, who must be allowed to be the best judge of his own happiness, is perfectly contented with his lot—so well contented that he would not change it. But unfortunately for this assertion, it appears from consulting a single page of the Jamaica Gazette, that it cannot be supported. It is curious to observe the broad and most unequivocal contradiction given by these gazettes to this grave statement of the Jamaica assembly; for it thence appears that many of the blacks have shown a most pointed desire to change their happy situation. In a single page of these gazettes, there are no less than fifty "Runaways,"—persons quitting this enviable situation, not only with a certainty of many privations, but at the risk of all the severe penalties which attach to their crime."

Such are the views and feelings of some of the most enlightened philanthropists in the world: And something will certainly be done in the case. The thought is not to be uttered for a moment, that the present state of things should last always. It would seem almost like an imputation upon Divine Providence to believe that he had suffered two millions of his creatures to become as involved in calamity that there was no possibility of a rescue. If God is just, something will be done. It will be done with our consent or against it; by our efforts, or in spite of them. The decree is past, and it hastens to its accomplishment.

It cannot be believed that while all the rest of mankind are advancing in the march of improvement, two millions of the race in free America, shall be left in irretrievable degradation. The foundations of right and duty are becoming known. And have the blacks neither duties nor rights? The Christian sees with delight the efforts that are made to diffuse the gospel of life among the heathen. And shall the blacks be the only heathen? The philanthropist fondly believes that the character of man is rising, swelling, bursting its ancient limits, and the bonds with which despotism had sought to confine it. Shall the divine principle remain stationary only among American slaves? Despotism is gradually yielding to the influence of public opinion. The old monarchies and aristocracies, where the many labor for the few, and government is administered for the benefit of rulers and not of subjects, are trembling and tottering to their fall. Witness the anxiety of the Holy Alliance to repress every thing like revolutionary principles, and every thing that goes to promote general improvement and elevation of character. But they will not be successful. Every friend of freedom feels that they cannot succeed. There is a law of nature against them. An impulse has been given to the minds of men which is irresistible. And shall the laws of nature be suspended only in the freest country of the globe? Can we believe that God regards slavery here with so favorable an eye, that he will repeal that law by which he has made provision for the renovation of this miserable world? (To be continued.)

From the *Genius of Universal Emancipation*.
African Education and the Education of Chillicothe.—We the people of color of the town of Chillicothe, feeling for some time looked around us with sensations upon the growing bonds which our children are growing under, and feeling sensible that it is a great wrong to the want of a religious education, many deviations from the path of duty, both in our families and in our churches, are committed, have thought ourselves into a society, for the purpose, far as it is in our power, to

MUTABILITY OF HUMAN AFFAIRS.

During a recent visit to the Egyptian Mummy, my thoughts were incessantly carried back to former times when Egypt was in her splendor, and the only seat of chivalry, science, arts, and civilization. As a descendant of Cush, I mourn over her present degradation, while reflecting upon the mutability of human affairs, and upon the present condition of a people, who, for more than one thousand years, were the most civilized and enlightened.

My heart sickened as I pondered upon the picture which my imagination had drawn. Like Marius surveying the ruins of Carthage, I wept over the fallen state of my people. Wherefore is it that a gloom pervades the mind, while reflecting upon the ages which have passed; and which, like the "baseless fabric of a vision," have scarcely left a wreck behind them? But such applies not to Egypt: for her obelisks and pyramids, which attest her greatness still remain, amid the grandeur of the desert, full of magnificence and death, at once a trophy and a tomb. But her kings, to preserve whose bodies from sacrilegious hands, they were erected, where are they? Have they not been torn from their "vaulted sepulchres," and exhibited to a gazing world? Have not they too been bought and sold? Methinks, the lesson to be derived from this, should warn other potentates, who are lavishing the hard earnings of their industrious subjects upon their costly mausoleums, of the vanity of their labors. The admirable command of our Lord to one of his disciples, who was desirous of going to bury his father, "let the dead bury their dead," should convince us that it matters little, where this corruptible body is laid, after the immortal spirit has once left it; and that nothing which we can do, can reach its ear in the dull mansions of the tomb.

