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BIOGRAPHICAL SKETCHES
AND
INTERESTING ANECDOTES
OF
PERSONS OF COLOR.

TO WHICH IS ADDED A
SELECTION OF PIECES IN POETRY.

COMPILED BY A. MOTT.

"Of a truth I perceive that God is no respecter of persons :
but in every nation, he that feareth him, and worketh righteousness,
is accepted with him."—*Acts x. 34, 35.*

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LOAN STACK

Goldstein Andrew

ADVERTISEMENT.

LINDLEY MURRAY, the Grammarian, and Author of several excellent school and reading books, in his last will, bequeathed certain funds to Trustees in America, his native country, for several benevolent objects, including the gratuitous distribution of "books calculated to promote piety and virtue, and the truth of Christianity."

The Trustees have heretofore had "The Power of Religion on the Mind, in Retirement, Affliction, and at the Approach of Death," stereotyped, and several thousand copies printed and distributed; and they now present to the public the following work, with a belief that it is well calculated to promote the views designated by L. Murray, particularly among the colored population of our country.

1839.

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PREFACE.

THE object of this selection is not to set forth the exploits of the warrior, who has drenched fields in blood, destroyed cities by fire, and their inhabitants by famine; who has made the mother a widow, and her children fatherless, and deprived the aged of their comfort and support in declining life. It is not to rehearse the harangues, nor to set forth the eloquence of the man of science; but to encourage virtue and morality in the different classes of society; and, by bringing into view the effects which a system of slavery has on the human mind, and the dreadful consequences of that arbitrary power invested in the slaveholder over his fellow-being to show how it hardens the heart and petrifies the feelings.

No doubt there are some men, who, in early life, and before they were placed in authority, like Hazael, would have been shocked to hear predicted what they have afterward, and under different circumstances, put in practice; but there are others, who, being trained up in the midst of slavery, and inured from their infancy to see the sufferings of the poor slaves, and to hear their cries, become almost insensible to the responsibility of their station, and the enormity of the evils they are committing. For these, as well as for the slaves, our tenderest sympathy ought to be awakened, and our aspirations to ascend before Him who can unstop the *deaf ear*, and open the eyes even of those who *are blind*.

The design of this selection is also to show the bane-

ful effects of that degradation to which the children of Africa have, in an especial manner, been subjected by the slave trade; and to exhibit, for encouragement and imitation, the salutary and cheering influence of the Christian religion on such as have faithfully followed its dictates, though some of them have been held in bondage.

Here we may observe, that it is not the inhabitants of any particular country or climate that are the favorites of Him who, without respect of persons, judgeth every man according to his works, and the integrity of his heart; but it is the faithful, and those only, who can look forward to the termination of their pilgrimage here, with a hope that they will then be admitted into the mansions of bliss, where the wicked cease from troubling, and the weary find rest.

Some instances will be found, where men, by yielding to the convicting power of truth, and the noble feelings of justice, have broken the chains of slavery, and said to the captive, *Go free*. May others, by following their example, share in the reward attendant on such acts of benevolence. And may those persons of color who enjoy the inestimable privilege of freemen, either by birth-right or by emancipation, always bear in mind, that by their good conduct they not only promote their own happiness, but that they advocate the cause of Universal Emancipation, by showing to the world their capability of enjoying the benefits of society, and providing comfortably for themselves.

In preparing these pieces for the press, I have taken the liberty of abridging some of those which have already appeared in print. And in some instances, where,

in the first narration, the character was not fully delineated or finished, I have supplied that deficiency from later writers, or from inquiries of those who had been personally acquainted with the individual; as in the cases of Joseph Rachel, Phillis Wheatley, &c.

Hickory Grove, 11th mo. 1825.

A. M.

The following remarks, as well as divers other pieces in this selection, are generally taken from "An Inquiry into the Intellectual and Moral Faculties of the Negroes," by GREGORIE.

"Many authors have borne testimony to the pleasantness and fertility of Africa, and to the generosity and filial affection of its inhabitants. In reading Ledyard, Lucas, Mungo Park, Hornman, and others, we find that the inhabitants of the interior are more virtuous and more civilized than those on the sea coast; surpass them also in the preparation of wool, leather, cotton, wood, and metals; in weaving, dying, and sewing. Golberry says that 'in Africa there are no beggars except the blind.'

"Adanson, who visited Senegal in 1754, when describing the country, says, 'It recalled to me the idea of the primitive race of men. I thought I saw the world in its infancy. The negroes are sociable, humane, obliging, and hospitable, and they have generally preserved an estimable simplicity of domestic manners. They are distinguished by their tenderness for their parents and great respect for the aged—a patriarchal virtue, which in our day is too little known.'

"Robin speaks of a slave in Martinico, who, having

gained money sufficient for his own ransom, purchased with it his mother's freedom. The most horrible outrage that can be committed against a negro, is to curse his father or his mother, or to speak of either with contempt.

“Mungo Park observes, that a slave said to his master, ‘*Strike me, but curse not my mother.*’ And that a negress having lost her son, her only consolation was, that he had never told a lie. Casuaux relates, that a negro, seeing a white man abuse his father, said, ‘Carry away the child of this monster, that it may not learn to imitate his conduct.’

“The Bishop Jacquemin had been twenty-two years at Guiana, where he was much beloved. When they ceased to employ him as a pastor, those Indians said to him, ‘Father, thou art aged: remain with us, and we will hunt and fish for thee.’

“Many others might be added from the official depositions made at the bar of Parliament, and before the select committee of the House of Commons, in England, in 1790 and 1791; but these may suffice to encourage others to similar acts of piety and filial affection, remembering also that we must expect our children to follow our example.

“As no human being can choose the place of his birth or the advantages of ancestry, so it manifests great folly to build our fame on the *virtues, riches, or honors* of those who have gone before us, or to *despise* a fellow-being on account of the poverty or obscurity of his birth. In so doing, we arraign the goodness of our Creator, and act inconsistently with our dependent situation.”

PART I.

BIOGRAPHICAL SKETCHES, &c.

FRANCIS WILLIAMS,

THE son of African parents, was born in Jamaica, about the year 1700, and died when about seventy years of age. Struck with the conspicuous talents of this negro, when he was quite young, the Duke of Montague, governor of the island, proposed to try whether, by an improved education, he would be equal to a white man placed in the same circumstances.

2. He accordingly sent him to England, where he commenced his studies in a private school; and he afterward entered the University of Cambridge, where he made considerable progress in mathematics, and other branches of science.

3. After several years' stay in England, he returned to Jamaica, where, under the patronage of the governor, he opened a school, and taught

Latin and mathematics. He also wrote many pieces of Latin poetry ; some of which were presented to the governor ; and one of his friends says, " We do not find, among the defenders of slavery, one half of the literary merit of Phillis Wheatley and Francis Williams."

JASMIN THOUMAZEAU

WAS born in Africa, in 1714, and brought to St. Domingo and sold for a slave when he was twenty-two years of age ; but afterward obtaining his freedom, he married, and in the year 1756 established an hospital, at the Cape, for poor negroes and mulattoes. More than forty years were devoted by him and his wife to this benevolent institution, and his fortune was subservient to the wants of its inmates.

2. The only regret they felt, while their time and substance were devoted to these destitute objects, arose from a fear that, after they were gone, the hospital might be abandoned. The Philadelphian Society at the Cape, and the Agricultural Society at Paris, decreed medals to Jasmin, who died near the close of the century.

IGNATIUS SANCHO.

THE parents of Sancho were brought from Africa in a vessel employed in the slave trade, and he was born on the passage. When they arrived at Carthage, he received the name of Ignatius. The change of climate and other sufferings, soon brought his mother to the grave; and his father, being doomed to the horrors of slavery, in a moment of despair put an end to his existence with his own hands.

2. Ignatius was not two years old when he was taken to England by his master, and presented to three young ladies, sisters, at Greenwich. His character was such that they added the name of Sancho; and he some time after attracted the notice of the Duke of Montague. This gentleman admired in him a frankness, which was neither degraded by servitude, nor corrupted by a false education. He often lent him books, and advised his mistresses to instruct him, and improve his genius.

3. But when grown, being subject to like passions with other young men, he was led into difficulty; and the duke, his friend, being dead, he was at a loss what to do; but the dutchess, his widow, had compassion on him, and employed him as her butler, in which situation he remained until

her death. By his economy, and a legacy left him by this lady, he was in possession of seventy pounds sterling, and thirty of an annuity.

4. After the death of this kind friend, he, wandering about, often fell into bad company, and was reduced to suffering; but he at length engaged at service in a respectable family, and his conduct becoming regular, he soon married an interesting female born in the West Indies.

5. In 1773, he had frequent attacks of the gout: but, by the generosity of the before-mentioned lady in her annuity, and his own economy, he commenced an honest trade; and by the assistance of his wife's industry and frugality, he reared a numerous family. The public esteem was obtained by his domestic virtues. He died on the 15th of December, 1780. After his death, a fine edition of his letters was published; a few extracts from which will close this account.

6. "According to the plan of the Deity, commerce," says he, "ought to render common to all the globe the productions of each country: it ought to unite nations by the sentiments of reciprocal wants, of fraternal amity, and thus facilitate a general diffusion of the benefits of the gospel. But those poor Africans whom Heaven has favored with a rich and luxuriant soil, are the most unhappy of the human race, by the horrible traffic in slaves; and this, too, is performed by Christians!"

7. In speaking of the Dutchess of K——, tormented by conscience, the great chancellor of the soul, he says, "Act, then, always in such a manner as to gain the approbation of your heart—to be truly brave, one must be truly good. We have reason as a rudder, religion for our anchor, truth for our polar star, conscience as a faithful monitor, and perfect happiness as a recompense."

8. In the same letter, endeavoring to drive away recollections which might expose his virtue to a new shipwreck, he exclaims, "Why bring to mind those combustible matters, while, rapidly glancing over my past years, I approach the end of my career? Have I not the gout, six children, and a wife? O Heaven! where art thou?"

