

THREE MONTHS IN JAMAICA, In 1832: comprising a residence of seven weeks on a sugar plantation.—By HENRY WHITELEY.

EXTRACT.

"I proceeded on horseback to New Ground estate the next day. On my way thither I saw much majestic and beautiful scenery, and enjoyed the prospect exceedingly, until I came in sight of a gang of negroes at work. Most of them were females; and they were superintended by a driver, with the cart-whip in his hand.—Just as I rode past, the driver cracked his whip and cried out, "Work! work!" They were manuring the canes, and carrying the manure in baskets on their heads. It appeared to me disgustingly dirty work; for the moisture from the manure was dripping through the baskets, and running down the bodies of the negroes. This sight annoyed me considerably, and raised some doubts as to the preferable condition of West India slaves to factory children. The enchanting scenery and beautiful humming birds no longer amused me; and the thundering crack of the cart-whip, sounding in my ears as I rode along, excited feelings of a very displeasing description.

On reaching the estate I was received in the most friendly manner by the overseer, and entertained with West Indian hospitality. This gentleman, after some inquiries as to the state of things in England, began to enlarge on the comfortable condition of the slaves; and, pointing to some negro coopers who were then working in the yard, asked if I could perceive any difference between the condition of these slaves and that of English laborers. I owned I could not: they seemed to work with great regularity and apparent good humor.

Immediately afterwards the overseer called out, in a very authoritative tone, "Blow shell." A large conch shell was then blown by one of the domestic slaves, and in a few minutes four negro drivers made their appearance in front of the house, accompanied by six common negroes. The drivers had each a long staff in his hand, and a large cart-whip coiled round his shoulders. They appeared to be very stout athletic men. They stood before the hall door, and the overseer put on his hat and went out to them, while I sat at the open window and observed the scene which followed,—having been informed that the other six negroes were to be punished.

When the overseer went out, the four drivers gave him an account, on notched tallies, of their half day's work, and received fresh orders. The overseer then asked a few questions of the drivers respecting the offences of the six slaves brought up for punishment. No question was asked of the culprits themselves, nor was any explanation waited for. Sentence was instantly pronounced, and instantly carried into execution.

The first was a man of about thirty-five years of age. He was what is called a pen-keeper or cattle herd; and his offence was having suffered a mule to go astray. At the command of the overseer he proceeded to strip off part of his clothes, and laid himself flat on his belly, his back and buttocks being uncovered.—One of the drivers then commenced flogging him with the cart-whip. This whip is about ten feet long, with a short stout handle, and is an instrument of terrible power. It is whirled by the operator round his head, and then brought down with a rapid motion of the arm upon the recumbent victim, causing the blood to spring at every stroke. When I saw this spectacle, now for the first time exhibited before my eyes, with all its revolting accompaniments, and saw the degraded and mangled victim writhing and groaning under the infliction, I felt horror-struck. I trembled, and turned sick: but being determined to see the whole to an end, I kept my station at the window. The sufferer, writhing like a wounded worm, every time the lash cut across his body, cried out, "Lord! Lord! Lord!" When he had received about twenty lashes, the driver stopped to pull up the poor man's shirt (or rather smock frock,) which had worked down upon his galled posteriors. The sufferer then cried, "Think me no man? think me no man?" By that exclamation I understood him to say, "Think you I have not the feeling of a man?" The flogging was instantly re-

commenced and continued: the negro continuing to cry "Lord! Lord! Lord!" till thirty-nine lashes had been inflicted. When the man rose up from the ground, I perceived the blood oozing out from the lacerated and tumefied parts where he had been flogged; and he appeared greatly exhausted. But he was instantly ordered off to his usual occupation.

The next was a young man apparently about eighteen or nineteen years of age. He was forced to uncover himself and lie down in the same mode as the former, and was held down by the hands and feet by four slaves, one of whom was himself to be flogged next. This latter was a mulatto—the offspring, as I understood, of some European formerly on the estate by a negro woman, and consequently born to slavery. These two youths were flogged exactly in the mode already described, and writhed and groaned under the lash, as if enduring great agony. The mulatto bled most, and appeared to suffer most acutely. They received each thirty-nine lashes. Their offence was some deficiency in the performance of the task prescribed to them. They were both ordered to join their gang as usual in the afternoon at cane-cutting.

Two young women of about the same age were, one after the other, then laid down and held by four men, their back parts most indecently uncovered, and thirty-nine lashes of the blood-stained whip inflicted upon each poor creature's posteriors. Their exclamation likewise was "Lord! Lord! Lord!" They seemed also to suffer acutely, and were apparently a good deal lacerated. Another woman (the sixth offender) was also laid down and uncovered for the lash; but at the intercession of one of the drivers she was reprieved. The offence of these three women was similar to that of the two young men—some defalcation in the amount of labor.

The overseer stood by and witnessed the whole of this cruel operation, with as much seeming indifference as if he had been paying them their wages. I was perfectly unmanned by mingled horror and pity. Yet I have no reason to believe that the natural feelings of this young man (whose age did not exceed twenty four years) were less humane or sensitive than my own. But such is the callousness which constant familiarity with scenes of cruelty engenders. He had been a book-keeper four years previously on another estate belonging to the same proprietors, and had been appointed overseer, on this estate only a few months before. His reception of me when I arrived was so kind, frank, and cordial, that I could not have believed him, had I not seen it with my own eyes, to be capable of inflicting such cruelty on a fellow creature.

As soon as this scene was over, the overseer came into the hall, and asked me to drink some rum and water with him.—I told him I was sick, and could taste nothing: that I was in fact overwhelmed with horror at the scene I had just witnessed. He said it was not a pleasant duty, certainly, but it was an indispensable one; and that I would soon get used, as others did, to such spectacles. I asked him if he found it necessary to inflict such punishments frequently. He replied it was uncertain; "I may not," he said, "have to do it again this month, or I may have to do it to-morrow."

This, my first full view of West India Slavery, occurred on the 4th of September, 1832, between twelve and two o'clock, being the day after my landing in the island, and within an hour after my arrival on the plantation."

THE DIPLOMACY OF THE U. STATES IN REGARD TO SLAVERY.

The boasted republics of antiquity, gave the lie to their pretensions to liberty and equality by holding slaves,—and they have passed away. In a republic the crime is aggravated by the addition of hypocrisy to robbery. While the oppressor blows the trumpet of freedom to the notes "liberty"—"equal rights"—"death to tyrants"—he is compelled to hold the throat of his victim with a stronger grasp, to load his limbs with heavier chains, to shroud his mind in darker night, lest he too should be awakened by the thrilling sound. It is to this remark, as exemplified in the history of our country, that we would call the special attention of our readers. With shame and bitter regret

we ask them to inquire, whether any nation, in its foreign relations, has exerted a more malignant influence against the freedom of any portion of their fellow men, than ours has against that of the descendants of Africa? It was not enough to legalize the slave trade for twenty years, and to retain all the living victims of it—them and their children forever; but we have frowned upon the freedom of colored men wherever it has shown itself.

The island of Hayti has been in point of fact under an independent government for a series of years. That its government has been liberal and highly favorable to the industry, good order, and happiness of its rapidly increasing population is evident from its history. Why have we not by recognising the independence of Hayti greeted her to a stand among the nations of the earth? Did no passage in our own history remind us of it? Did not our own strength, render it as safe to us, as her weakness and the bitterness of her enemies rendered it desirable to her? Yet on one pretence or another this act of mere good neighborhood has been refused! The real reason has been because the people of Hayti are guilty of a peculiar complexion; their skins, by which we christian republicans judge of men, are of an "unchristian color!" Their recognition would have drawn into the neighborhood of our immediate congress black ambassadors! An intolerable outrage upon that nice sense of propriety in such matters, which is essential to the security of our slaves!

The history of the discussion in our congress in regard to the "Panama mission," throws a broad light upon this subject. That mission was most strenuously opposed on the ground that the congress to be assembled at Panama, from the well known tendency of the southern republics to universal emancipation, would result in the recognition of Hayti and the emancipation of the slaves of Cuba and Porto Rico. The mission was in fact only carried by a vote of 24 to 20, the majority being gained by the concurrence of some, who voted for the avowed purpose of preventing the dreaded result by a representation in that congress. The following specimens, give a fair view of what has hitherto proved the ruling sentiment in this nation in regard to this subject. Mr. Berrien, of Georgia, said in the debate on the Panama question,

"Sir, under such circumstances the question to be determined is this; with a due regard to the safety of the southern states, can you suffer these islands (Cuba and Porto Rico) to pass into the hands of buccaniers drunk with their new-born liberty?"

Again, in the same speech he said, "we must hold language equally decisive to the Spanish Am. states. We cannot allow their principle of universal emancipation to be called into activity in a situation where its contagion from our neighborhood, would be dangerous to our quiet and safety."

Language every way worthy of the "holy alliance."

Mr. Hayne, of S. Carolina, in the same debate, said, "I consider our rights in that species of property [native born American men and women!] as not even open to discussion, either here or elsewhere, and in respect to our duties, (imposed by our situation) we are not to be taught them by fanatics, either religious or political."

The instructions of the Executive, to the envoys, Messrs. Anderson and Sergeant, adorned with many noble sentiments on other points, contain the following passage in relation to Hayti.

"The President does not think it would be proper at this time to recognise it as a new state." The reasons assigned for this are three. 1. The nature and manner of the establishment of the governing power in that island. 2. The little respect paid there to any other race than the Africans. 3. The commercial arrangement by which Hayti had yielded advantages to France. In regard to the first of these reasons it may be remarked that however the government of Hayti might have been established, it was then popular and highly conducive to the prosperity of the island. The form of government was not analogous to our own, it is true. But what good reason had we ever given to Haytiens to imitate our own form of government? Was it to be found in the fact that we would hold two mill-

ions of slaves, or in the compact by which the security of slavery is supposed to be guaranteed? Secondly, it is not true that the Haytien government has showed disrespect to any foreigners, much less to the Americans. It is said, on high authority, that Boyer, from the commencement of his administration over the whole island, paid special respect to American citizens. Besides, what claim could we, as white Americans, set up to the hospitality of the colored Haytiens? What is founded on our universal exclusion of their color and some of themselves from our tables? If a reciprocity of respect is called for, it would be perfectly in place for us to take the first step. But the third reason is the "unkindest cut" of all. We will not trust ourselves to express the feelings which it excites within us. The suppliant debtor importuned us to give him the countenance of our name against his hard-hearted creditor. We turned away. He was obliged at length to drive the best bargain he could without regard to our interest.—Now, we say, because you have given advantages in the way of business to our rival, we will not recognise you as an honest man! It was the refusal of our government to countenance the Haytiens that drove them to give commercial advantages to France. Is it for us now to taunt them with having compromised their sovereignty,—made themselves a "colony," and lost their claim to a recognition as an independent state? By what name would such conduct be called in a private citizen?

In the speech at the opening of the Congress of Panama, the sentiment is contained which was so much dreaded by our republicans who have out-lived the intoxication attending the birth of their own liberty. It is as follows:

"Let the sad and abject countenance of the poor African bending beneath the chains of rapacity and oppression, no longer be seen in these climes. Let him be endowed with equal privileges with the white man, whose color he has been taught to regard as a badge of superiority; let him in learning that he is not distinct from other men learn that he is a rational being."

We blush for the disgrace brought upon his country by our minister then residing at Mexico, who labored to have this sentiment disclaimed by the parties to the Congress.

While slavery is thus regarded, what avails our diplomacy in relation to the slave-trade, but to protect the domestic traffic which is now in full vigor? With honest shame we ask, what could our government have done, that it has not, to rivet the fetters of the African, under whatever clime he may send up his bitter groans?—Anti Slavery Reporter.

From the Emancipator.

BOY STEALING!

The fact that our city is infested with a gang of m n-stealers, is undeniable. Yesterday presented to many of our citizens a scene most heart-rending. It was as 'cruel as the grave.' It was enough to make the very stones cry out. The facts are these: A certain sheriff who is understood to be always ready to hunt and catch human beings (as dogs and wolves sometimes hunt and catch sheep,) entered the public school in Duane-street, where the little despised children are taught to read, and pounced upon Henry Scott, a little boy 7 years of age, and tore him from the arms of Mrs. Miller, his teacher--from his little school mates, and dragged him as a bullock is dragged to the slaughter--to bind him with the galling chains of slavery! The cries of the little victim for mercy, and the screeches of his little school mates filled the room with dismay. Some fainted and fell--some run for their parents and followed the kidnapper, crying, 'Kidnapper! kidnapper!'--'Let him alone! let him alone!' But all in vain, he was dragged through the streets followed by many to the Recorder's office, and is now confined in the city prison, charged of being guilty of absconding from slavery. 'O slavery, thou art a bitter draught!' O liberty! when wilt thou be heard to speak the captive free!