In reflecting on these interesting but mournful truths; the changes which had taken place within the last fifty years, were also presented to my view. On an ideal map of the Western continent, I beheld in many parts, villages, towns and cities, arisen and arising, where thirty years ago, nought but the footsteps of the savage had ever disturbed the "deep solitude of the forest," or chased the "wild deer from his covert." In the old world, the changes which have taken place, are as fully instructive. In many parts we behold the lenient policy which swayed the government of Napoleon compelled to give place to the misrule of former days. In France, the house of Bourbon, after having been exiles for twenty years, are restored to the throne of their ancestors. But the mighty Ruler, whose word was law over the greater part of Europe; "who was gentle in the manner, but vigorous in the deed," where lies he? On the rocky shores of sea-girt St. Helena!

History informs us that Cush and Mence (the Miriam of scripture) were the sons of Ham. The former is supposed to have settled in the Arabic Nomo, near the Red Sea, in Lower Egypt; whence his descendants spread over the southern regions of Asia, along the Persian Gulph, and the easterly parts of Africa, and the western borders of the Red Sea; and the latter, the Northerly parts of Africa, including Upper and Lower Egypt and Barbary.

Mankind generally allow that all nations are indebted to the Egyptians for the introduction of the arts and sciences; but they are not willing to acknowledge that the Egyptians bore any resemblance to the present race of Africans; though Herodotus, "the father of history," expressly declares that the Egyptians had black skins and frizzled hair.

All we know of Ethiopia, strengthens us in the belief, that it was early inhabited by a people, whose manners and customs nearly resembled those of the Egyptians. Many of their divinities were the same; they had the same orders of priesthood and religious ceremonies; they made use of the same characters in writing; their dress was alike; and the royal sceptre, in both countries was in the form of a plough. Of their philosophy little is known; their wise men, like those of the Indians, were called Gymnosophists; they discharged the sacred functions like Egyptian priests; had their distinct colleges and classes of disciples; taught their dogmas in obscure and mythological language; and were remarkable for their contempt of death. Other writers of a later date than Herodotus, have asserted that the resemblance between the two nations, as it regarded their features, was as striking, as their doctrines were similar. The celebrated Mr. Salt, in his travels in Abyssinia, discovered several monumental remains, the hieroglyphics on which bore a strong resemblance to those engraved on the sarcophagi of Egyptian mummies.

(To be Continued.)

NEW ANTI-SLAVERY SOCIETIES.

In Maryland, Virginia, the District of Columbia &c. Within the space of about three weeks, accounts have been received, at the office of the Genius of Universal Emancipation, of the formation of TWELVE new associations, upon the plan of the Anti-Slavery Society of Maryland. They are severally located as follows:—At Washington City, District of Columbia—Alexandria, do.—Loesburg, Loudoun county, Virginia—Waterford, do. do.—Winchester, Frederick county, do.—Apple Pye Ridge, do. do.—Brucetown, do. do.—Harper's Ferry, Jefferson County, do.—In the neighborhood of poplar Springs, Maryland—At the Union Factory, near Ellicott's Mills, do.—In the neighborhood of Belle-Air, Harford county, do.—and at Smithfield, Jefferson county, Ohio.

DOMESTIC NEWS.

Fire.—A fire broke out about 4 o'clock yesterday morning in Mulberry-st. which destroyed three buildings in that, and two in Cross-st. Among the number destroyed is the shop of the Rev. Mr. Dutton.

We learn that the law which authorized the immediate sale out of the State of Maryland, of coloured persons convicted of petty criminal offences, has, to the honour of that State, and in accordance to the feelings of the times been repealed.

Blessings of Slavery!—Mr. John Hamlin of Lanesborough county, Va. was murdered on the 21st ult. by his slaves. Seventeen of them have been committed to the county Jail to await their trial.

Distressing Accident.—As the Philadelphia and New-York Union Line of Stages were passing from Trenton to New-Brunswick on Saturday the 31st ult. a well dressed gentlemanly looking young man (lato man); who was a passenger in coach No. 3, was precipitated from the box, on which the driver sat, to the ground, the wheels of the coach ran over his left arm from his elbow to his shoulder, and then over one side of his head. He was taken up by the passengers perfectly lifeless, after the driver had drive 5 or 6 rods from him. He was then carried by the stage to Kingston, a distance of about two miles, and there left.—Poul. D. Adv.