9. "You see that it is much easier to speak than to act. But we know how to separate good from evil; let us arm ourselves against vice, and act like a general in his camp, who ascertains the force and position of the enemy, and places advance guards to avoid surprise: let us act so, even in the ordinary course of human life; and believe me, my friend, that a victory gained over passion, immorality, and pride, is more deserving of a *te Deum* than that which is obtained in the field of ambition and carnage."

ATTOBAH CUGOANO

WAS born on the coast of Fantin, in the town of Agimaque. He says that he was dragged from his country, with twenty other children of both sexes, by European robbers, who, brandishing their pistols and sabres, threatened to kill them if they attempted to run away. "They confined us," says he, "and soon I heard nothing but the clanging of chains, the sound of the whip, and the cries of my fellow-prisoners."

2. In this dreadful situation, he was carried to Grenada and made a slave. But Lord Hoth, in his generosity, liberated him and carried him to England. He was there in 1788, in the service of Cosway, the first painter to the Prince of Wales. Piatoli, who, during a long residence in London, was particularly acquainted with Cugoano, then about forty years of age, and whose wife was an English woman, praises this African highly; and speaks in strong terms of his piety, his mildness of character, modesty, integrity, and talents.

3. At Grenada, he saw the negroes lacerated by the whip, because, instead of working, they went to church on Sundays. He saw others have their teeth broken, because they dared to suck the sugar-cane. Being a witness to these cruelties, he paints the heart-rending spectacle of those poor

Africans in a moving manner; describing their being forced to bid a final farewell to their native soil—to fathers, mothers, husbands, wives, brothers, and children, and all that they hold dear; invoking Heaven, bathed in tears; and enclosed in one another's arms, giving the last embrace, and instantly torn asunder! "This spectacle," says he, "calculated to move the hearts of monsters, does not move that of the slave dealer."

4. Cugoano published his reflections on the slave trade, and the slavery of the negroes, in English; and it has since been translated into French. He raised his voice to spread abroad the spirit of religion, and to prove by the Bible, that the stealing, sale, and purchase of men, and their detention in a state of slavery, are crimes of the deepest die.

5. After some remarks on the cause of the difference of color in the human species, such as climate, soil, regimen, &c., he asks whether it is "more criminal to be black or white, than to wear a black or white coat: whether color and bodily form give a right to enslave men. The negroes have never crossed the seas to steal white men. The European complains of barbarism, while his conduct toward negroes is horribly barbarous.

6. "To steal men—to rob them of their liberty, is worse than to plunder them of their goods. On national crimes, Heaven sometimes inflicts national punishments. Besides, injustice is sooner or later

fatal to its author." This idea is conformable to the great plan of religion, and ought to be indelibly impressed on every human heart.

7. Cugoano makes a striking comparison between ancient and modern slavery; and proves that the last, which prevails among professing Christians, is worse than that among pagans; and also worse than that among the Hebrews, who did not steal men to enslave them, or sell them without their consent; and who put no fine on the head of a fugitive.

8. In Deuteronomy, xxiii, 15, it is formally said, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee." He passes from the Old to the New Testament, and states the inconsistency of slavery with Christ's command to do to others as we would they should do to us.

9. In him we see talents without much literary cultivation; and to which a good education would have given great advantage. His writings are not very methodical, but they speak the language of a feeling heart, and are read with interest by those who are averse to slavery.

PHILLIS WHEATLEY.

ALTHOUGH the state of Massachusetts never was so deeply involved in the African slave trade as most of the other states, yet, before the war which separated the United States of America from Great Britain, and gave us the title of a free and independent nation, there were many of the poor Africans brought into their ports and sold for slaves.

2. In the year 1761, a little girl about seven or eight years old was stolen from her parents in Africa; and being put on board a ship, she was brought to Boston, where she was sold for a slave to John Wheatley, a respectable inhabitant of that town. Her master gave her the name of Phillis, and she, assuming that of her master, was of course called Phillis Wheatley.

3. Being of an active disposition, and very attentive and industrious, in about sixteen months, she learned the English language so perfectly, that she could read any of the most difficult parts of the Scriptures, to the great astonishment of those who heard her. And this she learned without any school instruction, except what was given her in the family.

4. The art of writing she obtained by her own industry and curiosity, and in so short a time that,

in the year 1765, when she was not more than twelve years of age, she was capable of writing letters to her friends on various subjects. She also wrote to several persons in high stations. In one of her communications to the Earl of Dartmouth, on the subject of *Freedom*, she has the following lines :—

5. "Should you, my lord, while you peruse my song,
 Wonder from whence my love of FREEDOM sprung,
 Whence flow these wishes for the common good,
 By feeling hearts alone best understood—
 I, young in life, by seeming cruel fate,
 Was snatch'd from Afric's fanci'd happy seat :
 What pangs excruciating must molest,
 What sorrows labor in my parent's breast !
 Steel'd was that soul, and by no misery moved,
 That from a father seized the babe beloved.
 Such, such my case—and can I then but pray,
 Others may never feel tyrannic sway !"

6. In her leisure moments, she often indulged herself in writing poetry, and a small volume of her composition was published in 1773, when she was about nineteen years of age, attested by the Governor of Massachusetts, and a number of the most respectable inhabitants of Boston, in the following language :—

7. "We, whose names are under written, do assure the world that the poems specified in the following pages were, (as we verily believe,) written by Phillis, a young negro girl, who was, but a few years since, brought an uncultivated barbarian

from Africa ; and has ever since been, and now is, under the disadvantage of serving as a slave in a family in this town. She has been examined by some of the best judges, and is thought qualified to write them.”*

8. Her master says, “ Having a great inclination to learn the Latin language, she has made some progress in it.” After the publication of the little volume mentioned, at about the twenty-first year of her age, she was liberated ; but she continued in her master’s family, where she was much respected for her good conduct. Many of the most respectable inhabitants of Boston and its vicinity, visiting at the house, were pleased with an opportunity of conversing with Phillis, and observing her modest deportment, and the cultivation of her mind.

9. When about twenty-three, she was married to a person of her own color, who, having also obtained considerable learning, kept a grocery, and officiated as a lawyer, under the title of Dr. Peters, pleading the cause of his brethren, the Africans, before the tribunals of the state.

10. The reputation he enjoyed, with his industry, procured him a fortune ; but Phillis, having

* Most of her poetical productions have a religious or moral cast ; all breathe a soft and sentimental feeling. Twelve relate to the death of friends. Others are on the works of Providence ; on virtue, humanity, and freedom ; with one to a young painter of her own color. On seeing his works, she vented her grief for the sorrows of her countrymen, in a pathetic strain.

been much indulged, had not acquired a sufficient knowledge of domestic concerns ; and her friends, by continuing their particular attention to her, gave him uneasiness, which, operating on a disposition that was not willing to have her more respected than himself, first manifested itself by reproaches, which were followed by harsh treatment. The continuance thereof affecting her susceptible mind and delicate constitution, she soon went into a decline, and died in 1780, about the twenty-sixth year of her age, much lamented by those who knew her worth. She had one child, which died very young ; and her husband survived her only three years.

POOR SARAH:

Or, Religion Exemplified in the Life and Death of a Pious Indian Woman.

The subject of the following narrative lived and died in a town in the eastern part of Connecticut. We are well acquainted with the writer, and we can assure our readers that the account here given is true.—*Editor of the "Religious Intelligencer."*

It was a comfortless morning in the month of March, 1814, when I first formed an acquaintance with the subject of the following sketch.

2. She called to solicit a few *crusts*, meekly saying she "deserved nothing but the *crumbs*—they were enough for her poor old body, just ready to crumble into dust." I had heard of *Sarah*, a pious Indian woman, and I was therefore prepared to receive her with kindness. And remembering the words of my Lord, who said, "Inasmuch as ye have done it unto one of the *least* of these my brethren, ye have done it unto me," I was ready to impart a portion of my *little* unto her; (for little, alas! was my store.)

3. "And how," I asked her, "have you got along, this long, cold winter, Sarah?" "O misse:" she replied, "God better to Sarah than she fear. When winter come on, Sarah was in great doubt. No husband, no child here but ———; she wicked, gone a great deal. What if great

snow come? What if fire go out? Nabor great way off. What if sick all 'lone? What if I die? Nobody know it.

4. "While I think so, in my heart, then I cry: while I cryin', somethin' speak in my mind, and say, 'Trust God, Sarah; he love his people, he never leave them, he never forsake them; he never forsake Sarah, he friend indeed. Go tell Jesus, Sarah; he love hear prayer; he often hear Sarah pray.' So I wipe my eyes; don't cry any more, go out in bushes, where nobody see, fall down on my old knees and pray. God give me great many words; pray great while. God make all my mind peace.

5. "When I get up, go in house, can't stop prayin' in my mind. All my heart burn with love to God; willin' live cold, go hungry, be sick, die all 'lone, if God be there. He know best; Sarah don't know. So I feel happy; great many day go singin' Baptist hymn—

'Now I can trust the Lord for ever,
He can clothe, and he can feed,
He my rock, and he my Saviour
Jesus is a friend indeed.'

6. "Well, Sarah, have you been comfortably supplied?" "O yes," she replied, "I never out corn meal once all winter." "But how do you cook it, Sarah, so as to make it comfortable food?" "O, I make porridge, misse. Sometimes I get

out, like to day, and I go get some crusts bread and some salt put in it, then it is so nourishing to this poor old body ; but when can't get none, then make it good I can, and kneel down, pray God to bless it to me ; and I feel if God feed me, and be so happy here :”—(laying her hand on her heart.)

7. O what a lesson, thought I, for my repining heart ! “ But do you have no meat or other necessaries, Sarah ? ” “ Not often, misse ; sometimes I get so hungry for it, I begin feel wicked ; then think how Jesus hungry in the desert. But when Satan tempt him to sin, to get food, he would not. So I say, Sarah won't sin to get victuals. I no steal, no eat stole food, though be hungry ever so long.*

8. “ Then God gives me small look of his self, his *Son*, and his glory ; and I think in my heart, they all be mine soon ; then I no suffer hunger any more—my Father have there my mansions.” “ Sarah,” said I, “ you seem to have some knowledge of the Scriptures ; can you read ? ” “ I can spell out a little ; I can't read like you white folks ; O, if I could ! ” Here she burst into tears.