PLUTARCH.

New-York, March 22d, 1834.

HORATIO GATES.—The Montreal Daily Advertiser confirms the reported death of this esteemed individual, and bears honorable testimony to his virtues and the high estimation in which he was held by his neighbors.

THE RIGHTS OF MAN.

VOL. I.

ROCHESTER, MONROE COUNTY, N. Y.—MAY 24, 1834.

NO. 11.

TERMS OF SUBSCRIPTION TO THE RIGHTS OF MAN.

This paper will be issued semi-monthly, in the village of Rochester, under the supervision of the Managers of the Rochester Anti-Slavery Society. It will be printed on good paper, medium sheet, at ONE DOLLAR per annum, always to be paid in advance. Any person remitting Five Dollars, will be entitled to six copies for one year.

Letters, &c. must be directed to the Editor of the Rights of Man—postage to be paid in all cases.

WILLIAM C. BLOSS, Tracelling Agent.

Mc. EZEKIEL FOX is appointed Agent for this paper in the village and vicinity.

DOMESTIC PIRACY OF THE UNITED STATES.

As we prefer to call things by their appropriate names, we have taken the liberty of giving a new version of the caption of the following letter from the correspondent of the Evangelist. We do it not by way of opprobrium or through ill-nature,—but sincerely and honestly, that we may as far as in our power, correct the English language, and thereby convey to our readers ideas of things as they actually exist.

From our Correspondent.

INTERNAL SLAVE TRADE.

LANE SEMINARY, Walnut Hills, }
Ohio, April 22, 1834. }

Brother Leavitt—In my former communication, I gave a summary of those characteristics of slavery which were developed and established by facts related during the recent discussion of colonization and abolition in this institution. I wish now to add to that statement what I then omitted: to wit—that these facts were gathered from all parts of the slave-holding sections of the Union; and that in my summary, I gave the characteristics of slavery as it exists in the United States generally, and not as it exists in any particular locality. There probably are some small portions of slave-holding states where all the characteristics mentioned by me do not exist, and with a virulence far more terrific than is indicated in my letter. I intended to give, on those points of which I spoke, the average character of the system.

I will now give you a few facts in regard to the internal slave trade as carried on in the Mississippi Valley. They were detailed before an Anti-Slavery Society, by Mr. Marius R. Robinson, a member of the theological department of this seminary, who has recently returned from a four month's tour thro' the states of Kentucky, Tennessee, Alabama, Mississippi and Louisiana. Mr. Robinson is a resident of Tennessee, and a graduate of Nashville University. In his recent tour he visited many of the principal towns in those states. He says there has been no time when the domestic slave trade was so brisk as at present. In Mississippi and Louisiana the slave market is literally crowded. There are three principal reasons for the large demand—1st. The high price of cotton last fall, induced many planters to go more largely into the cultivation of it, which increased the demand for laborers. 2d. The cholera has swept off thousands of negroes during the last two years, and the planters are now filling up the ranks made thin by this scourge. 3d. The country wrested from the Choctaw Indians, has recently been brought into market.—Of course the lands must now be cultivated by slaves.

The slaves which pass down to the southern market on the Mississippi river and through the interior, are mostly purchased in Kentucky and Virginia. Some are bought in Tennessee. In the emigration they suffer great hardships. Those who are driven down by land, travel from two hundred to a thousand miles on foot, through Kentucky, Tennessee, and Mississippi. They sometimes carry heavy chains the whole distance. These chains are very massive. They extend from the hands to the feet, being fastened to the wrist and ankles by an iron ring around each. When chained, every slave carries two chains—i. e. one from each hand to each foot. A wagon, in which rides "the driver," carrying course provisions, and a few tent coverings, generally accompanies the drove. Men, women and children, some of the latter very young, walk near the wagon; and if, through fatigue or sickness they falter, the application of the whip reminds them that they are slaves.—

Our informant, speaking of some droves which he met, says, "their weariness was extreme, and their dejected, despairing woe-begone countenances I shall never forget." They encamp out nights. Their bed consists of a small blanket. Even this is frequently denied them. A rude tent covers them, scarcely sufficient to keep off the dew or frost, much less the rain. They frequently remain in this situation several weeks, in the neighborhood of some slave-trading village. The slaves are subject, while on their journeys, to severe sickness. On such occasions the drivers manifest much anxiety lest they should lose—their property! But even sickness does not prevent them from hurrying their victims on to market. In the Choctaw nation, my informant met a large company of these miserable beings, following a wagon at some distance. From their appearance, being mostly females and children, and hence not so marketable, he supposed they must belong to some planter who was emigrating southward.—He inquired if this was so, and if their master was taking them home. A woman, in tones of mellowed despair answered him:—"Oh, no sir, we are not going home! We don't know where we are going. The speculators have got us!"

Those who are transported down the Mississippi river, receive treatment necessarily different, but in the aggregate no less cruel. They are stowed away on the decks of steamboats (our boats are constructed differently from yours), males and females, old and young, usually chained, subject to the jeers and taunts of the passengers and navigators, and often, by bribes, or threats, or the lash, made subject to abominations not to be named. On the same deck, you may see horses and human beings, tenants of the same apartments, and going to supply the same market. The dumb beasts, being less manageable, are allowed the first place, while the human are forced into spare corners and vacant places. My informant saw one trader, who was taking down to New-Orleans one hundred horses, several sheep and between fifty and sixty slaves. The sheep and the slaves occupied the same deck. Many interesting and intelligent females were of the number. And if I were satisfied that the columns of a newspaper was the proper place to publish it, I could tell facts concerning the brutal treatment exercised towards these defenceless females while on the downward passage, which ought to kindle up the hot indignation of every mother, and daughter, and sister in the land. But I may relate facts of another kind.

A trader was recently taking down nine slaves in a flat boat. When near Natchez, his boat sprung a leak. He was compelled to abandon her. He put his slaves into a small canoe. Being manacled and fettered, they were unable to manage the canoe. It upset—they were plunged into the river—and sunk, being carried down by the weight of their chains. The water was deep and the current rapid. They were seen no more. My informant conversed with a man who accompanied a cargo of slaves from some port in Virginia, round, by sea, to New Orleans. He said the owners and sailors treated them most unmercifully—beating them, and in some instances literally knocking them down upon the deck. They were locked up in the hold every night. Once on the passage, in consequence of alarm, they kept them in the hold the whole period of four days and nights, and none were brought on deck during that time but a few females—and they, for purposes which I will not name. Mr. Editor, do the horrors of the middle passage belong exclusively to a by-gone age?

After slaves arrive in market, they are subjected to the most degrading examinations. The purchasers will roll up their sleeves and pantaloons, and examine their muscles and joints critically, to ascertain their probable strength, and will even open their mouths and examine their teeth, with the same remarks, and the same unconcern, that they would a horse. And why should they not! The horse is a chattel in the eye of the law, and the slave is nothing more. Men purchase both for

the same purposes. Will reasonable men believe that any general and permanent amelioration in the condition of these beings can be wrought, till the right of property in them is abrogated? While the law makes them a chattel, men will hold them and treat them as a chattel. That law would be as powerless as it would be inconsistent, which should make it the duty of men to educate and enlighten their chattels. No. The system is wrong at the foundation—and there the reform must commence. Degradation is the legitimate offspring of slavery. Destroy slavery, i. e. the right to hold property in man, and then you can elevate its victims. Many intelligent planters take this view of the subject. But to return.

The females are exposed to the same rude examinations as the men. When a large drove of slaves arrives in a town for sale, placards are put up at the corners of the streets, giving notice of the place and time of sale. Often they are driven thro' the streets for hours together (for the purpose of exhibiting them) exposed to the jeers and insults of the spectators. About a year since, my informant saw about a hundred men, women and children, exposed for sale at one time in the market place at Nashville; and while three auctioneers were striking them off, purchasers examined their limbs and bodies with inhuman roughness and unconcern.—This was accompanied with profanity, indelicate allusions, and boisterous laughter.

The slaves are taken down in companies, varying in number from 20 to 500.—Men of capital are engaged in the traffic. Go into the principal towns on the Mississippi river, and you will find these negro traders in the bar-rooms, boasting of their adroitness in driving human flesh, and describing the process by which they can "tame down" the spirit of a "refractory" negro. Remember, by "refractory" they mean to designate that spirit which some high-souled negro manifests, when he fully recognizes the fact, that God's image is stamped upon him. There are many such negroes in slavery. Their bodies may faint under the infliction of accumulated wrong, but their souls cannot be crushed. After visiting the bar-room, go into the outskirts of the town, and there you will find the slaves belonging to the drove, crowded into dilapidated huts,—some, revelling—others apparently stupid—but others weeping over ties broken and hopes destroyed, with an agony intense, and to a free man, inconceivable.—Many respectable planters in Louisiana have themselves gone into Maryland and Virginia, and purchased their slaves.—They think it more profitable to do so. Brother Robinson conversed with one or two of them when on their return. This shows that highly respectable men engage in this trade. But those who make it their regular employment, and thus receive the awfully significant title of "soul drivers," are usually brutal, ignorant, debauched men. And it is such men, who exercise despotic control over thousands of down-trodden, and defenceless men and women. There are planters in the northern slave-states, who will not sell slave families, unless they can dispose of them all together. This they consider more humane,—as it in fact is. But such kindness are of no avail after the victims come into the southern markets. If it is not just as profitable for the traders to sell them in families, they hesitate not a moment to separate husband and wife—parents and children, and dispose of them to purchasers, residing in sections of the country, remote from each other. When they happen to dispose of whole families to the same man, they loudly boast of it, as an evidence of their humanity. My informant gave interesting details on this point, but I have not room for them.

There is one feature in this nefarious traffic which no motives of delicacy can induce me to omit mentioning. Shall we conceal the truth, because its revelation will shock the finer sensibilities of the soul—when by such concealment we shut out all hope of remedying an evil, which dooms to a dishonored life, and to a hopeless death, thousands of the females of our

country? Is it wise? Is it prudent? Is it right? I allude to the fact, that large numbers of female mulattoes are annually bought up, and carried down to our southern cities, and sold at enormous prices, for purposes of private prostitution. This is a fact of universal notoriety in the south-western states. It is known to every soul driver in the nation. And is it so bad that Christians may not know it, and knowing it apply the remedy? In the consummation of this nameless abomination, threats and the lash come in, where kind promises and money fail. And will not the mothers of America feel in view of these facts?

All the above statements, general and particular, are avouched for by Mr. Robinson. Many of them, or rather those of a similar nature, have come to my own knowledge from other sources. I will now relate briefly a few facts of a different character, showing the unspeakable cruelty of this traffic in its operations upon the slaves left behind. The following was related during our debate, by Andrew Benton, a member of the theological department, who was an agent of the S. S. Union for two or three years in Missouri. A master in St. Louis sold a slave at auction, to a driver who was collecting men for the southern market. The negro was very intelligent, and on account of his ingenuity in working iron, was sold for an uncommonly high price—about 7, or 800 dollars. He had a wife, whom he tenderly loved—and from whom he was determined not to part. During the progress of the sale, he saw that a certain man was determined to purchase him. He went up to him and said, "If you buy me, you must buy my wife too, for I can't go without her. If you will only buy my wife, I will go with you willingly, but if you don't, I shall never be of any use to you." He continued to repeat the same expressions for some time. The man turned upon him, and with a sneer and a blow, said, "Begone villain! don't you know you are a slave?" The negro felt it keenly—he retired, the sale went on, and he was finally struck off to this man. The slave again accosted his new master, and besought him with great earnestness and feeling to buy his wife, saying that if he would only do that, he would work hard and faithfully,—would be a good slave—and added with much emphasis, "If you don't, I never shall be worth any thing to you." He was now repelled more harshly than before. The negro retired a little distance from his master, took out his knife, cut his throat from ear to ear, and fell weltering in his blood!—Can slaves feel?