The African Observer.—Enoch Lewis a member of the Society of Friends, proposes, to commence, in Philadelphia, under this title, a monthly periodical, to comprise sketches of the history of Africa, the progress of geographical discovery, the history, character, incidents, and extent of slavery; ancient and modern, the internal slave trade within the United States, the laws and usages in relation to slavery, biographical notices of negroes who have been distinguished for their talents or virtue; plans for improving the condition of slaves in the United States, &c. &c. The Prospectus is drawn up with much ability, and exhibits evidence of a well-disciplined mind. Each number of the work is to contain 32 vo pages—price \$2 per annum. It is expected the first number will be published in April next.—N.Y. Adv.

By recent regulations at Matanzas, no coloured man, a passenger, is allowed to land, or remain at that place, without special permission from the Government.

A very bold robbery was committed in Montreal a week or two ago, by five men, one of whom had obtained permission to sleep in the house of a Mr. Bertrand, and let his accomplices in at night. They held an axe to the throat of the master of the house, and robbed him of various articles to

the value of 1007. They made him and his son prostrate scores on oath, tied their hands behind them, and then robbed them of shoes and frock, with which they took off their boots. The vehicle was found the next day at La Prairie.

Deliberate Hanging.—A man in New-Hampshire lately hanged himself, after making his preparations with much sang froid. He took a bundle of flax to a neighbor's and broke it; to another's and swigged it; to a third's and made a rope. He then went home and hanged himself.

Floating Island.—The last number of Silliman's Journal contains an account of a floating island, containing nearly half an acre of land, in a pond or small lake, in Newburyport, Mass. It is covered with the shrub called dog-wood, none of which grows upon the shores of the lake. There are trees three feet in circumference upon the island.

The Corporation of Millidgeville, Geo. lays a tax of \$25 upon every fire person of colour, coming into that town, with an intention of working therein.

Fire.—A fire broke out last evening about 9 o'clock, in a building in Grand-st. next to the corner of Wooster-st. which was entirely destroyed. The Public School adjoining, and the house on the corner of Wooster-st. were considerably injured.

Petersburg, (Va.) March 30.

We are informed by letters from Lunenburg County, that the trial of the seventeen slaves, charged with the murder of their master, Mr. John Hamlin, took place on Wednesday, the 21st inst. when nine of the most guilty were condemned to be hung on the 27th of April, though two of this number were recommended, to Executive mercy on account of their youth. The principal witness was a man who bore a part in the transaction, but who, it seems was induced to assist in consequence of the threats of the others. The nine slaves ordered for execution, were appraised at \$3,300.

Patterson, N. J. March 27.

Fire.—About 11 o'clock, A. M. on Monday last the roof of the Reformed Dutch Church in this town, was discovered to be on fire. The wind at the time was pretty high, from the south-west, and before the engines could arrive, the roof had become almost an entire sheet of flame; and so rapid was the progress of the destructive element, that in less than half an hour the whole wood work of the building became a heap of smoking ruins.

A burning flake, carried by the wind from the church, lodged on the thatched roof of the barn belonging to Garabrant Van Houten, Esq. several hundred yards distant, which was also entirely consumed.

The fire is supposed to have originated from the carelessness of some person shooting, the wadding having lodged on the roof and communicated to the shingles.

FOREIGN NEWS.

British Claims on Spain.—We understand that the arrangement with Spain for the settlement of the British claims was finally agreed to in Paris, on the 14th inst. It will be effected by an issue of 3,000,000 sterling bearing interest at the rate of 5 per cent. per annum, payable half-yearly in London. The debentures are to be delivered in two months from the date of the agreement, or sooner if they can be prepared. It is material to state, for the information of the public, who are extremely liable to be misled on this point, that this arrangement has nothing whatever to do with the bonds of the Cortes, but relates solely to bona fide losses of property unjustly sustained by British subjects, by seizure, capture, or otherwise, by the Spanish authorities, during the progress of the war with the American colonies which has ended in establishing their independence.

Northern Expedition.—The Hecla, Captain Parry, intended for a voyage of discovery to Spitzbergen, is completely fitted. Several velocipedes are taken on board. When the Porvianians first saw a Spaniard on horseback, their consternation was excessive; this no doubt will be the effect when the Esquimaux behold an Englishman on a velocipede.

Extract of a letter dated Lagunays, 16th Feb. 1827, received at Baltimore.