9. But after regaining her composure, she added, “ This, misse, what I want above all things, more than victuals or drink. O, how often I beg God teach me to read, and he do teach me some. When I take Bible, kneel down and pray, he show

* This might refer to food stolen by her wicked daughter.

me great many words, and they be so sweet, I want to know a great deal more. O, when I get home to heaven, then I know all; no want to read any more."

10. In this strain of simple piety, she told me her first interesting story. And when she departed, I felt a stronger evidence of her being a true child of God, than I have acquired of some professors by a long acquaintance. In one of the many visits she afterward made me, she gave me, in substance, the following account of her conversion:—She lived, according to her own account, until she became a wife and mother, without hope and without God in the world, having been brought up in extreme ignorance.

11. Her husband treating her with great severity, she became dejected and sorrowful, and to use her own simple language, "I go sorrow, sorrow, all day long. When the night come, husband come home angry, beat me so; then I think, O, if Sarah had friend! Sarah no friend. I no want tell nabor I got trouble, that make only worse. So I be quiet, tell nobody, only cry all night and day for one good friend.

12. "One Sunday, good nabor come, and say, 'Come, Sarah, go meetin'.' So I call my children, tell 'em stay in house while I go meetin'. When got there, minister tell all about Jesus; how he was born in stable, go suffer all his life, die on great cross, bury, rise, and go up into heaven, to be always sinners' friend. He say too, if you got

trouble, go to Jesus. He best friend in sorrow, he cure all your sorrow, he bring you out of trouble, he support you, make you willin' suffer.

13. "So when I go home, think great deal what minister say; think this the friend I want—this the friend I cry for so long. Poor ignorant Sarah never heard so much about Jesus before. Then I try hard to tell Jesus how I want such friend. But O! my heart so hard, can't feel, can't pray, can't love Jesus, though he so good. This make me sorrow more and more.

14. "When Sunday come, want to go meetin' 'gain. Husband say, 'You sha'n't go; I beat you if you go.' So I wait till he go off huntin', then shut up children safe, and run to meetin'; sit down in door, hear minister tell how bad my heart is—no love to God, no love to Jesus, no love to pray. So then I see why can't have Jesus for friend, 'cause got so bad heart: then go prayin' all way home, Jesus make my heart better.

15. "When got home, find children safe, feel glad husband no come: only feel sorry 'cause my wicked heart don't know how make it better. When I go sleep, then dream I can read good book: dream I read there, Sarah must be born 'gain. In mornin' keep thinkin' what that word mean. When husband go work, run over my good nabor, ask her if Bible say so.

16. "Then she read me, where that great man go see Jesus by night, 'cause 'fraid go in day time.

I think he just like Sarah. She must go in secret, to hear 'bout Jesus, else husband be angry, and beat her. Then feel 'couraged in mind, determined to have Jesus for friend. So ask nabor how get good heart. She tell me, 'Give your heart to Jesus, he will give Holy Spirit, make it better.' Sarah don't know what she mean—never hear 'bout Holy Spirit.

17. "She say must go meetin' next Sunday, she will tell minister 'bout me—he tell me what to do. So Sarah go hear how must be born 'gain; minister say, 'You must go fall down 'fore God; tell him you grieved 'cause you sin—tell him you want better heart—tell him for Christ Jesus' sake give Holy Spirit, make your heart new.' Then Sarah go home light, 'cause she know the way.

18. "When get home, husband beat me 'cause I go meetin'—don't stay home work. I say, 'Sarah can't work any more on Sunday, 'cause sin 'gainst God. I rather work night, when moon shine.' So he drive me hoe corn that night, he so angry. I want to pray great deal, so go out hoe corn, pray all the time. When come in house, husband sleep. Then I kneel down and tell Jesus take my bad heart—can't bear bad heart; pray give me Holy Spirit, make my heart soft, make it all new.

19. "So great many days Sarah go beg for a new heart. Go meetin' all Sundays; if husband beat me, never mind it; go hear good nabor read Bible every day. So, after great while, God make

all my mind peace. I love Jesus; love pray to him; love tell him all my sorrows. He take away my sorrow, make all my soul joy; only sorry 'cause can't read Bible—learn how to be like Jesus; want to be like his dear people Bible tell of.

20. "So I make great many brooms; go get Bible for 'em. When come home, husband call me fool for it; say he burn it up. Then I go hide it; when he gone, get it, kiss it many times, 'cause it Jesus' good word. Then I go ask nabor if she learn me read; she say, 'Yes.' Then I go many days learn letters, pray God all the while help me learn read his holy word.

21. "So, misse, I learn read Baptist hymn; learn to spell out many good words in Bible. So every day take Bible, tell my children that be God's word, tell 'em how Jesus die on cross for sinner: then make 'em all kneel down, I pray God give 'em new heart; pray for husband too, he so wicked. O, how I sorry for him; fear his soul go in burnin' flame."

22. "Sarah," said I, "how long did your husband live?" "O, he live great many year." "Did he repent and become a good man?" "No, misse, I 'fraid not; he sin more and more. When he got sick, I in great trouble for him; talk every day to him, but he no hear Sarah. I say, 'How can you bear go in burnin' fire, where worm never die, where fire never go out.' At last he get angry, bid

me hold my tongue. So I don't say any more, only mourn over him every day 'fore God.

23. "When he die, my heart say, 'Father, thy will be done—Jesus do all things well. Sarah can't help him now, he be in God's hands; all is well.' So then give my heart all away to Jesus; tell him I be all his; serve him all my life; beg Holy Spirit come fill all my heart, make it all clean and white like Jesus. Pray God help me learn more of his sweet word.

24. "And now, Sarah live poor Indian widow great many long year: always find Jesus friend, husband, brother, all. He make me willin' suffer; willin' live great while in this bad world, if he see best. 'Bove all, he give me great good hope of glory when I die. So now I wait patient till my change comes."

25. While she was giving this narration, her countenance bore strong testimony to the diversified emotions of her soul. I might greatly swell the list of particulars; but I design only to give the outlines of an example which would have done honor to the highest sphere in life; and which, in my opinion, is not the less excellent, or the less worthy of imitation, because shrouded in the veil of poverty and sorrow. It was evident she meditated much on what little she knew of divine things; and what she knew of God's word was to her like honey and the honeycomb.

26. She was in the habit of bringing bags of

sand into the village, and selling it to buy food. Sometimes she brought grapes and other kinds of fruit. But as she walked by the way, she took little notice of any thing that passed, (except children, whom she seldom passed without an affectionate word of exhortation to be good, say their prayers, learn to read God's word, &c., accompanied with a bunch of grapes or an apple—thus engaging the affection of many a little heart,) but seemed absorbed in meditation; and you might often have observed her hands uplifted, in the attitude of prayer.

27. One day, after having observed her as she came, I asked her how she could bring so heavy loads, old as she was, and feeble. "O," said she, "when I get great load, then I go pray God give me strength to carry it. So I go on, thinkin' all the way how good God is give his only Son die for poor sinner; think how good Jesus be, suffer so much for such poor creature; how good Holy Spirit was, come into my bad heart, make it all new: so these sweet thoughts make my mind so full joy, I never think how heavy sand be on my old back."

28. Here, said I to my heart, learn how to make the heavy load of iron cares easy. One day she passed with a bag of sand. On her return she called on me. I inquired how much Mrs. _____ gave her for the sand. She was unwilling to tell, and I feared she was unwilling lest I should with-

hold my accustomed mite, on account of what she had already received; I therefore insisted she should let me see.

29. She at length consented, and I drew from the bag a bone, not containing meat enough for half a meal. "Is this all? Did that rich woman turn you off so? How cruel, how hard-hearted!" I exclaimed. "Misse," she replied, "this made me 'fraid let you see it; I 'fraid you would be angry: I hope she have bigger heart next time, only she forget now that Jesus promise to pay her all she give Sarah. Don't be angry, I pray God to give her a great deal bigger heart."

30. The conviction, that she possessed, in an eminent degree, the Spirit of him who said, "Bless them that curse you," and prayed for his murderers, rushed upon my mind with energy, and I could compare myself in some measure to those who said, "Shall we command fire to come down from heaven," &c. I think I never felt deeper self-abhorrence and abasement; I left her for a moment, and from the few comforts I possessed, gave her a considerable portion.

31. She received them with the most visible marks of gratitude—arose to depart, went to the door, and then turned, looking me in the face with evident concern. "Sarah," said I, "what would you have?" (supposing she wanted something I had not thought of, and she feared to ask.) "O my good misse!" said she, "nothing; only 'fraid your big

heart feel some proud 'cause you give more for nothing than Misse ——— for sand."

32. This faithfulness, added to her piety and gratitude, completed the swell of feeling already rising in my soul; and bursting into tears, I said, "O Sarah! when you pray that Mrs. ——— may have a bigger heart, don't forget to pray that I may have an humbler one." "I will, misse, I will," she exclaimed with joy, and hastened on her way.

33. Another excellence in her character, was, that she loved the habitation of God's house, and often appeared there, when, from bad weather or other causes, many a seat of affluence was empty. She was always early, ever clean and whole in her apparel, though sometimes almost as much diversified with patches as the shepherd's coat.

34. She was very old and quite feeble, yet she generally stood during public service, with eyes riveted on the preacher. I have sometimes overtaken her on the steps, after service, and tapping her on her shoulder, would say, "Have you had a good day, Sarah?" "All good—sweeter than honey," she would reply.

35. In the spring of 1818, it was observed by her friends that she did not appear at meeting as usual, and one of her particular female benefactors asked her the reason; when she, with streaming eyes, told her that her clothes had become so old and ragged, that she could not come with comfort or decency; but said she had been praying God to

provide for her in this respect, a great while, and telling Jesus how much she wanted to go to his house of prayer, and expressed a strong desire to be resigned and submissive to his will.