The following happened in Campbell county, Ky. This county lies directly across the Ohio river, opposite Cincinnati. A slave had been purchased by a trader from the lower country. The flat-boat in which he was to go down was lying at the village of Covington, just opposite Cincinnati. The morning came in which he was to go. He was brought on board in chains. His colored acquaintances gathered around him to bid him "good bye." Among those who came, was his wife.—She had followed him on foot from their home, a few miles in the interior. For some time she stood on the boat in the silence of despair—weeping, but speaking not. But as the moment of separation drew near, she gave vent to her grief in wild incoherent shrieks, tearing her hair, and tossing her arms wildly into the air. She was carried home a raving maniac. In this condition she continued for weeks, raving and calling out for her husband.—The family who owned her, whipped her repeatedly, because she neglected her work to talk and cry about her husband so much. He has never returned. All the circumstances of this affair are known personally to many individuals in Cincinnati.

A member of this institution recently visiting among the colored people of Cincinnati, entered a house where was a mother and her little son. The wretched appearance of the house and the extreme poverty of its inmates, induced the visitor to suppose that the husband of the woman must be a drunkard. He inquired of the boy, who was two or three years old,—

For the Rights of Man.

Scene—A work house in New Orleans, in one corner of which is seen a youth of 17, kneeling by the side of a colored woman of 60,—the woman in the struggle of death.

Then call'd the dying mother to her son; And as she call'd a youth of goodly mien Knelt by her side—'tis true he was not white— Nor was he nurtured in a Christian land.

He saw his mother—aged and infirm— Worn out with grief—distress'd by sore disease— Expiring on her bed of burials and straw,

I little thought when first the Christians came To us—and told us of their glorious land— The Liberty for which they fought and bled;

Drest in sheep's clothing—watching for their prey. But when they seized us in the dead of night, And fir'd our peaceful dwelling o'er our heads;

When'er I think of Afric's sunny shores— The dear delights of youth and hopeful age— Our kindred Friends—the Idol of my soul;

But Mother! thou shalt wear the chain no more— No longer fear thy master's cruel scourge; Our Gracious Master—he hath called for thee.

—I oft my tedious task Did haste to finish—for when'er I saw My own dear Mother writhing 'neath the lash,

TELEMACHUS. Rochester, May 1st, 1834.

LIFE.

"The eternal change But grasps humanity with quicker range— And they who fall, but fall as worlds would fall To rise, if just, a spirit o'er them all.

Byron.

The life of man is brief; his existence but a span: and, like all else of earth, he buds, and blossoms; withers and dies.— And what is death that it should be dreaded and mourned as the greatest misery that can befall man? Is it the end of our being—the entire dissolution of the principles of our nature—the dissolving and utter annihilation of our spiritual essence? Our souls recoil at such ideas, and will not for a moment give credence to them.

CHINESE MUSICAL KITE.—A merchant in Philadelphia lately received from China a paper kite, which differs chiefly from ours in that it carries with it an Æolian harp.—

The principles of the Æolian harp are well known. It is simply a catgut string stretched along any crevice through which the air rushes. According to the degree of tension and size of this string vibrating by the force of the rushing wind, it produces different notes, which also vary in strings of the same size and tension when struck by the wind with a greater or less degree of force; but always in such a manner as to produce perfect harmony.

VENTRILOQUISM.

We dined at "The Hunter's Tryst," and spent the afternoon in hilarity; but such a night of fun as Monsieur Alexander made us, I never witnessed, and never shall again. On the stage, where I had often seen him, his powers were extraordinary, and altogether unequalled; that was allowed by every one; but the effect there was not to be compared to that which he produced in a private party.

LABOR IS HONORABLE.—The following paragraph, extracted from the message of Governor Davis to the legislature of Massachusetts, is highly creditable to its author:

"While we continue to respect labor—while we look upon it, as it is, the great element that imparts to our country a growth which errors in public policy can scarcely check, and to our institutions their overpowering strength; while we hold it to be meritorious and honorable, instead of servile; while we cling to the purity and simplicity of life, which belongs to this condition, instead of degenerating into the follies, the vanity and false hopes which overgrown wealth often beget; while we pursue a policy that will give to this labor the most ample scope and encouragement in all its various occupations, we shall have little occasion to entertain apprehension for our free institutions, if we also continue to provide liberally for the culture and improvement of the mind."

STRAW WEAVING.

We had the pleasure a few days since of witnessing the operation of weaving straw for the manufacture of bonnets—at the establishment in this town under the charge of J. Goulding. There are now employed in this establishment upwards of 100 females, engaged in weaving the straw into plaits, or webs of about two inches in width.

We have no doubt that the production and manufacture of silk will become a very important part of American industry, as many millions of dollars are annually paid for the imported article.

We notice by the papers that some silk handkerchiefs have been manufactured in Dayton, Ohio—under the superintendence of Daniel Roe, Esq.—the product of the native mulberry.

The Number Five.—The Chinese have a great regard for this number. According to them there are five elements—water, fire, metals, wood, earth; five perpetual virtues—goodness, justice, honesty, science, and truth; five tastes—sourness, sweetness, bitterness, acidity, and salt; five colors—azure, yellow, flesh color, white and black; they say there are five viscera—the liver, the heart, the lungs, the kidneys, and the stomach.

LAUDABLE EMULATION.—We find the following account of an innocent and useful amusement in the last Newport Republican:

Last Thursday many of the community witnessed a somewhat novel and pleasing sight. It was a trial of the skill in the use of the plough. Our distinguished fellow-citizen, Robert Johnston, engaged fifteen ploughs with their necessary teams and men to plough some fifteen acres of greensward.

"And each took off his several way. Resolved to" plough "some other day."

How much more manly and praiseworthy, says the Working Man's Advocate, is a trial of skill of the above mentioned description than a fox hunt, a horse race, a shooting match, or a cock fight, none of which amusements can be pursued but at the expense of humanity and the loss of time.

Multiplicity of Smiths.—It is a well known fact, that the thriving family of "Smiths" have always held numerical predominance over any other that has been established since the Norman conquest; whether it be attributable to their extraordinary progenital powers, or to a public preference of the monosyllabic cognomen, perhaps is not known.

FROM GOODSELL'S GENESEE FARMER. SOAP MAKING.

This is a process in which many of our good house-wives experience much inconvenience and vexation. This arises from their not being sufficiently acquainted with the simple, and compound substances which they employ.

When a solution of potash, or ley, is deprived of carbonic acid, or rendered caustic, it readily combines with animal fat, and forms the compound called soft soap.

As soap for the use of farmers' females, is more commonly prepared by leaching the ashes, which have been made during winter, we will give such short directions as will enable all house keepers to make a good article with little trouble.

A barrel with one head is most commonly made use of as a leach; into this, when placed at a suitable height upon a board, should be put one peck of fresh burnt, slacked lime, and the barrel filled with ashes. Water should be put upon the top, and allowed to filter through until the most of the potash contained in them has been separated.

Another cause of failures in soap making is, the quantity of salt that is often mixed with the grease; this should be carefully separated by boiling it in a kettle with a quantity of water, by which means the salt will unite with the water, and leave the grease in a proper condition for mixing with the ley.

The strength of the ley, to combine readily—should be such as to float a new laid hen's egg, and all that runs after it is of that strength, should either be reserved and put upon the next leach full of ashes or boiled down until it acquires the specific gravity required.

In order to have soap as mild as possible, there should be as much grease added, as the ley will dissolve, in which case the soap will be smooth, and salve like, and will be soon convenient for washing; then when it is hard or liver like, which last is made by adding about an equal quantity of water to well made soap, and is what soap makers call sophisticated it.

Those who would make hard or bar soap for family use, can do it, by appropriating a suitable portion of clean made soft soap, into which, while boiling, the should add by degrees, common salt, until it undergoes a change or curdles, after which they should allow it to cool, when the hard soap will be upon the top; this may be taken off, and the bottom cleaned from those impurities which will be found adhering to it, cut it into bars for drying, or it may be put into the kettle again with a very little water, and again heated and allowed to cool as before, when it will have become more uniform.

Rationale.—In this process, the potash has a stronger affinity for the muriatic acid of the common salt, than the soda has, and of course a decomposition takes place,—the potash combining with the muriatic acid, forming muriate of potash, and the soda combines with the grease and forms hard soap.

Cure for a Film in the eyes of a Horses, or of an Ox.—Edward S. Jarvis, Esq. of Surrey, Me. in a letter to Mr. Joseph R. Newell, proprietor of the Boston Agricultural Warehouse, states as follows: Have you ever heard of a cure for a film on the eye of a horse or an ox? I was told of one eighteen or twenty years ago, and have been in practice of it ever since with perfect success.

It was brought to my mind by just having a proof of its successful application in a calf that had its eye hurt by a blow from another creature. A film formed over it, and it was thought its eye was lost. But I turned into its opposite ear, a great spoonful of hogs fat, and it was cured in 24 hours. I do not pretend to account for this, but I have seen it tried with success so often that I think it ought to be made public, if it has not been before. I learned it of an Indian.

In our last paper we published a receipt for the Rheumatism, which was simply this:—Take a strip of gum elastic, and tie it round the joints affected." This would not endanger life, and was well worthy the experiment. So we say. It was tried upon a gentleman of this place, who had resorted to almost every other remedy, and to his surprise had the desired effect.

Gumption.—This is a fine old Scotch word not generally to be found in the dictionaries, though it is worthy a place in the best. It has a great deal of meaning in it, and often expresses what nothing else can.

When I see a girl reject the addresses of a respectable young man, who owns a farm, goes to meeting, and pays his debts, for one who visits the theatre, and spends his money faster than he earns it, I think to myself she has not got much gumption.

When I see a young mechanic who wants a good wife, that can make a pudding, spit a turkey, and nurse his babies; dangling after a piece of affection, because she has been to a dancing school and can play on a piano, I guess he has not got much gumption.

THE RIGHTS OF MAN.

VOL. I.

ROCHESTER, MONROE COUNTY, N. Y.—JUNE 21, 1834.

NO. 13.

TERMS OF SUBSCRIPTION TO THE RIGHTS OF MAN.

This paper will be issued semi-monthly, in the village of Rochester, under the supervision of the Managers of the Rochester Anti-Slavery Society. It will be printed on good paper, medium sheet, at One Dollar per annum, always to be paid in advance. A person remitting Five Dollars, will be entitled to six copies for one year.

Letters, &c. must be directed to the Editor of the Rights of Man—postage to be paid in all cases.

WILLIAM C. BLOSS, Travelling Agent.

Mr. EZEKIEL FOX is appointed Agent for this paper in the village and vicinity.

VISIT TO A SLAVE SHIP.

On a southern voyage of trading and discovery, Capt Benj. Morrell, Jr. visited a slave ship off the coast of Africa. We extract the account as a fair specimen of his valuable narrative, lately published by the enterprising Messrs. Harpers.

If the reader has ever been on board of a Hudson River market sloop, loaded with calves and sheep for the city slaughter houses, he may form some faint idea of this Brazilian slave brig. A range of pens, or bins, occupied each side of the main deck, from the cat-head to the main chains, in which were confined such a number of the slaves as were permitted to come upon deck at one time. In a line with the main hatchway, on each side, was erected a bulkhead, or partition, separating the men from the women; while a narrow passage remained open to the gangway, abaft the sternmost pen, or between that and the quarter deck.

The slaves, perfectly naked, were stowed in rows, fore and aft, in a sitting or crouching posture; and most of the men had their faces between their knees, either indulging in a moody silence, or mournfully chanting, in a low voice, some plaintive song of their native villages. The feelings of the females were more clamorously expressed, in spite of all their tyrants' exertions to keep them quiet. In passing along the deck between these two ranges of despairing human beings, I encountered such mute imploring glances, such appealing looks of misery, such piteous supplicating expressions of countenance, such torrents of tears, that looked like pearls on ebony, as completely and totally unmanned me. My own tears fell like rain, and the poor negroes gazed on the strange phenomenon of a white man's sympathy with wonder, doubt and admiration.

After having taken a cursory view of the whole heart-sickening scene my attention was attracted to the after range of pens on the starboard side, which contained about one half the females then on deck. Here, as on the opposite side of the deck, the two sexes were separated by a partition or bulkhead eight feet in height; near which were two women evidently writhing in the agonies of death. Partly from the officers, and partly from their fellow sufferers, I gathered the shameful facts that these two dying wretches had been reduced to their present situation by repeated applications of the lash, as a punishment for their piteous cries and heart-rending wailings.

They were wives and mothers; their infants had been torn from their breasts and thrown upon the ground, either to perish with hunger among the grass, or to become the prey of beasts, or the victims of venomous reptiles—or, possibly, to be preserved and nourished by strangers. In the phrenzied paroxysms of maternal anguish, they had called for their infants—for their husbands—for their parents—for their brothers, sisters and friends; and for this natural involuntary ebullition of feeling, their bodies had been cruelly lacerated with stripes, until nature sank exhausted, no more to revive. Their breasts were distended with that for which their helpless babes perhaps were perishing—it was oozing in streams from their nipples, mingled with their own blood.