We had a tremendous shock of an earthquake on the morning of the 16th inst. I was nearly first wakened out from my cot; the sensation when I first awoke was similar to that of being tossed by the back of a person placed beneath a bed. I was not long in getting into one of the windows; one of the boys made a noise something like the burning of a spruce wood fire; I thought it would come down—the shock was preceded by an awful rumbling, and followed by a rushing sound like that of a heavy gun, although the air was quite still. It is the heaviest shock which has been felt since 1812, when Caracas and Lagunays were laid in ruins, however no material injury has been sustained. A number of people were thrown from their beds, and the small houses were shattered in Caracas.

The ship Octavia, which arrived in Boston from Liverpool, called on the morning of the 21st of February. Letters dated the 20th, announce the severe and dangerous situation of Lord Liverpool. On the 26th his Lordship had a severe attack of the palsy and apoplexy, from whence he was not expected to recover. Mr. Gurney (just named all

at the last allude to from Boston. The Luncheon, which was held and reading men had called great panic in the Stock market, and the funds had fallen 2 per cent.

The latest account from London, received by the Live-pool papers, is to Saturday evening, February 16—when the news was received in London, that Lord Liverpool had been attacked with serious indisposition, they produced sensible effect on the money-market. The account circulated in the city of the nature of Lord Liverpool's illness is, that he was attacked on the morning of the 17th with a paralytic stroke, and his head was sensibly affected by it.

Latest from Portugal.—A letter written immediately before the departure of the steamboat from Lisbon, dated the 7th inst. states:—An express had just now arrived from Gen. Hubbs, at Oporto—the rebels are defeated, they have lost their baggage and are flying in all directions. The reports are that it is a last effort, and that the numbers did not exceed 1,500 men.

On Thursday, Colonel Purden arrived at the Colonial Office, in Downing-street, in a chaise and four, having landed on the coast of Cornwall, bringing despatches, with an account of the death of the King of the Ashantees, in consequence of four wounds his majesty received in the celebrated battle in which Col. Purden distinguished himself, as commander of the British forces.

MARRIED.

On Wednesday, the 28th ult. by the Rev. Bishop Varick, Mr. John Gardner, to Miss Anne Smithens.

In Albany, on the 25th ult. by the Rev. Dr. Chester, Mr. Michael Douce of this city, to Miss Susan Anos, of Albany.

DIED.

On Monday, 3d inst. Phoebe Jane, daughter of Mr. John Uoley; aged 14 months.

ALMANAC table with columns for APRIL, Sun Rises, Sun Sets, Moon's Phase, and Day of the Week.

MARINE LIST.

ARRIVED. Friday, March 30, 1827. Ship Maria, Black, 100 days from Canton with teas; Trident, Swan, 38 days from Liverpool with salt, coal, &c. Saturday, March 30. Ship Belle, McKown, 15 days from New-Orleans. Schooner Splendid, Drew, 14 days from Tarapoto with spondo, merchandize, and specie. Monday April 1. Ship Atlantic, Ford, 40 days from Belfast, with merchandize. Brigs, Alexander, Chandler, 45 days from Lisbon with wine and salt. Hope, Halsey, 50 days from Lisbon with salt. Tuesday April 2. B. ship, Lord Gambis, Taylor, 47 days from Newcastle, Eng. with glass, &c. Schooner Rehoboth, Ellis, 16 days from Porto Cavallo with indigo, coffee, &c.

Wednesday, April 3. Ship Six Brothers, Williams, 41 days from Bordeaux with brandy, wine, &c. Br. Brig Frances Ann, Perkins, 37 days from Montego Bay; Hector, Webster, from Dundee, with cotton bugging, linen, &c. Brig Ocean, Kidd, from Dundee, and 25 days from Cayal with dry goods; Br. brig British King, Young, 73 days from Dundee, with coal, dry goods, &c. Thursday, April 4. Brigs, Fancy, Macy, from Rio Janeiro, called 14th Feb. with coffee, plantain, Perkin, 17 days from Ponop; P. B. with sugar and coffee; Elizabeth & Ann, Perkins, 10 days from Porto au Prince, with coffee, linen, &c. Nye, 78 days from Messina, and 40 days from Malta with fruit, plantain, &c. Schooner Mary, Chadwick, 26 days from Panama, with (Guad.) with molasses; Commodore, 24 days from St. Croix, with rum, &c. Br. schooner New Times, Clark, 6 days from Bermuda in ballast.