36. This was soon communicated to a few friends, who promptly obeyed the call of Providence, and soon furnished this suffering member of Christ with a very decent suit of apparel. This present was almost overpowering to her grateful heart. She received them as from the hand of her heavenly Father and kind Redeemer, in answer to her special prayer.

37. But this did not in the least diminish her gratitude to her benefactors ; but she said she would go on, tell Jesus how good his dear people were to this poor old creature, and pray her good Father to give them great reward. Two of the garments given her, she received with every mark of joy. On being asked why she set so high a value on these, she replied, " O, these just what I pray for so long, so as to lay out my poor old body, clean and decent, like God's dear white people, when I die."

38. These she requested a friend to keep for her, fearing to carry them home, lest they should be taken from her. She was, however, persuaded to wear one of them to meeting, upon condition that if she injured that, another should be provided ; the other was preserved by her friend, and made use of at her death.

39. Thus was this humble band of female friends honored, by anointing, as it were, the body, beforehand, to the burial. And I doubt not that her prayer was heard, and will be answered in their abundant reward. The last visit I had from her was in the summer of 1818. She had attended a funeral, and on returning, she called at my cottage. She complained of great weariness, and pain in her limbs, and showed me her feet, which were much swollen.

40. I inquired the cause. "O," said she, with a serene smile, "death comes creeping on; I think in grave-yard to-day, Sarah must lie here soon." "Well, are you willing to die? do you feel ready?" "O, I hope, misse, if my bad heart tell true, I willin' and ready to do just as Jesus bid me. If he say, 'You must die,' I glad to go be with him; if he say, 'Live, and suffer great deal more,' then I willin' do that; I think Jesus know best.

41. "Sometime I get such look of heaven, I long to go see Jesus; see happy angel; see holy saint; throw away my bad heart; lay down my old body; and go where I no sin. Then I tell Jesus; he say, 'Sarah, I prepare a place for you, then I come to take you to myself.' Then I be quite like child, don't want to go till he call me."

42. Much more she said upon this interesting subject, which indicated a soul ripe for heavenly glories. When we parted, I thought it very doubtful whether we should ever meet again below. In

the course of three weeks from this time, I heard that Sarah was no more. "Is Sarah dead?" said I; and the inquiry gave rise to the thoughts contained in the following lines:—

43. Is Sarah dead? Let not a sigh arise,
To mourn her exit from this world of wo:
Rather let tears of joy suffuse the eyes,
That oft have wept her suffering state below.
44. Is Sarah dead? Then those poor aged limbs,
So long with pain and weariness oppress'd,
An easy bed in yonder grave shall find,
"And long and sweet shall be the sacred rest."
45. Is Sarah dead? Then never, never, more,
Shall hunger force her from her wretched cot,
With eager step, a morsel to implore
Where poverty and tears are heeded not.
46. No longer bent beneath a heavy load,
I see her struggle on her weary way,
With lifted hands, imploring strength of God
To bear the heat and burden of the day.
47. That untaught mind shall now lament no more
Its scanty knowledge of God's holy word,
Or grieve that she had not begun before
To banquet on the goodness of the Lord.
48. I loved thee, Sarah, for I well could trace
My Saviour's image in thy humble soul;
Thy heart the seat of his almighty grace,
And every action proved its sweet control.
49. O happy Sarah! (though so poor and low,
That few on thee would cast a pitying look,)
Since thy Redeemer deign'd his love to show
And wrote thy name in life's immortal book.

50. And rather far would I *thy* triumph share,
(And ere the triumph all thy sorrows feel,)
Than gain the laurel earthly conq'rors wear,
And all the sceptres kings and princes wield.

51. Thus, while the pen of many a ready writer is employed in imparting instruction, reproof, or correction, to the rising or risen generation; while the deeds of the mighty are recorded with splendor; the exploits of heroes proclaimed from the house tops; and the virtues and charities of God's people are exhibited, that others may see their good works, and glorify their Father who is in heaven, I would, according to my humble ability, snatch from oblivion the example of one, who, though scorned by the proud, and overlooked by the great, yet was known and beloved by an humble few, and by them the grace of God was magnified on her account.

ALICE, THE NEGRO.

ABOUT the year 1802, died, in Pennsylvania, a female slave, named Alice, aged one hundred and sixteen years. She was born in Philadelphia, of parents who came from Barbadoes, and she lived there till she was ten years old, when she was removed to Dunk's Ferry, about seventeen miles up the Delaware river, near which she lived till the end of her days.

2. A short time before her death, she paid a visit to her native city. Many respectable persons called to see her, who were pleased with her innocent cheerfulness, and that dignified deportment, for which, though a slave and uninstructed, she was remarkable.

3. She was a worthy member of the Episcopal society, and she attended their public worship as long as she lived : indeed, she was so zealous to perform this duty in proper time, that she has often been met on horseback, galloping to the church, when she was ninety-five years old.

4. The veneration she had for the Bible, made her lament that she was not able to read it : but this deficiency was in part supplied by the kindness of many of her friends, who, at her request, would read it to her, when she would listen with great attention, and often make suitable remarks.

5. She was temperate in her living, and so careful not to tell an untruth, that her veracity was never questioned; and her master had such confidence in her honesty, that she was at all times trusted to receive the ferriage money, for upward of forty years.

6. When she was one hundred years old, the last of her teeth dropped out. She also about that time became blind, so that she could not see the sun at noonday: but being used to constant employment, though her last master excused her from her usual labor, she did not like to be idle; for she afterward devoted her time to fishing, at which she was very expert; and even when blind, she would frequently row herself in a boat to the middle of the stream, from which she seldom returned without a handsome supply of fish for her master's table.

7. About the hundred and second year of her age, her sight was gradually restored a little, so that she could see objects moving before her. She retained her hearing to the end of her life: but before she died, her hair became perfectly white.

8. The honesty, love of truth, veneration for the Holy Scriptures, attention to religious worship, temperance, and industry of this poor slave, should be a lesson to us; and if we admire her character, if we ourselves wish to become good, let us attend the good spirit, the spirit of Christ in our hearts, which reproves us, and makes us feel unhappy when we do wrong; but when we mind its re-

proofs, and humbly endeavor to do what we know is right, it gives us that peace of mind which the world cannot give, neither can it take away.

THE GENEROUS NEGRO.

JOSEPH RACHEL, a respectable negro, resided in the island of Barbadoes. He was a trader, and dealt chiefly in the retail way. In his business, he conducted himself so fairly and complaisantly, that in a town filled with little peddling shops, his doors were thronged with customers. Almost all dealt with him, and ever found him remarkably honest and obliging.

2. If any one knew not where to obtain an article, Joseph would endeavor to procure it, without making any advantage for himself. In short, his character was so fair, and his manners so generous, that the best people showed him a regard which they often deny to men of their own color, because they are not blessed with the like goodness of heart.

3. In 1756, a fire happened, which burned down a great part of the town, and ruined many of the inhabitants. Joseph lived in a quarter that escaped the destruction, and expressed his thankfulness by softening the distresses of his neighbors. Among

those who had lost their property by this heavy misfortune, was a man to whose family Joseph, in the early part of his life, owed some obligations.

4. This man, by too great hospitality, an excess very common in the West Indies, had involved himself in difficulties, before the fire happened; and his estate lying in houses, that event entirely ruined him. Amid the cries of misery and want, which excited Joseph's compassion, this man's unfortunate situation claimed particular notice. The generous and open temper of the sufferer, the obligations that Joseph owed to his family, were special and powerful motives for acting toward him the part of a friend.

5. Joseph had his bond for sixty pounds sterling. "Unfortunate man," said he, "this debt shall never come against thee. I sincerely wish thou couldst settle all thy other affairs as easily. But how am I sure that I shall keep in this mind? May not the love of gain, especially when, by length of time, thy misfortune shall become familiar to me, return with too strong a current, and bear down my fellow-feeling before it? But for this I have a remedy. Never shalt thou apply for the assistance of any friend against my avarice."

6. He arose, and ordered a large account that the man had with him, to be drawn out; and in a whim that might have called up a smile on the face of Charity, he filled his pipe, sat down again, twisted the bond and lighted his pipe with it.

While the account was drawing out, he continued smoking, in a state of mind that a monarch might envy. When it was finished, he went in search of his friend, with the discharged account and the mutilated bond in his hand.

7. On meeting him, he presented the papers to him with this address: "Sir, I am sensibly affected with your misfortunes: the obligations I have received from your family, give me a relation to every branch of it. I know that your inability to pay what you owe, gives you more uneasiness than the loss of your own substance.

8. "That you may not be anxious on my account in particular, accept of this discharge, and the remains of your bond. I am overpaid in the satisfaction that I feel from having done my duty. I beg you to consider this only as a token of the happiness you will confer upon me, whenever you put it in my power to do you a good office."

9. The philanthropists of England take pleasure in speaking of him:—"Having become rich by commerce, he consecrated all his fortune to acts of benevolence. The unfortunate, without distinction of color, had a claim on his affections. He gave to the indigent; lent to those who could not make a return; visited prisoners, gave them good advice, and endeavored to bring back the guilty to *virtue*. He died at Bridgetown, on that island, in 1758, equally lamented by blacks and whites, for he was a friend to all."

CAPTAIN PAUL CUFFEE.

PAUL CUFFEE, the subject of this narrative, was the youngest son of John Cuffee, a poor African, whom the hand of unfeeling avarice had dragged from his home and connections, and sold into a state of slavery; but who, by good conduct, faithfulness, and a persevering industry, in time obtained his freedom. He afterward purchased a farm, and, having married one of the native inhabitants of America, brought up a family of ten children respectably, on one of the Elizabeth Islands, near New Bedford, Massachusetts.