They were shortly released from their sufferings by death; and just as the visiting captain had attempted some observation in excuse or palliation of their conduct, our attention was arrested by another object. One of the captives, a well made, good

looking man of about twenty-five years of age, had contrived, all manacled as he was, to scale the bulkhead, from the top of which being unable to use his arms, he fell into the females' apartment, where his head struck a ring bolt with such force as to fracture the skull. It was the husband of the youngest of the two women who had breathed their last. For a few moments he lay senseless from the effects of the blow; but soon came to himself sufficiently to understand what was said to him. In the next moment he recognised the dead body of his wife, which he frantically strove to clasp in his manacled arms; and, with a yell of despair, endeavored to awaken her with his caresses from the sleep of death, while the wound in his head was pouring forth a torrent of blood on the inanimate object of his piteous lamentations.

The captain of the brig now spoke, and ordered one of the officers to tear the poor fellow from the corpse of his wife, and to stow him on the other side of the deck. He raised his mute imploring eye to me, in which I read a speedy termination of his miseries, and an ardent desire to expire on the bosom of his wife. The officer advanced to seize him; but this was too much for me to witness. I sprang before the dying man, drew my dirk, and ordered the officer to desist on the peril of instant death.

"Hold!" I exclaimed, "you shall not molest him. Back! back! back! on your life! No man shall touch him unless he cut his way through my body. You have butchered the wife of his bosom: he is now dying from the effects of your savage barbarity; and they shall not be separated until his spirit is reunited to hers, in that blessed world where fiends like you can never come. Back! or your blood shall mingle with the negro's!"

The officer recoiled a few paces, while the others stood gazing at me and each other in mute astonishment. I stood fixed in my purpose, however; and not one of the conscience struck, guilt appaled, cowardly wretches, nor the whole combined, could muster up sufficient courage to oppose my single arm. The dying captive's struggle was short. In a few minutes more he breathed his last, on the cold inanimate lips of her he loved more than he feared death. I then returned my dirk into its sheath, and again addressed the embarrassed officers.

"Step forward, inhuman monsters! and contemplate the effects of your savage barbarity—your triple murder. Look there on the remains of those three poor victims of your avarice and cruelty! Think too of their hapless infants, which if not happily already gone to meet their parents in a better world, are fated never to enjoy a parent's tenderness in this. How will you answer for crimes like these before the God of justice? I do not marvel at your cowardice, for it is the inseparable concomitant of guilt like yours. I do not wonder that you turn pale at my just rebuke, and tremble there like culprits at the gangway. But how much more will you tremble when you are arraigned before the bar of Divine Justice, & hear that voice which brought the universe into existence pronounce the awful sentence—"Inasmuch as ye have not shown mercy to one of the least of these, ye have not done it unto me."

With these words, I advanced to the gangway, and was about to depart, when the captain of the brig expressed a hope that I would not leave them in anger, but that I would walk below, and join them in a glass of wine. I promptly declined, assuring him that it gave me very unpleasant feelings to breathe the same air with men engaged in this abominable traffic; but were I to drink with them, I should feel guilty of an act of wanton impiety that had stained the untarnished lustre of the flag I sailed under.

They retorted with a most provoking assurance, that great numbers of American vessels were at that moment engaged in the same traffic: vessels which they knew were owned by citizens of the United States, commanded by American captains, and manned by American and English seamen.

THREE MONTHS IN JAMAICA, in 1832: comprising a residence of seven weeks on a sugar plantation.—By HENRY WHITELEY.

[Continued from No. 9.]

I resided on New Ground estate, from the time of my arrival in the beginning of September, and exclusive of some occasional absences, altogether fully seven weeks; & during that period, I witnessed with my own eyes the regular flogging of upwards of 20 negroes. I heard also of many other negroes being flogged by order of the overseer and book-keepers, in the field, while I resided on the plantation, besides the cases which came under my own personal observation. Neither do I include in this account the slighter floggings inflicted by the drivers in superintending the working gangs which I shall notice afterwards.

The following are additional cases of which I have a distinct recollection. But I have retained the precise date of only one of these cases (the 12th) from having found it necessary to destroy almost all my papers, in consequence of the threats of the Colonial Unionists.

1st. A slave employed in the boiling-house. He was a very stout negro, and uncommonly well dressed for a slave.—He was laid down on the naked breech in the mode I have described, received 30 lashes. I was afterwards assured by one of the book-keepers that this negro had really committed no offence, but that the overseer had him punished to spite a book-keeper under whose charge this slave was at the time, and with whom he had a difference; and, as he could not flog the book-keeper, he flogged the slave. Such at least was the account I received from a third party, another book-keeper. I could scarcely have given credit to such an allegation, had I not heard of similar cases on other plantations, on authority I had no cause to doubt.

2nd & 3rd. Two young women. This punishment took place one evening on the barbecue, where pimento is dried. Mr. M'Lean, the overseer, and I, were sitting in the window seat of his hall; and I was just remarking to him that I observed the drivers took great pride in being able to crack their whips loud and well. While we were thus conversing, the gang of young slaves, employed in plucking pimento, came in with their basket loads. The head book-keeper as usual proceeded to examine the baskets, to ascertain that each slave had duly performed the task allotted. The baskets of two poor girls were pronounced deficient; and the book-keeper immediately ordered them to be flogged. The overseer did not interfere, nor ask a single question, the matter not being deemed of sufficient importance to require his interference, though this took place within a few yards of the open window where we were sitting. One of the girls was instantly lain down, her back parts uncovered in the usual brutal and indecent manner, and the driver commenced flogging, every stroke upon her flesh giving a loud crack, and the wretched creature at the same time called out in agony, "Lord! Lord! Lord!" "That," said the overseer, turning to me with a chuckling laugh, "that is the best cracking, by G-d!" The other female was then flogged also on the bare posterior, but not quite so severely.—They received, as usual, each 39 lashes.

4th & 5th. On another occasion I saw two girls from 10 to 13 years of age, flogged by order of the overseer. They belonged to the second gang, employed in cane-weeding, and were accused of having been idle that morning. Two other girls of the same age were brought up to hold them down. They got each 39.

6th & 7th. After this I saw two young men flogged (very severely) in the cooper's yard. I did not learn their offence.

8th. On another occasion, a man in the road leading from New Ground to Golden Spring. We met this man while riding out, and for some offence which I did not learn (for by that time I had found my in-

*The cart-whip, when wielded by a vigorous arm, gives forth a loud report, which, any exaggeration, may be likened to the report of a small pistol. I have often heard it distinctly at two miles' distance from in the open air.

quiries on such points had become offensive,) the overseer called a driver from the field and ordered him 39 on the spot.

9th & 10th. Two young men, before breakfast, for having slept too long.—They were mule-drivers, and it being then crop time, they had been two days and a night previously at work without sleep. As the overseer and I were going out at day-break (the sun was not yet up,) we found them only putting the harness on their mules. They ought, according to the regulations then prescribed on the plantation, to have been out half an hour sooner; and for this offence they received a very severe flogging.

11th. A girl who had been missing for some days, having absconded from the plantation for fear of punishment.

I shall mention only two other cases which particularly excited my sympathy; for after a few weeks, although my moral abhorrence of slavery continued to increase, my sensibility to the sight of physical suffering was so greatly abated, that a common flogging no longer affected me to the very painful degree that I at first experienced.

12th. The first of these two cases was that of a married woman, the mother of several children. She was brought up to the overseer's door one morning, and one of the drivers who came with her accused her of having stolen a fowl. Some feathers said to have been found in her hut, were exhibited as evidence of her guilt.—The overseer asked her if she would pay for the fowl. She said something in reply which I did not clearly understand.—The question was repeated, and a similar reply again given.—The overseer then said "Put her down." On this the woman set up a shriek, and rent the air with her cries of terror. Her countenance grew quite ghastly, and her lips became pale and livid. I was close to her and particularly noticed her remarkable aspect and expression of countenance. The overseer swore fearfully, and repeated his order—"Put her down!" The woman then craved permission to tie some covering round her nakedness, which she was allowed to do. She was then extended on the ground, and held down by two negroes. Her gown and shift were literally torn from her back, and thus brutally exposed, she was subjected to the cart whip. The punishment inflicted on this poor creature was inhumanly severe. She was a woman somewhat plump in her person, and the whip being wielded with great vigor, every stroke cut deep into the flesh. She writhed and twisted her body violently under the infliction—moaning loudly, but uttering no exclamation in words, except once when she cried out, entreating that her nakedness might not be indecently exposed,—appearing to suffer, from matronly modesty, even more acutely on account of her indecent exposure than the cruel laceration of her body. But the overseer only noticed her appeal by a brutal reply (too gross to be repeated,) and the flogging continued. Disgusted as I was, I witnessed the whole to a close.—I numbered the lashes, stroke by stroke, and counted fifty—thus exceeding, by eleven, the number allowed by the Colonial law to be inflicted at [the arbitrary will of the master or manager. This was the only occasion on which I saw the legal number of 39-lashes exceeded, but I never saw the overseer or head book-keeper give less than 39. This poor victim was shockingly lacerated. When permitted to rise, she again shrieked violently. The overseer swore roughly, and threatened, if she was not quiet, to put her down again. He then ordered her to be taken to the hot-house or hospital, and put in the stocks. She was to be confined in the stocks for several nights, while she worked in the yard during the day at light work. She was too severely mangled to be able to go to the field for some days. This flogging took place on the 27th of September.

13th. The flogging of an old man, about 60 years of age, is the last case I shall mention. He was the third driver upon the estate,—there being five altogether, whose sole employment was literally driving, or coercing by the whip

the negro population to labor. With this old man I had had some conversation, and felt particularly interested in him, for his silvery locks and something in his aspect reminded me powerfully of my sage father, whom I had left in England. He had been upon the estate a great number of years. He told me that not one of the negroes belonging to the gang he brought in when he first came to New Ground was now alive. He came up to the overseer's door at shell blow one day, and gave in, as is the practice, on a tally, or bit of notched stick, his accounts; the half day's work of the gang he superintended. The overseer was dissatisfied—said it was insufficient—and ordered him to get a flogging. The old man said, "Well, Busha, we could have done no better had you been standing by." Then, groaning deeply, he laid down his staff and whip, unloosed his clothes, and lay quietly down to be flogged without being held. One of the other drivers, who had been called forward, appeared very reluctant to perform the office; but, on the overseer swearing a rough oath or two, he proceeded to inflict the usual punishment of 39 lashes. The old man, looking up in the overseer's face imploringly, cried out after every stroke for several minutes, "Busha! Busha! Busha!" but seeing no signs of relenting, he ceased to call on him, expressing his feelings only by groans. I was deeply affected by the sight, and felt at the moment that these groans were an awful appeal to the judgment-seat of Him who heareth the cry of the oppressed. When the punishment was over, and the poor man arose, the other drivers looked at each other and shook their heads, but uttered not a word. They dared not.

A VOICE FROM KENTUCKY.

MR. THOME'S CHARGE SUSTAINED.—"The slave states are Sodom's."—This was stoutly denied by the Colonization meeting on Wednesday of anniversary week in this city, but by a most remarkable and providential coincidence is fully confirmed by the *Western Luminary*, printed at Lexington (Kentucky) on the same day! Yes! On the very day when New-York colonizationists were assembled to defend the obscene Meloch from the charges of Mr. Thome, an editor in the same slave state of which Mr. Thome had spoken, was sending forth, without concert, an independent testimony to the very same effect. The writer is treating of "our colored population." Hear him:—*[Eman.]*

I proclaim it abroad to the Christian world, that *heathenism* is as real in the slave states as it is in the South Sea Islands, and that our negroes are as justly objects of attention to the American and other boards of foreign missions, as the Indians of the western wilds. What is it constitutes heathenism? Is it to be destitute of a knowledge of God, of his holy word, never to have heard hardly a sentence of it read through life, to know little or nothing of the history, character, instruction and mission of Jesus Christ, to be almost totally devoid of moral knowledge and feeling of sentiments & probity, truth and of chastity? Mr. Editor, if this constitutes heathenism, then are thousands, millions of heathen in our own beloved land. Gracious God! Merciful Redeemer! Shall thy word and they gospel be proclaimed in simplicity and truth to one portion, and shall another be born, and live and die where the Sun of righteousness shines freely and fully, and never receive more than a dim and wandering ray of his light and glory!