SACRED CONCERT.

The Public are respectfully informed, that the Members of the AFRICAN BROTHERHOOD SOCIETY of Philadelphia, will give a Sacred Concert, on Wednesday, the 11th inst. at 7 o'clock, at the Theatre, in the City. The proceeds will be applied to the purchase of Bibles, and other religious tracts, for the use of the colored people of this city. Tickets, 25 cents. The doors will be open at 6 o'clock. JACOB A. STANSBURY, FRANCIS JOHNSON.

POETRY.

THE BIBLE.

By the Author of Leisure Hours at Sea. This is a true saying, and worthy of all acceptation.

This little book I'd rather own, Than all the gold and gems That e'er the monarchs' coffers shone— Than all the diamonds— Nay, were I as one chrysolite, The early golden ball, And diamond all the state of night, This book were worth them all.

How baleful 'Ambition's eye, His blood-sung spoils must gleam, When death's afflicted hand is nigh, His life—a vanish'd dream; Then bear him, with his gasping breath, For one poor moment crave— Fool! would'st thou stay the arm of death? Ask of thy gold to save!

No, no, the soul ne'er found relief In glittering hoards of wealth; Gems dazzle not the eye of grief, Gold cannot purchase health; But here a blessed balm appears, To heal the deepest woe; And he that seeks his Book in tears, His tears shall cease to flow.

Here He who died on Calvary's tree, Hath made that promise blest, "Ye heavy laden, come to me, And I will give you rest; A bruised reed I will not break, A contrite heart despise; My burden's light, and all who take My yoke, shall win the skies."

FROM THE CRYSTAL MIRROR.

THERE WAS A TIME I NEVER SIGHED.

"Did not I weep for him that was in trouble? Was not my soul grieved for the poor?"

There was a day I never sigh'd; There was a time I gladly sung; Oh, how I wish that I had died, When mind was pure and form was young.

If I were well, a father stoop'd, Above my bed, to bless my sleep; If I were ill, a brother droop'd, And left my couch to think and weep.

My playmates were as brothers tried; Yes, winter days had sunshine then; I could not tell why people sigh'd; Nor feel the cares of busy men.

Friends I have had, as kind and brave As ever shared a pliant soul; But now, affection's foe, the grave, Has made the floods of sorrow roll.

And I have lost my tide, my time; Cast off the robe of innocence; Have nurtur'd pride; encourag'd crime; Ah! flung away my best decline.

Repentance hangs upon my heart; Sweet thoughts for all are in my mind; I would not throw a venom'd dart— O no! I never was unkind!

Yet, when my stream of tears is wide, My willow'd harp to this is strung; "O, how I wish that I had died, When mind was pure and form was young." C. E. E.

VARIETIES.

Anecdote of the Rev. S. Wesley.—Mr. Wesley had a clerk, who believed the rector, his master, to be the greatest man in the parish, if not in the county; and himself to be the next to him in worth and importance. He had the advantage and privileges of wearing out Mr. Wesley's coat-off clothes and wig, for the latter of which his head was far too small. The rector finding him particularly vain of one of those canonical substitutes for hair which he had lately received, formed the design to mortify him in the presence of that congregation before which John wished to appear in every respect what he thought himself. One morning, before church time Mr. W. said, "John, I shall preach on a particular subject to-day; and shall choose my own psalm, of which I shall give the first line, and you shall proceed as usual." John was pleased—and service went forward as it was wont to do. All the while he came to the singing, when Mr. Wesley gave out the following line— "Like to an owl in ivy bush."

This was sung—and the following line, John peeping out of the huge canonical wig, in which his head was half lost, gave out with an audible voice and appropriate connecting twang— "That rustling thing am I!"

The whole congregation, struck with John's appearance, saw and felt the similitude, and burst out into laughter. The rector was pleased; the

John was mortified and his self-conceit humbled. This is the same man who when King William returned to London, after some of his expeditions, gave out in Hephworth church—Let us sing to the praise and glory of God, a hymn of my own composing!

"King William has come home, come home, King William home is come, Therefore let us together sing The hymn that's call'd 'Te Deum.'" [Clark's Memoirs of the Wesley Family.]