2. In the year 1773, when Paul was about fourteen years of age, his father died, leaving a widow with six daughters to the care of him and his brothers. Although he had no learning except what he had received from the hand of friendship yet by that means he advanced to a considerable degree of knowledge in arithmetic and navigation.

3. Of the latter, he acquired enough in two weeks to enable him to command his own vessel in its voyages to many ports in the Southern States, the West Indies, England, Russia, and to Africa. The beginning of his business in this line was in an open boat; but by prudence and

perseverance, he was at length enabled to obtain a good-sized schooner, then a brig, and afterward a ship. In the year 1806, he owned a ship, two brigs, and several smaller vessels, besides considerable property in houses and lands.

4. Feeling in early life a desire of benefiting his fellow-men, he made use of such opportunities as were in his power for that purpose. Hence, during the severity of winter, when he could not pursue his usual business in his little boat, he employed his time in teaching navigation to his own family and to the young men of the neighborhood. Even on his voyages, when opportunity offered, he instructed those under his care in that useful art.

5. He was so conscientious, that he would not enter into any business, however profitable, that might have a tendency to injure his fellow-men; and seeing the dreadful effects of drunkenness, he would not deal in ardent spirits on that account.

6. In the place where he lived, there was no school; and as he was anxious that his children should obtain an education, he built a house on his own land, at his own expense, and gave his neighbors the free use of it; being satisfied in seeing it occupied for so useful and excellent a purpose.

7. In many parts of his history, we may discover that excellent trait of character which rendered him so eminently useful—a steady perseverance in laudable undertakings. It is only by an

honest industrious use of the means in our power that we can hope to become respectable.

8. His mind had long been affected with the degraded and miserable condition of his African brethren, and his heart yearning toward them, his thoughts were turned to the British settlement at Sierra Leone. In 1811, finding his property sufficient to warrant the undertaking, and believing it to be his duty to use a part of what God had given him for the benefit of his unhappy race, he embarked in his own brig, manned entirely by persons of color, and sailed to Africa, the land of his forefathers.

9. After he arrived at Sierra Leone, he had many conversations with the governor and principal inhabitants, and proposed to them a number of improvements. Thence he sailed to England, where he met great attention and respect; and being favored with an opportunity of opening his views to the Board of Managers of the African Institution, they cordially united with him in all his plans. This mission to Africa was undertaken at his own expense, and with the purest motives of benevolence.

10. He was very desirous of soon making another voyage, but was prevented by the war which took place between England and the United States. In 1815, however, he made preparations, and took on board his brig thirty-eight persons of color; and after a voyage of thirty-five days, he arrived safe

at his destined port. These persons were to instruct the inhabitants of Sierra Leone in farming and the mechanic arts. His stay at this time was about two months, and when he took his leave, particularly of those whom he had brought over, it was like a father leaving his children, and with pious admonition commending them to the protection of God.

11. He was making arrangements for a third voyage, when he was seized with the complaint which terminated his labors and his life. He was taken ill in the winter, and died in the autumn following, 1817, in the fifty-ninth year of his age. For the benefit of his African brethren, he devoted a portion of his youthful acquisitions, of his latter time, and even the thoughts of his dying pillow.

12. As a private man, he was just and upright in all his dealings. He was an affectionate husband, a kind father, a good neighbor, and a faithful friend. He was pious without ostentation, and warmly attached to the principles of the Society of Friends, of which he was a member; and he sometimes expressed a few sentences in their meetings which gave general satisfaction. Regardless of the honors and pleasures of the world, he followed the example of his divine Master, in going from place to place doing good, looking not for a reward from man, but from his heavenly Father.

13. Thus walking in the ways of piety and usefulness, and in the enjoyment of an approving con-

science, when death appeared, it found him in peace, and ready to depart. Such a calmness and serenity overspread his soul, and showed itself in his countenance, that the heart of even the reprobate might feel the wish, "Let me die the death of the righteous, and let my last end be like his."

14. A short time before he expired, feeling sensible that his end was near, he called his family together. It was an affecting and solemn scene. His wife and children, with several other relations, being assembled around him, he reached forth his feeble hand, and after embracing them all, and giving them some pious advice, he commended them to the mercy of God, and bid them a final farewell.

15. After this, his mind seemed almost entirely occupied with the eternal world. To one of his neighbors who came to visit him, he said, "Not many days hence, and ye shall see the glory of God. I know that my works are gone to judgment before me; but it is all well, it is all well."

16. He lived the life, and died the death of a Christian. He is gone whence he never shall return, and where he shall no more contend with raging billows, and with howling storms. His voyages are all over, he has made his last haven, and it is that of eternal repose. Thither could we follow him, we should learn the importance of fulfilling our duty to our Creator, to ourselves, and to our fellow-creatures.

17. Such was his reputation for wisdom and integrity, that his neighbors consulted him in all their important concerns ; and what an honor to the son of a poor African slave ! And the most respectable men in Great Britain and America were not ashamed to seek to him for counsel and advice.

18. Thus we see how his persevering industry and economy, with the blessing of Providence, procured him wealth ; his wisdom, sobriety, integrity, and good conduct made him many friends ; his zealous labors for the honor of his Maker, and for the benefit of his fellow-men, gave him a peaceful conscience ; and an unshaken belief in the mercies and condescending love of his heavenly Father, afforded, in his dying moments, that calmness, serenity, and peaceful joy, which are a foretaste of immortal bliss.

19. The following is an extract from his address to his brethren at Sierra Leone :—“ Beloved friends and fellow-countrymen, I earnestly recommend to you the propriety of assembling yourselves together to worship the Lord your God. God is a spirit, and they that worship him acceptably, must worship in spirit and in truth.

20. “ Come, my African brethren, let us walk in the light of the Lord ; in that pure light which bringeth salvation into the world. I recommend sobriety and steadfastness, that so professors may be good examples in all things. I recommend that early care be taken to instruct the youth while

their minds are tender, that so they may be preserved from the corruptions of the world, from profanity, intemperance, and bad company.

21. "May servants be encouraged to discharge their duty with faithfulness : may they be brought up to industry : and may their minds be cultivated for the reception of the good seed which is promised to all who seek it. I want that we should be faithful in all things, that so we may become a people giving satisfaction to those who have borne the burden and heat of the day in liberating us from a state of slavery.

22. "I leave you in the hands of him who is able to preserve you through time, and crown you with that blessing which is prepared for all who are faithful to the end." This appears to be the simple expression of his feelings, and the language of his heart.

23. When you have read this account of your brother Paul Cuffee, pause and reflect. Do not think because you cannot be as extensively useful as he was, that you cannot do any good. There are very few people, if any, in the world who cannot be useful in some way or other. If you have health, you may, by your industry, sobriety, and economy, make yourselves and your families comfortable.

24. By your honesty and good conduct, you may set them and your neighbors a good example. If you have aged parents, you may soothe and

comfort their declining years. If you have children, you may instruct them in piety and virtue, and in such business as will procure them a comfortable subsistence, and prepare them for usefulness in the world.

SOLOMON BAYLEY.

THE following sketch is taken from the very interesting narrative of Solomon Bayley. The fore part was written from an apprehension of duty, the latter part, with those respecting his mother and his two daughters, at the request of Robert Hurnard, who became acquainted with the author in 1820, while he resided at Wilmington, Delaware; and after his return to England, he had it printed. The profit arising from the publication, was designed to be transmitted to America, for the benefit of this aged couple, who then lived at Camden.

2. In the narrative of his own life, he says, "The Lord tried to teach me his fear when I was a little boy; but I delighted in vanity and foolishness, and went astray; but he found out a way to overcome me, and to cause me to desire his favor and his great help; and although I thought no one

could be more unworthy of his favor, yet he did look on me, and pity me in my great distress.

3. "I was born a slave in the state of Delaware, and was one of those that were carried out of Delaware into the state of Virginia; and the laws of Delaware did say, that slaves carried out of that state should be free, and I asserted my right to freedom, for which I was put on board of a vessel and sent to Richmond, where I was put in jail, and in irons, and thence sent in a wagon back into the country.

4. "On the third day after we left Richmond, in the bitterness of my heart, I was induced to say, 'I am past all hope;' but it pleased the Father of mercy to look upon me, and he sent a strengthening thought into my heart—that he that made the heavens and the earth, was able to deliver me. I looked up to the sky, and then on the trees and ground, and I believed, in a moment, that if he could make all these he was able to deliver me.

5. "Then did that Scripture come into my mind, 'They that trust in the Lord shall never be confounded.' I believed it, and got out of the wagon unperceived, and went into the bushes. There were three wagons in company; when they missed me, they looked round some time for me, but not finding me, they went on; and that night I travelled through thunder, lightning, and rain a considerable distance."

6. His trials and difficulties in getting along

were many and various; but at Petersburg he met a man from his neighborhood, circumstanced like himself; they got a small boat, went down James river, and landed on the eastern shore of Chesapeake bay, and travelled to Hunting creek, where their wives were. "But," says he, "we found little or no satisfaction, for we were hunted like partridges on the mountains."

7. His poor companion, being threatened again with slavery, in attempting to escape, was pursued and killed; on which Solomon makes the following remarks: "Now, reader, you have heard of the end of my fellow-sufferer, but I remain as yet a monument of mercy, thrown up and down on life's tempestuous sea; sometimes feeling an earnest desire to go away and be at rest; but I travail on, in hopes of overcoming at my last combat."

8. "It being thought best for me to leave Virginia, I went to Dover in Delaware, the distance of about one hundred and twenty miles." By travelling in the night, and laying by in the day time, he at length reached that place, but not without great difficulty by being hunted and pursued.

9. In concluding this part of his narrative, he says, "O what pains God takes to help his otherwise helpless creatures! O that his kindness and care were more considered and laid to heart! and then there would not be that cause to complain that 'the ox knoweth his owner, and the ass his

master's crib, but Israel doth not know, my people doth not consider ;' but they would see that they are of more value than many sparrows ; and that they are not their own, but bought with a price. Now, unto the King immortal, invisible, the only wise God, be glory and honor, dominion and power, now and for ever. Amen."