There is one topic to which I will allude, which will serve to establish the heathenism of this population; for I wish this truth to be known to our eastern brethren, that if we ourselves will do nothing, they may make our negroes an object of missionary attention. I allude to the **UNIVERSAL LICENTIOUSNESS** which prevails. It may be said emphatically that *chastity is no virtue among them*, that its violation neither injures female character in their own estimation, or that of their master or mistress; no instruction is ever given, *no censure pronounced*. I speak not of the world, I SPEAK OF CHRISTIAN FAMILIES GENERALLY. How much longer shall this state of things be unregarded!

David Paul Brown, Esq. of Philadelphia, has been appointed to deliver an Oration in the Chatham Street Chapel, by the American anti-Slavery Society.

The Philadelphia Baptist Association has recently established an extensive institution at Haddington, Delaware county, on the basis of a College system, having that object in view for future legislation; and Baptist Churches of Western Pennsylvania, have taken steps for one of similar character west of the mountain; both of which will be supported by the denomination.—*Philad.*

MISCELLANEOUS SELECTIONS.

It is said that Mr. John Quincy Adams is engaged in writing "Memoirs of his own times," and the "Life of John Adams," his father. They cannot fail to be the works of high interest.

On the 27th March, Rome was so full of foreigners, that not a lodging could be procured.

A letter from Mr. Kincaid, an American Baptist Missionary, dated Ava, Nov. 5, and published in the Boston Watchman, says, "It is a time of unusual suffering through all the upper and central districts of Burmah, on account of the scarcity of rice. Robbery and murder are the occurrences of every night."

A beautiful ship for the India trade has recently been launched in London. She belongs to Baring & Brothers, and is to go to sea with no spirituous or intoxicating liquors on board. The London papers call that "the American System."

A correspondent of the Boston Centinel states that the supreme court, at its last session in that city, decided that a grand-child born eight months and a half after his grandfather's death, is included in a bequest to grand-children "living at his decease."

From the 1st of September to the 8th November, 1833, there died in the city of Seville, Spain, 5,615, or for the 69 days, an average of about 81: viz: 67 ecclesiastics, 24 nuns, 157 military 2,612 males and 2,755 females. Of these, compared with the average, by other diseases, in the three preceding years—6,262 died of the cholera. The population of this city was about 90,000.

Certain rail roads are projected by which the journey from New York to New Orleans may be made in less time than the period of six days!—What a "world" shall we have in these United States, if they remain united and prosperous—as they were some months ago!

Great news for the ladies.—A gentleman who writes from Galena, says:—"The number of males in proportion to females, on the frontier, is at least two to one, and girls of 15 (I might say of 12) or widows of 50, are alike snapped up with avidity by the disconsolate bachelors."

There is at present in Mexico, an Indian reputed to be eight feet three inches in height, but only 18 years of age, and of most hideous appearance.

Steam Engines.—The French Academy of Sciences have awarded a gold medal to M. Galy Cazalab, a professor in the Royal College at Versailles, for a discovery which, it is said, will give perfect security against the bursting of steam engine boilers.

The general state of things in Mexico and South America is very uncomfortable. Revolution is still the "order of the day," and nothing seems settled.

Preserving Bacon.—There is much said about preserving Bacon. I have noticed in all the communications on this subject, that it is recommended to have the Bacon well dried; and I think this is the principal thing required. If Bacon is not well dried, there is nothing that can be packed in, that will keep it sound. When Bacon is hung up for drying, boards or plank should be laid on the joists over it, in order to keep dirt or dust from falling on it; also to keep the smoke from escaping too soon. A smoke should be kept under it till it is thoroughly dry, and be continued in wet weather in the summer. Whoever will follow this plan will save their Bacon.—*Louisville, Ky. B.C.*

General turn out of the Irishmen on the Chenango Canal.—On the 3d and 4th. inst. an alarm was given, that the Irishmen had struck for higher wages, and were rioting and rebelling against the civil authority, by assaulting individuals and devastating the dwellings along the line of the canal between Oriskany Falls and Clinton.

The high Sheriff, in pursuance of the law of the land, called out the *posse comitatus*, and Major General Comstock assembled the militia. There was, however, no blood shed, nor was there any cause for it. The Irishmen who, the day previous, to the number of 700, (as we are credibly informed) had paraded along the line of the canal, with flags, clubs, etc. the emblems of a Dublin riot, at the sight of the organized militia, immediately retreated to their tents. The wages now given by the contractors, are ten dollars per month. If this is not a fair compensation let them be raised; but in any event the Irish laborers, at this early period, should not be permitted to rebel with impunity; and a justification in calling out the civil and military authority, may be found in the salutary influence which it will undoubtedly have in preventing future disturbances.—We learn that a few of the leaders were taken, examined and committed to jail as rioters.—*Oneida Standard.*

This eccentric lady Hester Stanhope, so long a resident in the east, on being visited by a recent traveller, and advised to return to her native country, having lost much of her influence over the Turkish pachas of Syria, from the diminution of her means to bribe them, thus expressed her determination, and described her dangers:—"As to leaving this country your advice is in vain; I never will return to England. I am encompassed by perils; I am no stranger to them; I have suffered shipwreck off the coast of Cyprus; I have had the plague here; I have fallen from my horse, near Acre, and been trampled on by him; I have encountered the robbers of the desert, and, when my servants quaked, I have galloped in amongst them, and forced them to be courteous; and when a horde of plunderers were breaking in at my gate, I sallied out amongst them, sword in hand, and after convincing them that had they been inclined, they could not hurt me, I fed them at my gate, and they behaved like thankful beggars. Here am I destined to remain; that which is written in the great book of life who may alter?—It is true, I am surrounded by perils; it is true, I am at war with the prince of the mountains and the pacha of Acre; it is very true, my enemies are capable of assassination; but if I do perish, my fall shall be a bloody one. I have plenty of arms—good Damascus blades, I use no guns; and while I have an arm to wield a hanjar, these barren rocks shall have a banquet of slaughter, before my face looks black in the presence of my enemies."

Curious Astronomical Theory.—We state the following on the authority of M. Arago, an eminent French astronomer:—if we place in a horizontal line the series of figures of which the law is evident,

0	3	6	12	24	48	96	192
---	---	---	----	----	----	----	-----

(each double the preceding) and afterwards add 4 to each, we shall have a series denoting the relative distances of the planets from the sun, thus:—

4	7	10	16	28	52	100	196
---	---	----	----	----	----	-----	-----

Mer. Ven. Earth. Mars.....Jupiter. Sat. Ura.

If 10 represents the distance of the Earth, 4 will be that of Mercury, 7 Venus, 16 Mars, and 52, 100, and 192, the respective distances of Jupiter, Saturn, and Uranus. This law was known as far as 100 before the discovery of Uranus; and the distance being found to correspond, affords a very remarkable confirmation of its truth. But it will be observed there is a deficiency of one term between Mars and Jupiter. This led philosophers to suspect the existence of a planet at the distance required to fill up the vacancy, and in 1801, Piazzi, of Palermo, actually discovered one, whose orbit was between those of Mars and Jupiter, and nearly at the proportionable distance of 28 from the Sun. This planet was named Ceres; and since that period three others have been found—Pallas, Juno, and Vesta, all of which have their orbits so near each other as to lead astronomers to believe that these are the fragments of a large planet, which had been shattered into pieces by some internal explosion, or the shock of a comet.—*London paper.*

The itch is caused by an insect, white, with eight reddish legs, to the four hind ones of which is appended a bristle. It may be distinguished with the microscope, in the vesicles, in the joints, which accompany the disorder.

New Invention.—We have examined the drawing of a machine to gather grain as it stands in the field without cutting it. It is called the Locomotive Thrasher; intended to be moved by horse power, and with the assistance of three men or boys of fifteen years of age, is calculated to go over ten acres of wheat or other grain per day, and gather say two hundred bushels, leaving the straw standing on the ground thrashed as clean as is generally done in the ordinary way, thereby saving all the expense of harvesting; and by ploughing in or burning the straw, it is supposed the ground may be tilled *ad infinitum* without diminishing its fertility. Should this invention succeed, it will afford another inducement for farmers to inhabit and cultivate those beautiful prairies which abound in the far West. The ingenious inventor is Mr. John T. Vail, of La Porte, Indiana, formerly of this town.—*Raleny Advertiser.*

REMEMBER ME.

There is not two other words in the language that can recall a more fruitful train of past remembrances of friendship, than these. Look through your library, and when you cast your eyes upon a volume that contains the name of an old companion, it will say *remember me*. Have you an ancient album, the repository of mementos of early affection? Turn over its leaves stained by the fingers of time, sit down and ponder upon the names enrolled on them; each speaks, each says, *remember me*. Go into the crowded church yard; the marble tombs, read the simple and brief inscriptions that perpetuate the memory of departed ones; they too have a voice that speaks to the hearts of the living, and says, *remember me*. Walk in the scenes of early rambles; the well known paths of the winding streams, the over spreading trees, the green and gently sloping banks, will recall the dreams of juvenile pleasure, and the recollections of youthful companions; they too bear the treasured injunction, *remember me*. And this is all that is left of the wide circle of our earthly friends. Scattered by fortune, or called away by death, or thrown, without our hand by the changes of circumstances or of character; in time, we find ourselves left alone with the recollection of what they were.

SCRAPS.

If the question be asked, says Mr. Addison, why are the generality of mankind so much strangers to happiness? I should answer, *they seek and expect it where it is not, where it cannot be found!*

We carry nothing with us out of this life, but a good or an evil conscience.—*Polon.*

If thou would be happy, says William Penn, bring thy mind to thy condition, and have an indifference for more than what is sufficient.

True repentance is to cease from sin.—*Ambrose.*

He is not happy that hath riches, but he who rightly uses them.—*Hermes.*

Think that the weakest of thine enemies is stronger than thou art.—*Plato.*

How few possess an inclination for inward peace—those who do, prefer reality to external happiness, temperance to luxury, the convenient to the superfluous, and simple nature of ostentation.

Not to desire riches is the greatest wish.—*Cicero.*

What situation in life you even wish or propose for yourself, acquire a clear and lucid idea of the inconveniences attending it.

CURE FOR SEA SICKNESS.

From Peter Simple—By Capt. Maryatt.

"The next day every thing was prepared for sea, and no leave was permitted to the officers. Stock of every kind was brought on board, and the large boats hoisted and secured. On the morning after, at day light, a signal from the flag ship in harbor was made for us to unmoor; our orders had come down to cruise in the Bay of Biscay. The captain came on board, the anchor weighed, and we ran through the Needles with a fine N. E. breeze. I admired the scenery of the Isle of Wight, looked with admiration at Alum Bay, was astonished at the Needle rocks, and then

felt so very ill that I went down below. What occurred for the next six days I cannot tell. I thought that I should die every moment, and lay in my hammock or on chests the whole of that time, incapable of eating, drinking, or walking about.—O'Brien came to me on the seventh morning, and said that if I did not exert myself I never should get well, that he was very fond of me and had taken me under his protection, and to prove his regard he would do for me what he would not take the trouble to do for any other youngster in the ship, which was to give me a *good basting, which was a sovereign remedy for sea sickness*. He suited the action to the word, and drubbed me on the ribs without mercy, until I thought the breath was out of my body, and then he took out a rope's end and thrashed me until I obeyed his orders to go on deck immediately. Before he came to me I could never have believed it possible that I could have obeyed him, but somehow or another I did contrive to crawl up the ladder to the main deck where I sat down on the shot racks and cried bitterly. What would I have given to be at home again! It was not my fault that I was the greatest fool in the family, yet how was I punished for it! If this was kindness from O'Brien, what had I to expect from those who were not partial to me? But by degrees I recovered myself, and certainly felt a great deal better, and that night I slept very soundly. The next morning O'Brien came to me again. "It's a nasty slow fever, that sickens, my Peter, and we must drive it out of you;" and then he commenced a repetition of yesterday's remedy until I was almost a jelly. Whether the fear of being thrashed drove away my sea-sickness, or whatever might be the real cause of it I do not know, but this is certain, that I felt no more of it after the second beating, and the next morning when I awoke I was very hungry. I hastened to dress myself before O'Brien came to me, and did not see him until we met at breakfast.

"Pater," says he, "let me feel your pulse." "O no!" replied I, "I indeed I'm quite well."

"Quite well! Can you eat biscuit and salt butter?"

"Yes, I can."

"And a piece of fat pork?"

"Yes, that I can."

"It's thanks to me then, Pater," replied he; "so you'll have no more of my medicine until you fall sick again."

"I hope not," replied I, "for it was not very pleasant."