A Moravian Establishment.—I went to visit a Moravian Establishment in the town of Sarepta. Opposite the inn formerly stood a house containing eighty bachelors, and near it one containing eighty spinsters. The house of the former has been burnt down; that of the latter has escaped. The females divide their own dwelling with the men; all their's is rebuilt; When a bachelor is tired of a life of celibacy, he goes next door, chooses one out of the eighty spinsters, and makes her his wife. The pair become members of the general community, and keep a house for themselves. The vacancies are filled up by the children of those who had once been inmates of these mansions of single blessedness. I was highly gratified with my visit to this human hive. Every thing was in the neatest order; the sisters as they are called, with their little caps, and uniform dress reminded me of our fair Quakers. The female children were reading and writing; the young women were engaged in domestic employments. The old maids, for there were a few, were occupied in knitting and needle-work. All were busy at the occupation best adapted to their peculiar habits and talents. Not were the brothers idle; here were shoemakers, tailors, weavers, printers, and book-binders. I was shown a fine collection of the serpents and the reptiles of Southern Russia. I saw also a large collection of antiquities, found in the neighborhood, which proves the former existence of an ancient city on this spot.—Keppel's Journey from India to England.

Died, at Parsobury, parish of Plumland, on the 18th ult. Elizabeth Smith, late of Wigton, aged 86 years. Her husband died about four years ago, at the age of 84. Their marriage was rather a singular one. He was a tailor by trade, and about the age of 40, went into a harvest field in the above parish, where a number of women were reaping, and proposing himself for a husband to any one who would accept of him, and giving them a quarter of an hour to consider of it. His late wife immediately looked up, and said "I'll have thee." "Vera vobis, my lass; then to-morrow morn is our wedding morn." In this respect he was as good as his word: for the very next morn they were wed.—Carlisle Patriot.

Dr. Von Iland, in his writings, relates a very extraordinary case of the sagacity of a Newfoundland dog.—While in practice at Quebec, a large dog, bleeding profusely from the right leg, attracted the attention of one of my students;—by striking the dog on the head and back, he was coaxed into the surgery, where, on examination, I found an artery and the tendons completely divided. I ordered the poor animal to be firmly secured; by which means a ligature was applied to the bleeding vessel, and after shaving the hair surrounding the wound, I applied adhesive plasters, and brought the edges together, (leaving a small aperture for the ligature,) covered with a linen bandage. After the operation he was set at liberty; but to my great surprise the next morning the dog was one of my earliest patients; the bandage appeared to be undisturbed; I, however, removed it for the purpose of examining the state of the wound, and as the stripes of plaster seemed to be in the adhesive state I had applied them the day before, they were allowed to remain. On the third day the sagacious animal made his appearance—he was then of course considered as an out-door patient, incognita, and impatiently (by his gestures) waited his turn to meet the attention of my assistants to dress anew his wounds; to which he most gently submitted; licking, during the whole time of the operation, the hands of the operator. He continued punctually to visit my surgery every morning at the same hour until cured, which I believe was not less than fifteen days. I found some time after that the dog belonged to a respectable butcher in St. John's suburbs; and to prove the gratitude of that animal, I must say, that every time I had occasion to pass his master's house, it was impossible to avoid the extreme caresses and fondness which he displayed by his alert gait and jumping, and even following me throughout my visits to all the patients I then had under my care in both suburbs; and then following until he saw me safely in my own lodgings, when he immediately departed for his master's house; and what is more extraordinary, all the entreaties and threats resorted to by the students and myself, never could prevail upon the dog to enter the surgery after he was dismissed as cured.—London J.

Mr. Abernathy.—A lady very much afflicted with nervous complaints, went to consult the celebrated surgeon Abernathy. The rough and coarse manner in which he catched her, so discomposed the fair one's weak spirits, that she was thrown into a fit of hysterics. On parting, she put her usual fee into his hand in the form of a sovereign and a shilling. Mr. Abernathy pocketed the money, and with a look of scorn, and with the other pocketed the shilling to her, saying gravely—"How many times, take this shilling, go to the next toy shop, buy a skipping rope, and use it every day;—it will do you more good than all my prescriptions!"

I went into an ancient tomb; I looked at the dust of a rich man, and the dust of a poor man—I could see no difference. I was pointed to the dust of a famous beau—there was scarcely a pinch left.