10. In the second part of his narrative, written at the request of R. H., he proceeds by remarking, "Seventh month 24th, 1799, I got to Camden, where my master soon came from Virginia and found me, though he had not seen me since he put me on board the back-country wagon, nearly three or four hundred miles from Camden. Upon first sight, he asked me what I was going to do. I said, 'Now, master, I have suffered a great deal, and seen a great deal of trouble, I think you might let me go for little or nothing.' He said, 'I won't do that ; but if you will give me forty pounds bond and good security, you may be free.'"

11. After much conversation between them on the subject of his right to freedom, he continues, "Finally, he sold my time for eighty dollars, and I went to work, and worked it out in a shorter time than he gave me, and then I was a free man. And when I came to think that the *yoke was off my neck*, and *how* it was *taken off*, I was made to wonder and admire, and to adore the order of kind Providence, which assisted me in all my way."

12. Here he very feelingly recites the trials and

exercises of mind that attended him, for not adhering to that wisdom and goodness of his Creator, which had been so marvellously manifested for his deliverance, and then proceeds to relate the circumstances respecting his wife and children. "My wife was born a slave, and remained one until she was thirty-two years of age; when her master, falling out with her, purposed sending her, with my eldest daughter, about three months old, into the back country.

13. "To go with her, I knew not where, or to buy her at his price, brought me to a stand; but, by the pleading of his wife and little daughter, he agreed to let me have her for one hundred and thirty-three dollars and a third, which is thirty-one pounds Virginia money. I paid what money I had saved since paying for my own freedom, and the rest as I earned it, and she was manumitted. But I had one child in bondage, my only son, and having worked through the purchase of myself and wife, I thought I would give up my son to the ordering of Divine Providence.

14. "So we worked and rented land, and got along twelve or thirteen years, when my son's master died, and his property had to be sold, and my son among the rest, at public sale. The backwoods-men having come over and given such large prices for slaves, it occasioned a great concern to come over my mind, and I told it to many of my friends, and they all encouraged me to buy him,

but I told them I could have no heart to do it, because at his master's death he was appraised at four hundred dollars; however, I went to the sale. When the crier said, 'A likely young negro fellow for sale,' and then asked for a bid, I said, 'Two hundred dollars.'

15. "As soon as I made this bid, a man that I feared would sell him to the back-woods-men, bid three hundred and thirty-three dollars, which beat down all my courage, but a thought struck me—Don't give out so—and I bid one shilling, but they continued to bid until they got him up to three hundred and sixty dollars, and I thought I could do no more, but those men who had engaged to be my securities, encouraged me, and some young men who were present, and had their hearts touched with a feeling for my distress, said, 'Solomon, if you will make one more bid, we will give you five dollars apiece;' so I turned round and said, 'One shilling;' so he was knocked off to me at three hundred and sixty dollars and a shilling: this was in the year 1813.

16. "Then I believed that God would work, and none could hinder him, and that a way would be made for me, though I knew not how; and I confess the eyes of my mind appeared to be dazzled as I was let into a sight of the great goodness of the Highest in undertaking for me; but I felt a fear lest my behaviour should not be suitable to the kindness and favor shown toward me.

17. "O that all men would study the end of their creation, and act accordingly! then they would walk in the light of His countenance indeed, and 'in his name rejoice all the day, and in his righteousness for ever be exalted.'

'Then should their sun in smiles decline,
And bring a peaceful night;'

which may all who read these lines, desire, and seek, and obtain, through Jesus Christ our Lord. Amen."

18. In the account of his mother, he says, "She was born of a woman brought from Guinea about the year 1690, then about eleven years old. She was brought into one of the most barbarous families; and though treated hard, she had many children, and lived to a great age. My mother had thirteen sons and daughters, and served the same cruel family until they died.

19. "Then great distress and dispersion took place. Our young mistress married, and brought our family out of the state of Virginia into the state of Delaware; but by their removing back to Virginia, we were entitled to our freedom, and attempting to recover it by law, we were sold and scattered wide. My father and two of his children were taken unaware, and sent to the West Indies. My mother was in the house at the time, but made her escape, leaving a child about eleven months old, which some kind friend carrying to her, she

took, and travelling through Delaware, went into New Jersey.

20. "We were separated about eighteen years, except that I once visited her, and carried her seventeen or eighteen dollars, which, in my circumstances, was a sacrifice, but I was favored to find that satisfaction which I esteemed more than time or money. Being thoughtful about my mother, I sent for her to come to the state of Delaware, and when we were brought together, it was very comfortable, and we could sit and tell of the dangers and difficulties we had been brought through. She lived to a great age, and departed without much complaint, like one falling asleep.

"An Account of my eldest daughter Margaret, who died in the 24th year of her age.

"She was a pleasant child in her manners and behaviour, yet fond of gay dress, and new fashions; yet her mind was much inclined to her book, and to read good lessons; and it pleased the Father of mercy to open her understanding to see excellent things out of his law, and to convince her that it was his will she should be holy here, and happy hereafter; but custom, habit, and shame, seemed to chain her down, so that she appeared like one halting between two opinions.

22. "But about a month before she was taken for death, she went to a meeting, under a concern

about her future state ; and the meeting appeared to be favored with the outpouring of the spirit of love and of power. Margaret came home under great concern of mind, and manifested a wonderful change in her manners and behaviour : I believe the whole family were affected at the sight of the alteration, which indeed appeared like that of the prodigal son coming home to his father. For my own part, I felt fear and great joy—such was her delight to read the Bible, and ask the meaning of certain texts of Scripture, which evidenced a concern to make sure work for eternity.

23. “In this frame of mind she was taken for death. She appeared very desirous to live, for the first four weeks ; but was very patient, and of a sweet temper and disposition all the time. I recollect but one instance when she was known to give way to peevish fretfulness ; then I, feeling the evil spirit striving to get the advantage of her, very tenderly and earnestly admonished her not to regard trifles, but to look to that Power which was able to save her ; and from that time she became passive and resigned.

24. “The following two weeks her pain was great, and baffled all the force of medicine. A few days before her departure, she was urged with much brokenness of heart to make confession, when she was let into a view of the vanity of the world, with all its glittering snares, and said she could not rest till her hair was cut off ; for she said, ‘I was per-

suaded to plait my hair against my father's advice, and I used to tie up my head when father would come to see me, and hide ruffles and gay dress from him, and now I cannot rest till my hair is cut off.' I said, 'No, my daughter, let it be till thee gets well.' She answered, 'O, no; cut it now.' So I, to pacify her, took and cropped it.

25. "After this, she appeared filled with raptures of joy, and talked of going, as if death had lost its sting. This was about three days before her departure; and she seemed to have her senses as long as she could speak. A little before her speech left her, she called us all, one by one, held out her hand, bade us farewell, and looked as if she felt that assurance and peace that destroy the fear of death; and while she held out her hands, she earnestly charged us to meet her in heaven. Thus ends the account of Margaret Bayley, daughter of Solomon and Thames Bayley, who departed this life the 26th of 3d month, 1821, aged nearly twenty-four years.

26. "I desire now to give the pious a brief account of the life and death of my youngest daughter, Leah Bayley, who departed this life the 27th of 7th month, 1821, aged twenty-one years and six months. She, from a child, was more weakly and sickly than her sister Margaret, and the thought of leaving her here in this ill-natured world, caused me many serious moments; but the great Parent of all good, in the greatness of his care, took her

away, and relieved me of the care of her for ever.

27. "Weakness of body and mind appeared in her as she grew up, and an inclination to vanity and idleness; but being bound out under an industrious mistress, to learn to work and to have schooling, her mind soon became much inclined to her book and then to business. Her school mistress gave her a little book, concerning some pious young people that lived happily, and died happily, and were gone to heaven; namely,—

28. "Young Samuel, that little child,
 Who served the Lord, lived undefiled.
 Like young Abijah I must be,
 That good things may be found in me.
 Young Timothy, that blessed youth,
 Who sought the Lord, and loved the truth.
 I must not sin as others do,
 Lest I lie down in sorrow too.

29. "These blessed examples won her heart, so as to bury every other enjoyment; she seemed to possess as great a deadness to the world, as any young woman I ever observed. She seemed not ashamed to read in any company, white or colored; and she read to the sick with intense desire, which appeared from her weeping, and solid manner of behaviour. She seemed to desire to walk in the fear of the Lord all the day long; and every body that observed her, remarked her serious, steady behaviour.

30. "She seemed as if she was trying to imitate those good children whom she read about; and so continued until she was taken sick; and though her sickness was long and sharp, yet she bore it like a lamb. A few days before her decease, I was noticing how hard she drew her breath; she looked very wistful at me, and said, 'O father! how much I do suffer!' I answered, 'Yes, my dear, I believe thee does.'

31. "Then, after a long pause, she said, 'But I think I never shall say I suffer too much.' This I apprehended was extorted from a view of the sufferings of Christ, and her own imperfections. The day she died, she called us all, one by one, and like her sister Margaret, held out her hand, and with much composure of mind, bade us farewell, as if she was only going a short walk, and to return."

*Extract from a Letter from Solomon Bayley to
John Reynolds, Wilmington, Delaware.*

DEAR FRIEND,—I received thy very acceptable letter, and was not a little comforted; I was glad to hear from thee and thy dear family and friends. I believe thou art trying to be a beloved John indeed, or a son of Abraham: for they that are of faith are children of Abraham, and heirs according to the promises, Gal. iii. 7. And the Lord gave a testimony concerning him, saying, "I know him

that he will command his children and his household after him," Gen. xviii. 19.

33. O, I pray that thou mayst continue to study the business of life, which is to prepare for a blessed immortality and eternal life with the Father and the Son, according to the Spirit of holiness which works in us both to will and to do of his good pleasure, and if not resisted, will make us one in him in spirit and in truth. O that we might be enabled to walk before the Lord unto all well-pleasing!