"Pleasant! you simple Simple, when did you ever hear of physic being pleasant unless a man prescribed for himself? I suppose you'd be after lollipops for the yellow fever. Live and larn, boy and thank Heaven that you've found somebody who loves you well enough to baste you when it's good for your health."

I replied "that I certainly hoped that much as I felt obliged to him, I should not require any more proofs of his regard."

"Any more such striking proofs, you mean Pater; but let me tell you that they were sincere proofs, for since you've been ill I've been eating your pork and drinking your grog, which latter can't be too plentiful in the Bay of Biscay. And now that I've cured you, you'll be tucking all that in your own little bread basket, so I'm no gainer and I think that you may be convinced that you never had or will have two more disinterested thumpings in all your born days. However, you're very welcome, so say no more about it."

Prince Hohenlohe has ceased to work miracles, in consequence of a singular accident. He received one day a letter, entreating him to say four masses for a young lady who had her left leg four inches shorter than her right. The number four had been written in cipher; the writing was indistinct; and the Prince read eight in place of four, and said eight masses. His success was complete; it was even more than complete, for the left leg having grown an inch at every mass, was now four inches longer than the right. The Prince was so deeply afflicted at the successful result of his prayers, that he has renounced all future attempts, and transferred his remaining stock of miraculous power to the Frau Schumann, an old woman living at Sommersdorf, in Saxony. The credulous now direct their steps towards her house; her intercessions, it is said, prove most effectual when the moon is in the wane.—*Eng. paper.*

THE RIGHTS OF MAN.

ROCHESTER, JUNE 21, 1834.

NOTICE.

The Rochester Anti-Slavery Society will meet at the late Institute Room, in the Court House, on the last Monday of every month, at 7 o'clock P. M. By order of the Board.

FOURTH OF JULY.

ANTI-SLAVERY COUNTY CONVENTION. Believing that Slavery in these U. S. is a monstrous political and moral evil, contrary to natural right, perverting the order of things, inconsistent with the spirit and letter of the Declaration of our Independence; and that if suffered to continue, will sap the foundations of our Government...

Will our friends remember the Fourth of July, and come without fail to aid us in the cause of humanity? Our correspondent of China will perceive that he has been anticipated in his communication relating to Mr. Birney. The following was in type before his letter reached us.

HON. JAMES. G. BIRNEY.

We have recently conversed with a gentleman from the south-west, who informs us, that from information he has recently received, there is much reason to believe, that the Hon. Mr. Birney, of Kentucky, is about to renounce the Colonization Society, and embrace the doctrines of the immediate abolitionists.

Our informant says, that from the high character and reputation of Mr. Birney, and the relation he sustains to the Colonization Society in the south-west, his abandonment of that scheme and conversion to the cause of immediate abolition, will exert a most decided influence upon the public mind in that section of the Union.

EXAMINATION OF T. C. BROWN, LATE FROM LIBERIA.

Want of time and space compels us to give our readers but extracts from the published examination of T. C. Brown. We shall endeavor so to make them as both to give the sum of the matter, and to do no injustice to the truth, nor to any party concerned.

Mr. Brown, will you state to this audience your former place of residence, occupation, and situation in respect to property and the means of support? I was born in Charleston, S. C., where I have resided. I am a carpenter by trade—owned two houses, two stories high, and two lots, which cost me over \$3000.

What proportion of the colonists die in this process of seasoning? Should think nearly one half die in eighteen months.

Why did you come away from Liberia? I came away for two reasons. First, I could not enjoy health; and secondly, I could not get a living.

Could you be induced to go there again, with your own consent? I could not be induced to go again with my own consent, unless there was no other place where a man could live.

Are there any others there, that would like to come back? Great numbers would like to come back, and had rather suffer slavery than stay in that country and starve.

What if a ship should be sent out to Liberia and offer to bring back all that wished to come, and to pay the passage of such as could not pay it themselves—do you think any body would come? I would say a large majority would come.

What ship did you come back in? Ship Jupiter. I arrived, April 13, 1834. Have you talked with any of the agents of the Colonization Society since your return? Have had interviews with some of them.

Has any thing been said to you to make you give a favorable account of the state of things in Liberia? Where? When? What? Who? As I design to speak the truth I must answer the question. Attempts have been made to gull me into favorable ideas respecting Bassa Cove.

What is the name of this gentleman? Elliot Cresson. Question by one of the audience.—Have you not been induced by the friends of abolition to make this statement?

I have not. The object of this examination, I say in the presence of Almighty God, is to give a fair statement, and not to deceive the people.

Examination roneed by the Committee.—What is the general state of morals in Liberia? The morals are not as we would wish to have them.

Is there any intemperance among the colonists? Some degree; not to any considerable extent. Is it a common practice to drink ardent spirit? Very common to drink ardent spirit.

What is doing to promote temperance? Don't know of any thing doing to promote temperance. Have there been any mulatto children born there? There have, certainly.

How do the colonists feel towards the Colonization Society? Some of the Colonists have unfavorable feelings toward the Colonization Society, and some have not.

Some say the Society is burdening them with dead weights, with ignorant people and poor who get sick and are a burden to the community. Are there any saw-mills in Liberia? There are no saw-mills in Liberia.

What sort of buildings are the factories of which the Colonization Society speak? There are no factories within the settlement.

In answer to other questions put to Mr. Brown by different persons he replied: That they do not raise enough to supply their own wants, but get a great proportion from America.

That there are ploughs in the colony, but none in use, as they have no animals to draw them. That there is no man rich here; some live, and the rest make out to stay in the world.

That goods and provisions were very high; that they were fifty per cent. above the retail price in this country.

That pork was twenty cents a pound. Question by W. A. Wildes. Have you not been induced by the friends of Abolition to give an unfavorable impression as to the settlement in Liberia?

I have not received any inducements from them. If any offer should be made, I should answer as I did the man who wanted to gull me to give an opinion the other side.

Did Elliot Cresson hold out any inducements to you to deviate from the truth? He wished me to give favorable ideas respecting Bassa Cove. I had told him before, I was opposed to colonizing in Africa.

Question by J. C. Cutler. Did you know, previous to this examination, what questions would be proposed to you, or of what nature? I did not know what questions would be proposed. I would not object if all the individuals here were to ask me a question apiece. I would stick to the truth.

Question by George R. Barker. Have you ever known Indian corn to be raised there? If so, how much to an acre? Know of one case at Millburgh, by Daniel George. Took out seed of flint corn. He told me he planted two acres, sold considerable in a green state, and told me he raised five bushels.

Are many of the colonists engaged in trade? Very unprofitably. In what articles do they trade? Camwood and Ivory.

Is RUM one of the principal articles of trade? Can buy nothing but rum—Unless they give them something in lieu of it to purchase it.

In answer to questions put to Mr. Brown by Dr. Reese, Mr. Wilder, and others, he stated, that he believed there were six schools in the place; when he first arrived there were Sabbath Schools; but they declined on the death of Mr. Cox, the missionary. After the other missionaries came, they revived again.

That the natives who come down to the coast are not affected as the settlers are. That he has always expressed a desire that missionaries and other teachers should go.

That he did not officiate as a class leader.—Went as a member of the church only. They had no episcopacy. Were never put in classes, owing to their being constantly sick. Never was four days out of bed with fever and ague.

Questions by William H. Wilder. Is not the situation of the blacks at the colony of Liberia much better than the blacks in this city or Philadelphia?

They are not as well off, nor are they surrounded with so many comforts of life. Many came to me to beg and others wish they were back.

Do you not consider the Colonization Society useful? I decline answering the question. I came here to tell what I have seen in Liberia.

Question by one of the audience. Do you think immediate emancipation would promote good morals? I decline answering such a question.

Question by Dr. Reese. How many conversions have taken place from the natives? I know of one supposed conversion among the natives.

TRADE OF THE COLONY.

What articles do they trade in? The native produce is camwood, ivory, &c.—The goods bartered for them, are cloths, iron pots, powder, guns, rum, beads, and balls.

Is Rum one of the principal articles? You cannot purchase of a native unless you give him what he wants, or something to get it with.—And rum is what they most want.

Have you ever seen natives drunk in Liberia? I have. What wages do day laborers get? Day laborers get 50 cents a day.

What is the price of butter? I have frequently paid 40 cents for butter. Question by one of the audience. Do you know of any of the colonists who are dissatisfied? I know many are dissatisfied, and have reason to be.

RELIGION OF THE COLONY.

Is there any preacher who does not sell rum? I am not sure. Do the colonists often converse together about civilizing and christianizing the natives?

They do not converse together about it. I have heard it mentioned in public worship. Do the colonists make the morals and religious improvement of the natives a subject of prayer? It is utterly out of my power to tell if they pray much on the subject. It is sometimes mentioned in public worship.

Do the colonists pray much about the conversion of Africa to God? And do those who are professing Christians act as if they considered themselves missionaries among the heathen? I cannot say they do.

Do the ministers engage much in the party politics of the Colony? Are there any disputes between the native kings or others, and the colonists? And do these disputes leave on the minds of the natives a favorable impression respecting the religion of the colonists?

The ministers are the principal politicians of the Colony. Are any of the preachers qualifying themselves to teach, and preach to the natives, by learning their language?

Among the colonists I don't know of any, and I don't believe there are any. Do the colonists feel as much above the natives as the whites do here above the colored people?

Or do they associate together on terms of equality? Kings, coming to that place, and chief men, are taken into their houses. The lower order are not. They are employed as servants for the purpose of doing burdens, as there are no animals there, or very few.

Now tell us the actual influence of the colony upon the native Africans? It has little or no effect. I know Mandingoes, who are sober and temperate, professing the Mahomedan religion. Among those who have adopted the Christian mode intoxication is frequent. I was told by M. C. Waring that this is the first thing they adopt, in adopting the Christian mode.

Hydrophobia.—We understand that a dog, from this city, ten or twelve days ago, bit a hog and two neat cattle, belonging to a Mr. Green, about four miles south of this place, all of which have since died of hydrophobia.

Two young men in the act of killing the dog, were also bitten, but have as yet shown no symptoms of the awful disease. We hope this will be a warning,—at least to assessors, to see that every man who keeps a worthless dog, is required to pay the tax imposed by law.

A firm of brick-makers, in Mount Vernon, Ohio, have succeeded in getting a new brick machine into operation, and with complete success. It operates by pressure, and manufactures, as the Mount Vernon Gazette states, the very best quality of bricks out of dry clay.

There is a pressure of more than fifty tons upon every brick; it comes from the press as smooth as plates of polished steel can produce. One horse makes twenty such pressures in a minute.

Dr. Mott, of New York, has succeeded in extracting a stone that weighed 17 oz. 3 dwt. avoirdupois, from the bladder of a man aged 25. It was taken out entire, all attempts to break it or drill it into pieces having failed. This is called a "wonderful operation," sir Ashley Cooper having given an opinion that a stone of 8 or 9 ounces is the largest that could pass through the bony stricture in the gripe of the forceps.

The patient was doing well. The effects of the late Dr. Spitzheim were sold publicly at Boston. There was considerable competition to obtain the "relics of the immortal dead." A little box, containing a little thread, tape, and an empty phial, valued at sixpence, was purchased for \$1 50.

There are now living in the town of Belfast, (Me.) nine widows named Patterson. The united ages of the five oldest, amount to 417 years—the oldest of these nine is 85, and the youngest 46.

The following is said to be the force of the French navy. Ships of the line, 33; frigates 37; sloops 17; ditto for carrying despatches, 8; brigs for despatches, &c. 18; bomb vessels 8; brigs fitted as gun boats 6; galleons, cutters and luggers, 17; batimens de flotilla, 46—214. Store ships 20; garbors 25.—total 260.

ANTI-SLAVERY NEWS.

The limits of our paper will not permit us to give even a passing notice of all the proceedings of Anti-Slavery Conventions, Societies, &c. Much less have we room to give details. We have not suffered ourselves to stop and even so much as to correct or animadvert upon the weak, the bitter, the prejudiced and ignorant misrepresentations of Col. Stone. His warfare will be as unsuccessful as it is silly and inglorious.

Our purpose has been and is still, to publish as many facts relating to Slavery as is possible by our limited means; for we know that if the whole veil was removed—if we could see slavery as the judgment will reveal it, no man would or could hold his peace; and the universal, indignant, impatient cry would echo and re-echo throughout the whole land—ABOLISH, ABOLISH Slavery, instantly, now and forever!