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CHEAP CLOTHING STORE.

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

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WANTED to purchase a large quantity of cast-off Clothes, for which the highest price will be given by THOMAS L. JENNINGS, No. 110 Nassau-st., formerly No. 64; who has constantly on hand at the above place, a general assortment of second hand clothes; at the lowest prices for cash.

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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. CORNISH, No. 5, Varick-street. New-York, March 20.

SOMETHING TO BE SAVED!

CHARLES MORTIMER, RESPECTFULLY informs his customers, and the public in general, that he has opened, and expects to continue, his Shop, at 93 Church-street; where he will make and repair Shoes and Boots, in the best manner, at the following reduced prices:

Table with 2 columns: Item and Price. New Boots, \$6 00; Soling and heeling Boots, 1 00; Soling Boots, 0 75; Footing Boots, 3 50.

N. B. He also informs his gentlemen customers, that he will give new Boots and Shoes, in exchange, or he will give his work for second-handed Boots. All orders left at his Shop, 93 Church-street, will be immediately attended to. New-York, March 20.

L. T. HUGHES'

SCHOOL.

For Coloured Children of both Sexes, Under St. Philip's Church, is now ready for the admission of Pupils. IN this school will be taught READING, WRITING, ARITHMETIC, ENGLISH GRAMMAR, GEOGRAPHY; with the use of Maps and Globes, and HISTORY. Terms from two to four dollars per quarter. Reference.—Rev. Peter Williams, Rev. James Varick, Rev. S. E. Cornish, Rev. Benjamin Paul, Rev. William Miller. New-York, March 14.

LAND FOR SALE.

THE subscriber is authorized to offer to his colored brethren, 2,000 Acres of excellent LAND, at less than one half its value, provided they will take measures to settle, or have it settled, by colored 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 these lands. To such he will take the liberty to say, this land can be purchased for 5 dollars the acre, by colored 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 colored families, would be conducive of much good. With this object in view he will invest 500 dollars in the purchase. For particulars apply to SAMUEL E. CORNISH, No. 5, Varick-street, New-York, March 20. N. B. Communications on the subject, post paid, will be received and attended to.

As education is what renders civilized man superior to the savage; as the dissemination of knowledge is continually progressing among all other classes in the community; wisdom is the pediment to establish a people, and the first operation all the means, with which our benevolent Creator has endowed us, for the moral, religious, civil and literary improvement of our colored race. Experience teaches us that the Freemen the most economical and convenient method by which this object is to be effected.

Daily slandered, we think that there ought to be some channel of communication between us and the public! Ought which a single voice may be heard in defence of 400,000 thousand free people of colour. For aught that injurious hear heaped upon us, when our only defence was an appeal to the ALMIGHTY; but we believe that the time has now arrived, when the calumnies of our enemies shall be refuted by forcible arguments. Believing that all men are equal by nature, and indulge the pleasing anticipation, that as the means of knowledge are more extensively diffused among our people, their condition will become improved, not only in their daily walk and conversation, but in their domestic economy.

Our columns shall ever be open to a temperate discussion of interesting subjects. But in respect to matters of religion, and while we condescend to them their full importance, and shall occasionally introduce articles of this general character, we would not be the advocates of any particular sect or party.

In the discussion of political subjects, we shall ever regard the constitution of the United States as our polar star. Pledged to no party, we shall endeavour to urge our brethren to use their right to the elective franchise as free citizens. It shall never be our object to court controversy, though we must at all times consider ourselves as champions in defence of oppressed humanity. 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.

SAMUEL E. CORNISH, JOHN B. RUSSWURM, Editors and Proprietors.

Recommendations.

The following Testimonials in favour of the gentlemen who propose a paper in this city, more especially adapted to the wants and circumstances of coloured people, have been handed to us for publication: we insert them the more readily, because we believe them to be justly merited.—New-York Observer. From the Rev. SAMUEL H. COX, Pastor of the Light-street 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.; and they having become co-editors of a weekly paper, designed chiefly for the reading of their colored brethren; I am free to express my confidence in the promise of their enterprise, and in the relative competency with which its concerns will be conducted. New-York, Jan. 17, 1827.

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. THOMAS EDDY, New-York, 1st mo. 17, 1827.

To our Subscribers.

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