34. I thank thee, dear brother, for mentioning a thought for my temporal and spiritual concerns. I am daily at a loss how to express my thanks to the great Giver of every blessing, who daily loads me with benefits. I think I am enabled by his grace to esteem the cross of Christ more than I used to do; for I learn by the cross I must be crucified to the world, and the world unto me, Gal vi. 14.

35. But O, dear friend, I find that knowledge puffeth up: but it is charity alone that edifieth, 1 Cor. viii. 1. True charity is not puffed up, 1 Cor. xiii. 4. Now no man can have true charity without he love God and keep his commandments, 1 John, v. 2, and ii. 6; which is defined by the blessed Jesus himself in these words: As you would that men should do to you, do ye even so to them, Matt. vii. 12.

36. O, if all the world were engaged to run after this command, and follow this best of all rules! then

harmony and peace would flow through the minds of all people, nations, and tongues, at once; then righteousness would cover the earth as the waters do the great deep; then His kingdom would come, and his will be done on earth as it is in heaven; then all would be happy, and free from all fear which hath torment—live happy—die happy, and all go to heaven according to the will of God our Father, who will have all men to be saved and come to the knowledge of the truth, 1 Tim. ii. 4.

37. Now unto the King immortal, invisible, to the only wise God our Saviour, be honor and praise both now and for ever. Amen.

With good wishes to thee and thine, I conclude,
Thy friend,

SOLOMON BAYLEY.

Camden, Del., 7th month 24th, 1825.

P. S. I will take the liberty in another piece of paper to say something concerning Hayti.

Extract from a letter from the same to the same.

DEAR FRIEND,—It is in depth of thought, and fear, and dread, I now write unto thee. Truly, I have felt a great concern for my brethren, my kinsmen according to the flesh. Of my mother's children, four were sent to the western countries: my father and two children were sent to the West Indies, and sold there to Abner Stevens, after we had

made an attempt to recover our freedom, for being moved out of Delaware into the state of Virginia, after that law had taken place against removing slaves out of one state into another.

39. Now that was all the cause why we were dispersed one from another. But what I have mostly considered is, that of all the distressed family that was dispersed, I was the only one that got back and obtained freedom. Now it seems to me, I was the most unworthy of all the family: yet there was a mind in me to study on that miracle-working Power spoken of in the Scriptures of Truth.

40. Now praised be the name of Him that liveth for ever and ever. According to the riches of his grace in Christ Jesus, and my strength of faith in him, he so worked for me until he brought me out of difficulty, and delivered me from the strivings of the people. And although it hath pleased him to take all my children away from me by his great power, and has kept me from falling, while some on the right hand, and others on the left, high and low, rich and poor, white and colored, have fallen; made shipwreck—broken up and sold—gone to jail—come out by the poor act, I am here a standing monument of mercy; owe no man any thing—clear of all entanglements, and still rejoicing in my portion: which portion I asked of the Lord, after I had paid for my wife, myself, and children.

41. Now the portion I asked was this—that I

might live poor and plenty, and be kept clear from all scrapes. And blessed be his great name, I may say, hitherto he has helped me, unworthy as I am; unworthy when he first looked on me to help me, that day I left the back-country wagons; and still he doth his help afford me, and encourage me to trust in him—glory and honor, and praise and thanksgiving, might, dominion, and power, be unto Him that sitteth on the throne, and to the Lamb for ever and ever.

42. And now I come to open myself concerning Hayti: I want to go and see it—what it is—the goodness of it—and see the new settlers—and see how they do—and see their situation—and see if they might be encouraged to be contented—and return and report to my friends in this country; because the minds of a great many have been affected by such a general invitation made by the Haytians.

43. I should be glad to see Long Island,* if I could get encouragement from Hayti. I am willing to work some, so I can have time to write and read some by the way. Now when thou hast received these lines, please to write me thy mind touching my visit to Hayti. I don't want to hurry myself—get ready, and be sure not to go till I get suitable papers—recommendations.

Thy sincere friend,

SOLOMON BAYLEY.

* Probably meaning Sierra Leone.

Extract from a letter from the same to R. H.

I thank thee, dear Robert, for spending a thought on so poor and unworthy a thing as I am; but I especially thank thy God and my God, for putting it into thy heart to inquire any thing about the work of grace on my mind. I trust it is with gratitude I now write unto thee of my call to the ministry: and first I may say,

“God works in a mysterious way,
His wonders to perform.”

45. Secondly, he knows how, to get himself honor and praise by the most feeble; for to undertake to make such a creature as I am work in his vineyard, was amazing to me: but there was a great work to do, to make me fit for any thing at all. Surely he called me oftener than he did Samuel, when he was a child.

46. But after I was savingly converted to God, he was pleased to pour into my heart a measure of his universal love; and when my heart was filled with love toward God, and good will to all mankind, then a longing desire that all people might taste and see the riches of his grace, continued with me day and night: then a strong impression to go in the fear of the Lord and speak to men of all descriptions, seemed to be required of me.

47. But O! dear friend! after my mind was thus prepared, I had a great warfare and strife; first with man fear, and a man-pleasing spirit; then with shame, and desire of praise and a good name. Now, dear friend, in this exercise of mind, there were some scriptures came into my mind, to encourage and strengthen me; such as, 2 Cor. xii. 9; 2 Kings v. 4; [enumerating many of this description.] All these scriptures mightily helped to encourage me to go forward in speaking to a dying people the words of eternal life.

48. O! what an affecting view of the worth of souls came into my mind! and I thought if I could be made instrumental in the hand of the Lord in saving one soul, it would be matter of rejoicing to all eternity. So I went on, trusting in the Lord; but I should soon have fainted in mind, if it had not been for the encouragement I met with, both from God and man. Now to him that sits upon the throne, be honor and praise, world without end. Amen.

With good wishes to thee and thine, I conclude,

Thy friend,

SOLOMON BAYLEY.

Third month, 26th, 1821.

The following additional information respecting Solomon Bayley, was received from Daniel Cooledge, of New York, in the summer of 1836.

Solomon Bayley, when in this city some years ago, was frequently at my house, taking his meals, &c.; and we were instructed by his Christian demeanor, for he seemed to do every thing with reference to the glory of God, and for the promotion of his righteous cause in the earth,—being also very cleanly in his person.

50. When he removed from Hayti to Monrovia, in Africa, he had buried all his children, and most of them after they had arrived at the age of men and women; and just before leaving Monrovia on a tour to America, his wife died also, and he was left alone.

51. When he first arrived at Monrovia, he took up a lot of ground of seven acres, which emigrants are entitled to, and cleared and cultivated it for his support, and built a house immediately on the margin of a river. He however left a large spreading tree, whose branches hung over the water. Under this tree he built a platform, where he sits to read and meditate in the middle of the day, during the hot season of the year,—working in the cool of the morning and evening.

52. After his return from America, he married a second wife, said to be a very suitable person.

He has a society that he preaches to, and he is also looked up to as a father and counsellor by the people generally. Although he is aged, he seems to retain much of the strength and vigor of youth.

53. The last accounts from him say, that he was very diligent and faithful in his calling,—laboring not only for the souls of his brethren, but for their bodies also—by setting them the best example he was capable of, in cultivating his land to the best advantage, and by improving his plans, to show the natives, as well as the emigrants, the usefulness and comforts of civilized life.

54. He seemed, when here, to feel quite as lively an interest in the welfare of the natives, as in that of the emigrants, saying, “They come a long distance to learn the manners and customs of the emigrants, and take great delight in imitating them.” When in this city, he often attended Friends’ meetings, and on hearing one of their ministers preach from this text, “That which is wanting cannot be numbered,” the tears ran down his aged face like water.

SOLOMON BAYLEY'S NIGHT THOUGHTS ;

Or, a short sermon on Romans, 8th chapter, last part of 9th verse, "If any man have not the Spirit of Christ, he is none of his."

Now may the Lord bless all into whose hands this may come. And that he may bless every one that reads, and all who hear, and that they may have him as a satisfying portion, in time and in eternity; through the power and merits of the same Lord and Saviour Jesus Christ. Amen.

56. And every one that has the Spirit of Christ, has a title to heaven. Wherefore, dearly beloved and dear-bought souls, let that mind be in you which was in Christ Jesus, which was a meek and lowly mind—a pitiful and loving mind—a forgiving mind—a constant mind. Now, where the Spirit of Christ reigns in any man, it makes him a Christian. Then he is not proud and lifted up; he will speak the truth; he will do as he would be done by; and that not for praise, but for conscience' sake.

57. Now no man can love the truth, except he is born of the Spirit of Christ—then he has the mind of Christ: which meek and quiet spirit, is, in the sight of God, of great price. And to continue this discourse by way of improvement, say, 1st, Knowledge is not religion—to join one persuasion is not religion—or to join all names—that

is not religion. "Well," say you, "what is religion?" I answer, Religion is to have the love of God shed abroad in the heart; which is always found in true repentance. Now there can be no true repentance, except a man forsake all known *sin*.

58. If the reader would ask, "What is repentance?"—it is a godly sorrow for sins past; and where this godly sorrow is felt in any one, it destroys the love of sin. Now no man can ever hate sin, until he well considers, and feels what was the consequence of sin at first, what is the consequence of sin at present, and what will be the consequence of sin hereafter. Now if any one would ask, "What is sin?" I would answer, Sin is the transgression of the law. For all the law is fulfilled in one word, even in this, "Thou shalt love thy neighbor as thyself," Gal. v. 14.

59. Now consider well, and keep your eye on the text, "If any man have not the Spirit of Christ, he is none of his." I believe it is the will of our heavenly Father that all his children should love him above all; and then that love of God in them would make them love one another; and then they would have no disposition to fight at home or abroad. But there is no killing and overcoming a fighting spirit, while men gratify their pride, the pride of life, instead of mortifying the deeds of the body.

60. I believe the Lord is effecting a great work

with the temperance societies; in order that righteousness may cover the earth, as the waters do the great deep. But if man will be proud, then he cannot bear the cross. So then it appears that pride is the cause of all the evil done under the sun. So I have considered all fighting Christians under the power of delusion; though it is a popular delusion, it can never stand the test, according to the text, "For if any man have not the Spirit of Christ, he is none of his."