But thick and dark as are the clouds of ignorance, high and ragged as are the mountains of prejudice—deep and slimy as are the pits of malice—Truth in her majesty and power moves on triumphantly, gloriously! Before her, the clouds disperse—the mountains fall, the pits close up. It is the cause of God. The gates of Hell cannot prevail against it.

But when we began we meant to apprise our readers of the progress of Anti-Slavery. In Boston, New-York and Philadelphia, have been held Anniversaries, or Conventions of great and thrilling interest. High and talented advocates of immediate Abolition, are springing up daily in every part of the country. Societies multiply so rapidly that we have not room to notice all. Even in Utica, where so shameful a scene transpired last fall, has grown up a fearless and zealous society; and the whole county is in danger of being over-run with the "fanaticism of Abolition." The father of lies mistook his power when he provoked that

MY LIFE IS LIKE THE SUMMER ROSE

My life is like the summer rose
That opens to the morning sky,
But ere the shades of evening close,
Is scattered on the ground to die.

GODLY BOOKS.

In 1626 a pamphlet was published in London, entitled "A most delectable, sweet perfumed Nosegay, for God's Saints to smell at." About the year 1646, there was published a work entitled "A pair of bellows, to blow off the dust cast upon John Fry;" and another called "The Snuffers of Divine Love." Cromwell's time was particularly famous for title pages.

The Season.

The weather has as last become more seasonable, and our farmers and gardeners are beginning to appear in rather better spirits than they have done for some weeks past. The report is, that peaches, apples, and most other fruits, are destroyed. Early corn has been cut down to the ground, two, and some three times, by the frost.

ITEMS OF INTELLIGENCE.

THE WEATHER.—The cold weather of last week is noticed in papers from all quarters.—There was snow in many places, and ice formed from an eighth to a fourth of an inch in thickness. The region about Albany was covered with snow on Thursday morning, and the trees many of which were in blossom, were covered with a coat of snow and ice.

The Female Heart.

There is nothing under heaven so delicious as the possession of pure fresh immutable affections. The most felicitous moments of man's life, the most ecstatic of all his emotions and sympathies, is that in which he receives an avowal of affection from the idol of his heart.

Slave Case.

The ship Mississippi arrived here a couple of days back from N. Orleans. When two or three days at sea it was discovered that two slaves had secreted themselves on board. In order to avoid the penalty of a thousand dollar fine and two years imprisonment, which the laws of Louisiana inflict upon persons who abet the elopement of slaves, the Captain brought them yesterday in a carriage from the ship to prison, followed by a great number of colored persons, who appeared extremely excited by the occurrence.

Congress of Vienna.

Letters from correspondents at Vienna, to Paris, mention that the Congress over which Prince Metternich presides, had nearly ready for promulgation one of the results of its labors. The best informed give the following as the principles of the new measure. Countries having legislative assemblies are not to refuse subsidies to the government when it calls for them in any case of justifiable necessity.

Tremendous Snow Storm.

Such a storm as is now visiting this section of the State, has not been experienced since 1816. It commenced snowing and blowing in the afternoon of Wednesday, and continued through the night, and is now (Thursday, 12 o'clock,) bearing down upon us from the North with unabated fury.

Extract from an Agricultural Report.

Your attention has heretofore been directed to the importance of procuring a library; and at a former meeting of the Society a committee was raised to take the subject into consideration, and digest a plan for the purpose of effecting this desirable object.

Death of Lander.

Africa has been most fruitful in the deaths of enterprising travellers and discoverers. To the names of Park, Clapperton, and several others, must now be added that of Lander, who in his researches, was the most successful of all—having made the long-sought discovery of the outlet of the Niger. He has been murdered, while prosecuting his search in the cause of science and civilization, at a place 200 or 300 miles up that river. He was truly a self-made man—having been originally in the condition of a servant, in which capacity he first went out with Captain Clapperton.—N. Y. Transcript.

Getting rid of a dangerous companion.

A gentleman who was proceeding from Durham towards Sunderland, alone in his gig, one day last week, overtook, in the dusk of the evening, a person on foot, having the appearance of a respectable female who politely asked him the favor of a ride, which the gentleman readily granted.

Sleighing in May.

A letter from the house of Grant, Thornburn & Son, dated Albany, May 16th to a gentleman of this city, states that "it commenced snowing on the night of the 14th, and continued the whole of yesterday with a severe frost, which no doubt has killed all our fruit. Mr. S. has just called and informs us that every thing that was above ground, say corn, beans, potatoes, &c. are gone. It is a fact worthy of record, that a farmer from Saratoga, about thirty miles from this, stated to us this morning that his horses and wagon had some difficulty to get through the snow yesterday. He measured his depth and found it lay on a level six inches in depth. We are of opinion that we shall not have one peach, plum, or any other kind of fruit in this section of the country.—Almost every sort of seed must be planted over again.—Sun.

Knowledge is derived from two sources.

Both lie open to the farmer and mechanic. Assuming that every man may be active twelve hours each day, we verily believe that two may be deducted from actual labor and applied to close study without lessening the amount of labor performed thro' the year. Add to this, which is one sixth of working days, the time of the Sabbath which may be spent in receiving public instruction and reading, and then say, need we be ignorant of a knowledge of Books? But we stop here. Having gained one set of ideas from Books, the hale and hearty farmer while pursuing the labors of the field, and the hardy mechanic while plying his trade, thus have materials for their active minds to combine, enabling them by retrospects to seek out new truths and enlarge their stock of valuable information.

A circular has been issued from the Secretary of State's office.

England, offering a loan of £20 to such young married agriculturists who may be desirous to emigrate to Van Diemen's Land, on condition of their refunding it out of their earnings in the colony in which they may settle. This we consider a wholesome regulation, which will have a tendency to colonize the country with an industrious body of men, who are unable, in their own land, to obtain a comfortable subsistence, in consequence of the excess of population.—N. Y. Star.

MAKING COFFEE.

In making coffee much care is requisite to extract the whole strength and flavor of the berry; and, moreover, it is very erroneous and most expensive to sweeten it with moist or raw sugar. Many persons imagine that the moist sugar tends more to sweeten; but if experiment be made, it will be found that half the quantity in weight of refined sugar will add more sweetness, and the flavor of the coffee will be much more pure and delicate. In Holland, where coffee is the universal beverage of the lower classes, the sugar cannot be too refined, and the boatmen on the canals may be seen mixing the most beautiful white refined sugar with their coffee, while on such their custom and taste they pride themselves highly. It requires but little thought to acquiesce in this departure from our custom, and when economy is blended with such judgement, it is only necessary to call the attention of those whose means naturally excite them to seek for facts which is cheap and what is best.—The first mention of coffee in the west of Europe is by Ramosif, a German traveller, who returned from Syria in 1573. It was first brought into England by Mr. Nathaniel Conopios, a Cretan, who made it his common beverage, at Balliol College, Oxford, in 1641. Coffee trees were conveyed from Mecha to Holland in 1626, and carried to the West Indies in the year 1726; first cultivated at Surinam by the Dutch in 1718; its culture encouraged in the plantations, 1732.—Mirror.

Philadelphia, June 6.

The bitter frosts and snow storm at the close of May, probably destroyed more than three quarters of the fruit, which hung tender upon the trees; and it is much to be feared, that rye very materially suffered.—U. S. Gazette.

CATERPILLARS.

The Bel-Air (Maryland) Citizen states the Caterpillars are making great ravages in that section of the country. The editor says—In a distance of fifteen miles, on both sides of the road, we do not suppose there is more than one tree out of every ten, which is not so barren of leaves as though it were in the depth of Winter. Black and White, and other oaks, hickory, poplar, indeed almost every species of tree has been stripped by these devouring insects. The orchards, have in many places, shared the same fate as the forest. One gentleman stated to us that from five hundred flourishing apple trees in his orchard, he did not believe he would be able to collect enough apples to make a barrel of cider.

Awful Calculation.

An ingenious authentic, and valuable statistical work, published a few years since, states that the number of inhabitants who have lived on the earth, amount to about 35,627,843,275,875,846. The sum, the writer says, when divided by 3,096,000, the number of square leagues of land on the surface of the globe, leaves 11,500,693,732 persons to each square league.—There are 27,864,000 square miles of land, which being divided as above gives about 1,314,522,075 persons to the square mile. Let the miles be reduced to square rods; and the number he says will be 1,253,174,590,000, which being divided as above, gives 123 inhabitants to each square rod, which rod being reduced to feet and divided as above, it will give about five persons to each square foot of terra firma on the globe. Let the earth be supposed to be one vast burying ground, and according to the above statement, there will be 1283 persons to be buried on each square rod, capable of being divided into twelve graves, it appears that each grave contained 100 persons, and the whole earth has been one hundred times dug over to bury its inhabitants! supposing they had been equally distributed.—N. England Farmer.

Who the "authentic" calculator alluded to may be.

We do not know. But we suspect he belongs to the Chinese of Voltaire school. For admitting a generation of men to pass away in 30 years, and the earth to have contained as many inhabitants, on an average, as it does now, ever since the world was made, and calling the present population 800,000,000—all which are very liberal allowances,—even then the whole number of people who have ever lived on the earth would not exceed 156,000,000,000.—Eds. Jour. Com.

Population.

A square mile contains 3,992,600 square yards, and, at the rate of four persons, large and small, to a square yard, 12,390,400 human beings. Thus the swarming population of the United States could be crowded, without inconvenience, into a square mile, and could be walked round in an hour. In like manner the host of Xarxes, of which the Grecians represent one end as being the sun rise, and the others as seeing him at the same instant set, could have been ranged in close order on a field of a hundred acres, and could all have heard the voice of one speaker. The inhabitants of the whole earth, about nine hundred millions, would not fill a circle of ten miles in diameter; they might all hear a bell placed in the centre.

Conundrum.

Why are many females of the present day like the lillies of the scripture? Answer. Because they toil not neither do they spin! yet Solomon in all his glory was not arrayed like one of these.

The hydro oxygen microscope is now so improved.

that a flea, when magnified, covers two hundred square feet!

ORANGE AND MYRTLE TREES.

In the garden of Schwezingen, in Germany, there are 465 orange trees between 200 and 300 years old; and myrtle trees 6 inches in diameter.

An English nobleman lately gave an entertainment at Rome, on which was expended upwards of 500 guineas, near 2500 dollars.

A colony of gipsies still exist in Louisiana; they have lost all roving propensities, and follow a regular life, though still retaining the name of gipsies Egyptians.—They are of a darker complexion than the French, by whom they were introduced and colonized.

THREE MONTHS IN JAMAICA,

In 1832: comprising a residence of seven weeks on a sugar plantation.—By HENRY WHITKEY.

[Continued from No. 13.]

In conversing with the overseer about these floggings, I had more than once expressed the pain and horror I felt at seeing that negro slavery was accompanied by so much suffering. The overseer endeavored to persuade me, contrary to the evidence of my own sense, that the punishments were not severe, and assured me that there were, moreover, negroes who had never been flogged in their lives. I afterwards questioned the head book-keeper, Mr. Burrows, on this point and asked him if he could point out a single working negro on the estate, male or female, single or married, who had not been flogged? After some reflection he replied, that he could not specify a single one who had not been punished with a cart whip. Now there were 277 slaves on that estate, of whom a very small proportion were children, and yet a man who had been among them for only two years, did not know of one (with the exception of mere children) who had not been once or oftener subjected to this cruel, degrading, and revolting punishment.

After these conversations I made every exertion to ascertain this fact, by making inquiries among themselves, as opportunities occurred. The general reply to such interrogations was—"Ah! Massa, me been flog many a time by Busha." On putting the question to an aged negro who had formerly been employed to take care of the sheep, but was now in the stable, he said he was flogged many a time.—And what were you flogged for? I inquired. "When sheep go astray—when sheep sick—when sheep die—then," said he, "Busha put me down and flog me till me bleed." And how many lashes, I asked, did Busha ever give you? "Ah! Massa," said the poor old man, "when me down na ground, and dey flog me till me bleed, me something else to do den for count de lashes." This same man, as he was saddling my horse on the day I finally left the estate, made a remark that struck me. "Now, Massa," said he, "you see how poor negro be 'pressed [oppressed.] We no mind de work—but dey 'press us too bad."

I asked another negro, a married man and the father of a family, if either he or his wife had ever been flogged. He replied that both he and his wife had been flogged frequently: and further remarked, that it was very disheartening that after trying "to be good negro," they could not escape the lash any more than the worst slaves on the estate. This man was a Baptist—a very religious and exemplary man. He had been a member of the Baptist Chapel at St. Ann's Bay, which I saw lying in ruins. He could read a little, and I gave him a hymn book.

This last mentioned slave was a carpenter. I therefore asked the head carpenter (a Scotchman, named Walden) if he had ever flogged this man. He replied that he had, and added, that he was obliged to flog all the slaves under his charge. He never took them out with him into the wood, he said without the cart-whip, so that if any of them did not please him he might put him down and give him a flogging.

I asked other similar questions, and received, in every instance, answers to the same effect—all proving the truth of the head book-keeper's statement that he knew not a single working slave on the estate who had not been flogged.

I may here mention that on meeting with a slave of the name of Johnstone, belonging to the neighboring estate of Green Park, I asked him if he had ever been flogged. He replied—"Yes, Massa, me been flog, and been work in chains three months and three days." On inquiring further, I found this man's offence was going to the Methodist chapel, (Mr. Whitehouse's) and that for this offence he had been cruelly flogged by order of his owner, Mr. Hurlock, (not by the overseer) and worked in chains for three months.

During my residence at New Ground, the St. Ann's work-house gang (of convict slaves) was employed in digging cane holes on the plantation. I had thus frequent opportunities of seeing and conversing with them. I shall never forget the impression I received from the first near view of these wretched people. The son of the captain, or superintendent of the

work house (a person named Drake) accompanied me to the field the first day I went out to see this gang; and as we went along, he remarked that I should probably be somewhat shocked by their appearance, but ought to bear in mind that these negroes were convicted malefactors—robbers, thieves, and felons. On approaching the spot I witnessed indeed a most affecting and appalling spectacle. The gang, consisting of forty-five negroes, male and female, were all chained by the necks in couples: and in one instance I observed a man and woman chained together. Two stout drivers were standing over them, each armed both with a cart-whip and a cat-o-nine-tails. Nearly the whole gang were working without any covering on the upper part of their bodies; and on going up to them, with a view to closer inspection, I found that their backs, from the shoulders to the buttocks, were scarred and lacerated in all directions, by the frequent application of the cat and the cart-whip, which the drivers used at discretion, independently of severe floggings by order of the superintendent. I could not find a single one who did not bear on his body evident marks of this savage discipline. Some were marked with large weals, and with what in Yorkshire we should call *wrethes* or ridges of flesh healed over. Others were crossed with long scabbed scars across the buttocks; on others, again, the gashes were raw and recent. Altogether it was the most horrid sight that ever my eyes beheld. One of them had on a coarse shirt or smock frock, which was actually dyed red with his blood. The drivers struck some of them severely, while I was present, for falling behind the rank in their work.

I asked one of the drivers what were the offences for which these people had been condemned. He replied that some of them were convicts from Trelawney parish, who had been concerned in the late rebellion; others were thieves and runaways; and, pointing out three individuals (two men and a woman), he added that these had been taken up while martial law was in force—for praying! I asked him if I might be permitted to speak to those three persons; and, meeting with no objection, I went forward and conversed with them. One of them, whose name was Rogers, in reply to my inquiries, informed me that he had been condemned to the work-house gang for meeting with other negroes for prayer.—The other man, whose name I have forgot, told me that this was the second time that he had been sent to work in chains solely for this offence—namely, joining with some of his friends and relatives in social prayer to his Maker and Redeemer! In order to assure myself further of the truth of this extraordinary fact, I made inquiry respecting it of some of the most intelligent negroes on New Ground estate, to whom the particulars respecting these people's condemnation were known, and received such full corroboration of their statement as left me no doubt whatever of its truth. Indeed I soon found good reason to believe that on many estates there are few offences for which the unhappy slaves are punished with more certainty or severity than praying!!!

Drake, the superintendent of this work-house gang, came often to New Ground, while they were employed there, to see that they did sufficient work (for it was paid for by the piece), and one day he was invited by the overseer to dine with us. After dinner, while he and I were standing at the door, he proceeded to abuse the friends of negro emancipation in England, in very violent terms, and added, that if ever I uttered a word unfriendly to them (the slave-holders) he would have great pleasure in cutting my head off. Then extending his arm, and pointing to his miserable gang, who were at work, full in view, at no great distance, he uttered a tremendous oath, and said—"Oh! if I had but Buxton and Lushington chained by the necks in yonder gang, I would cure them, that would I, by G—! We would be all right, he added, "if these devils would but let us alone."—This man, Drake, as I was told by the overseer, has a salary of 500*l.* currency.

A Ship Burnt.—We learn from Captain Leavit, from Savannah, that the ship Hull, Knox, of Boston, took fire about 5 o'clock on the morning of the 16th inst. while at anchor in Savannah river. She had on board 934 bales of cotton, bound to Liverpool. The vessel burned so fast, that they had to scuttle her. About 25 bales of cotton were saved in a sound condition—the residue injured.

LEGALIZED SLAVERY.

The guilt of slaveholding is increased by being committed according to law.

A law which consigns a race of men to the place of goods and chattels, mere merchantable commodities, is the highest insult to that Being whose law is, "Thou shalt love thy neighbor as thyself." It sanctions iniquity. He, therefore, who, under protection of such a law, possesses himself of human bones and sinews, adds rebellion to injustice. He not only revolts from God, but he joins a standard of revolt. It is a wicked thing to forsake the post of duty, but it is still worse to go over to the marshalled enemy. Moreover, there is a deliberation about legalized wickedness which strips it of all right to excuse itself by the infirmities of human nature.

Remembering that in our country the people make the laws, let us turn to some of the laws which pertain to slavery, and see if we can estimate the amount of cool, determined, calculated wickedness which it must require to carry them into practice. The tenure by which the slaves are held is thus described in the code of Louisiana.

"A slave is one who is in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry and his labor: he can do nothing, possesses nothing, nor acquire anything but what must belong to his master." [Civil Code, Art. 35.]

The following is from the laws of S. Carolina:

"Slaves shall be deemed, sold, taken, reputed and adjudged in law to be *chattels personal* in the hands of their owners and possessors, and their executors, administrators, and assigns, to all intents, constructions, and purposes whatsoever."—[See Stroud's Sketch, p. 23.]

Such is the tenure by which *two millions* of human beings are held and handed down from father to son, as though they were things without souls.

Again, see how cruelly the protection of law is withdrawn, by refusing to hear a colored witness against any white man.—The question in regard to the witness which decides whether he should be heard, is not, Is he honest intelligent, credible? but, Is he white? It is not whether he has an open heart, but whether he has a fair skin! In Virginia an act of assembly has these words, "Any negro, or mulatto, bond or free, shall be a good witness in pleas of the commonwealth, for or against negroes or mulattos, bond or free, or in civil pleas where free negroes or mulattos shall alone be parties, AND IN NO OTHER CASES WHATSOEVER." Similar laws exist in several other slave states, and in one of the FREE; but in the slave states where there is no express law, the same thing is sanctioned by the universal practice of the courts.

The following are a specimen of the laws which check the upward tendencies of mind in the slave. The Revised Code of Virginia hath this enactment, viz.—"That all meetings or assemblages of slaves or free negroes or mulattos mixing and associating with any such slaves at any meeting house, or houses or any other place, &c. in the night, or at any school or schools for teaching them reading or writing either in the day or night, under whatsoever pretext, shall be deemed and considered an *unlawful assembly*; and any justice of a county, &c. wherein such assemblage shall be, either from his own knowledge or the information of others, of such unlawful assemblage, &c. may issue his warrant directed to any sworn officer or officers, authorizing him or them to enter the house or houses where such unlawful assemblages, &c. may be, for the purpose of apprehending or dispersing such slaves, and to inflict *corporal punishment* on the offender or offenders at the discretion of any justice of the peace, not exceeding *twenty lashes*."

By the act of South Carolina, "Assemblies of slaves, free negroes, mulattos and mestizos," "for the purpose of *mental instruction*," are declared to be unlawful, "and the officer dispersing such unlawful assemblage may inflict such *corporal punishment*, not exceeding twenty lashes, upon such slaves free negroes, &c. as they may judge necessary for detaining them from the like unlawful assemblage in future."

The following is from a Savannah paper:

"The city has passed an ordinance, by which any person that teaches any person of color, slave or free, to read or write, or causes such persons to be so taught, is subjected to a fine of *thirty dollars* for each offence; and every person of color who shall keep a school to teach reading or writing is subject to a fine of thirty dollars, or to be imprisoned ten days and whipped *thirty-nine lashes*!!"

Thus, is the written revelation not only withheld by law from *two millions* of human beings but if any of them by their own unaided endeavors should presume to open the book they are rudely thrust away, as if it were a profanation for them to meddle with letters. Thus have a company of men dared to place themselves between God's light and *two millions* of immortal minds. Forsooth the cultivation of the mind is dangerous to their claim of PROPERTY. But they tell us they do not shut out the souls of their slaves from heaven. No they give them oral instruction!—Now we ask seriously what the message of God can do, when it comes through mouths which daily swallow the unrequited labor of the poor? Such oral instruction is an abomination in the sight of God! It is the very thing for which His curse has fallen upon the Pope of Rome.—*Anti-Slavery Reporter.*

Extract from a letter, dated,

St. Thomas, 31st May.

"The Governor General Van Scholten, on his departure from this Island for Denmark, left for the consideration of the Council here, a project for the emancipation of the negroes in the Danish Islands. It was proposed that one day, besides Sunday, should be allowed them for the first year, and they were to hire themselves out and pay to their owners two bits, which must be deposited in the Country treasury. The second year they were to have two days—the third year three, and so on, until they received the six days. The money paid into the treasury was then to be returned to their owners as compensation."

It has met with great opposition here. The British Government, it is said, has offered Denmark £2,000,000 sterling for this emancipatory measure, and in addition, to receive, (besides the grain) the manufactures of that country in consequence of the late measures of the King of Prussia excluding their manufactures from Germany."

WAR BETWEEN MOROCCO AND NAPLES.

The rumor, which we have already mentioned of the Emperor of Morocco having declared war against Naples is confirmed, by the following extract of a letter from Tangiers, dated the 9th ult.: "The Emperor of Morocco has just written to the Governor of the provinces and maritime towns, stating that, having made vain efforts to maintain peace with the King of Naples—having yielded, with this view, to the concessions which other Powers had solicited—and having even several times granted delays, without ever seeing the ratification arrive or even an answer from the Neapolitan Government, his Majesty does not consider it just that the Neapolitans should continue to enjoy in his States the same advantages as friendly nations. He orders, in consequence, that the Neapolitan flag shall no longer be admitted into the ports or towns of Morocco. This letter, received at Tangiers on the 4th of March, was kept secret till now, doubtless to retard the notice which the Consuls would give to their Governments.—On the same day the Emperor summoned the commander of his navy to Fez, and gave orders to arm and equip immediately a sloop and two brigs at Rabat. A few days after a similar order reached Larache for two brigantines, and a report was soon spread among the Moors that these armaments were destined to capture the Neapolitan trading vessels. If, by prodigious efforts, the Government of Morocco should succeed in sending these armed vessels out to sea, they would amount to ten or twelve, including five gunboats, in bad condition, now at Tangiers. It is doubted whether the government will succeed in doing this; but it might still send out several light vessels filled with brigands, who, by their numbers, would be alarming to the trading vessels they might surprise.—Not meeting with Neapolitans, these pirates might insult other flags, unless care be taken to prevent it."—*Galignani.*

Soot Destroys Cut Worms.—Soot destroys or drives off from all plants of the cabbage tribe, from pinks, and from other plants, those common and voracious grubs of gardens, the larvæ of the moths of the family Noctuidæ. After being annoyed almost to despair, by the ravages of this grub, I resorted to the use of soot, and thus applied it:—I laid it dry, and near an inch thick over the ground, and had it dug in. The plants were then planted from 20 to 25 in a row, and so effectual was the soot, that instead of losing eight or ten plants in one row, as I before had done, I think I did not lose more than that number in a bed of 2 or 300. In the grub's attacks on plants of the cabbage family, their habit is to eat some nearly and others quite asunder, a little below the heart: it often greatly annoys the farmers in their turnip fields. I have made use of the same remedy since, and have never found it to fail. Last summer I was troubled with the grub in a bed of pinks; then I made some soot water and watered the bed well, and the bed was soon freed from the grubs. The precise mode of the soot's action on the grubs I cannot state; but I believe that the ammoniacal matter which it contains destroys some, and disperses the remainder. I shall gladly receive any information on this head. I have not found that the soot has injured the soil at all; and I name this because I have been told it would.—*Furmer and Mechanic.*

He who has no friend and no enemy, is one the vigor; without talents, power or energy.