61. Now the Spirit of Christ is clearly exemplified in his meek, and lowly, and patient suffering; and he did this to show all people the way to heaven, but pride prompts people to say, "No, I will seek some other way." Now there are a great many, here in Liberia, that have joined the temperance society, but they have missed the mark, for nearly all believe they can still fight and get to heaven, as well as those who follow peace with all men, and holiness.

62. Now this would be a safe conclusion for all to come to:—Say, if any man follow Christ Jesus the Lord, in the way of his requirings, he would make way for him, and cast up a way for him to walk in here, as long as he in his wisdom thought good; and then he would take him to himself in heaven. "Fear not them that kill the body;" but fear God, and him only. Amen.

SERMON SECOND.

‘For all the law is fulfilled in one word, even this, Thou shalt love thy neighbor as thyself.’—Gal. v. 14.

Now I mentioned in my former discourse, that it is the will of our heavenly Father, that all his children should love him; and then they would love one another; and then they would be fit to live, and fit to die; then that love would destroy the fighting spirit, and it would prepare all people to live with God in heaven; “who will have all men to be saved, and to come unto the knowledge of the truth,” 1 Tim. ii. 4, 6; “who gave himself a ransom for all, to be testified in due time.” O! that the Lord may undeceive every deceived soul, for Jesus Christ’s sake!

64. Now while pride remains in any people, passion will have the uppermost hand of their judgment; therefore it is absolutely necessary that all men love God, and that with all the heart, soul, mind, and strength, and their neighbor as themselves; for on these two commandments hang all the law and the prophets.

65. Reader, believe me, this love of God is a consuming fire—it consumes and burns up all the dross and tin of base desire, and sets the man at war with sin, and against all evil: then he begins to study the art of holy living; then he sees he

must deny self, take up his daily cross and follow Christ, or else he cannot get to heaven, where Christ sitteth, at the right hand of God.

66. Now the Almighty God is trying to bring in everlasting righteousness, and to make an end of sin, according to Daniel ix. 24. But it cannot be while Christians fight. O! how long, how long, will fighting Christians continue to build their tower on high—that is to say, to pray good prayers, and preach good doctrine, and yet fight one another, and say “they have Christ formed in them, the hope of glory!”

67. Now it seems these are willing to have Christ and heaven, but not in that inoffensive way that Christ set us an example; for he submitted himself, and became obedient unto death; therefore God also hath highly exalted him, and hath given him a name which is above every name; that at the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii.

68. And to conclude—may God, for Christ's sake, grant unto all that own his name, power to trust in him; that Christ may dwell in your hearts, by faith; that you, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth and length, and depth and height, and to know the love of God that passeth knowledge—that you might be filled with all the fulness of God; then his kingdom would come,

and his will be done, on earth as it is in heaven, Into which blessed state may he bring all, and every one, through Jesus Christ our Lord. Amen. Farewell.

SOLOMON BAYLEY.

P. S. With my own hand, &c., I write. The grace of our Lord Jesus Christ be with our spirits now and for evermore.

Caldwell, Africa, 7th month 27, 1836.

New York, 11th month 9th, 1836.

The two preceding discourses were recently sent me by our friend Solomon Bayley, by the hand of John Seys, who is a Methodist missionary at Monrovia, Liberia, Africa, and lately returned. Solomon says he wishes all those who have read his Journal may have these discourses, as his last will and testament to them.

D. C.

Copy of a Letter from Solomon Bayley to Daniel Cooledge, New York.

DEAR FRIENDS AND FRIENDLY PEOPLE,—Your kindness come safe to hand:—say, a bundle of books in paper, and a box of books and nails; a little box in a big box, with some pins, and needles, and thread; two caps, [for his wife,] one shirt, two handkerchiefs, and one dollar. I found three letters in the bundles, and was not a little comforted; for when I consider the distance, and little acquaintance I had had with my New York friends, I thought, surely it was the good Shepherd that put it into your hearts to send me a blessing; then I said, Surely his mercy endureth for ever.

70. Surely I desire to thank him for this late token of his mercy and goodness to me : and I here send my thanks to every one of you that has remembered me for good ; and I pray that the good Shepherd may remember your good, and feed you with food convenient for you always. Amen. And now, dear friends, I might tell you what made me so glad to receive your blessings,—here has been almost a famine this year.

71. Now none but the Searcher of hearts can tell how I felt. Now there was a cause why this distress happened ; which was this war in the country round about us, among the natives. So they confused their own planting, and did not make bread. Then our neighboring tribes that wished to be protected by us, came buying bread, and we had not got rice out of the country because of the war.

72. We had to live mostly on cassada and potatoes. So we were deceived, not getting rice as usual to make our bread stuff hold out. We were stripped so near, fear broke in upon us on every side ; but there was too much cause to fear, because the Lord had spoken, that if a house or a kingdom be divided against itself, it is brought to desolation ; and it is sorrowful to say, we were too much divided both in church and political affairs. O ! when will the professors of religion cease to behave unseemly !

73. Now may the Lord bless S—— W—— and all his, and may he give him skill and under-

standing, that he may know how to sow his seed in the morning, and in the evening hold not back and grant him a plentiful harvest at the resurrection of the just.

74. Now it come into my mind expressly, after my friend John Seys left, that I ought to have mentioned in that letter of mine, how long it had been since that impression rose in my mind ;* and here you see that in the 26th year of my age, I was favored to find repentance for sins past ; then an inquiry rose which was the sure way to heaven ; then to follow Christ appeared to be the only sure way ; that has been about forty-three years ago.

75. Now in love to thee and thy dear family, and all the dear friends that ask after me, I conclude, thy friend,
SOLOMON BAYLEY.

Caldwell, Africa, 9th month 22d, 1836.

*The following, of the same date, was addressed
to _____*

I received thy letter, thy few lines, dated 6th month, 1836 ; and O ! how the goodness of God did come before me ! Thee mentioned a few trifles sent me ; then I remembered the two mites of the poor widow, which she cast into the treasury, which, in the judgment of Truth, was esteemed more than all the rest—not in bulk, but sincerity.

* The impression of the inconsistency of war, as set forth in his sermons.

76. O! what a great step toward heaven, to act with a pure intention! So I think I may here salute thee as the angel did the Virgin Mary, and say, "Hail, thou that art highly favored, the Lord is with thee." And I pray that he may abide with thee for ever, and that he may guide thee by his counsel, and afterward receive thee to glory.

And here I subscribe myself thy lasting friend, and well-wisher every way.

SOLOMON BAYLEY.

On St. Paul's river, near Monrovia.

CLARINDA,

A PIOUS COLORED WOMAN OF SOUTH CAROLINA, WHO DIED AT
THE AGE OF 102 YEARS.

THE subject of this memoir was brought up in a state of ignorance unworthy of a Christian country; and following the propensities of a corrupt heart, she was, by her own confession, "sold under sin," and involved in almost every species of iniquity. And for the furtherance of her wicked designs, she learned to play on the violin, and usually, on the first day of the week, sallied forth with her instrument, in order to draw persons of both sexes together, who, not having the fear of God before their eyes, delighted, like herself, in sinful and

pernicious amusements, which keep the soul from God, and the heart from repentance.

2. But even on these occasions she found it difficult to struggle against the Spirit of the Most High. Often was it sounded in her conscience, "Clarinda, God ought not to be slighted—God ought not to be forgotten:" but these monitions were treated with derision, and in the hardness of her heart she would exclaim, "Go, you fool, I do not know God—go, I do not wish to know him."

3. On one occasion, while on her way to a dance, these blasphemous thoughts, in answer to the monitions of conscience, were passing through her mind, and in this frame she reached the place of appointment, and mingled in the gay throng. While participating in the dance, she was seized with fits, and convulsively fell to the ground. From that moment, she lost her love of dancing, and no more engaged in this vain amusement.

4. She did not, however, forsake the evil of her ways, but continued her course of wickedness. Thus she went on for about twenty years, when she lost her only child, and was confined for several months by severe illness. During this period of bodily suffering, her mind was brought under awful convictions for sin: she perceived that the great Jehovah is a sin-hating and sin-avenging God, and that he will by no means clear the guilty.

5. She remained in a distressed state of mind for about three months, and when a little bodily

strength was restored, she sought solitary places, where she poured out her soul unto the Lord, and in his own good time he spoke peace to her wounded spirit. One day, being thus engaged in earnest prayer, and looking unto the Lord for deliverance, the evening approached unregarded, her soul was deeply humbled, and the night passed in prayer, while rivers of tears (to use her own expressive language) ran down her cheeks, and she ceased not to implore mercy from him who is able to bind up the broken-hearted.

6. While thus engaged, and all this time ignorant of her Saviour, something whispered to her mind, "Ask in the name of Christ." She queried, "Who is Christ?" and in reply, these passages of Scripture seemed repeated to her: "Let not your heart be troubled; ye believe in God, believe also in me." "In my Father's house are many mansions: I go to prepare a place for you, that where I am there ye may be also." "I am the way, the truth, and the life; no man cometh unto the Father but by me."

7. Being desirous to know whence these impressions proceeded, she was made to believe that they were received through the influence of the Holy Spirit. This remarkable passage was also presented to her mind: "Therefore, being justified by faith, we have peace with God through our Lord and Saviour Jesus Christ."

8. She was likewise reminded of several dreams

she had formerly had ; in one of which a person appeared to her and led her to a place into which she was permitted to look, where she saw the spirits of just men made perfect, but was informed she could not enter therein. He then gave her a vial and a candle, telling her to keep the vial clean, and the candle burning till he came. She now saw that the vial was her heart, and the candle the Spirit of the Lord.

9. In narrating this circumstance to a friend, she enlarged instructively on the necessity of keeping the heart, since out of it are the issues of life; adding, "The eye sees and the heart lusts after the pleasures and possessions of this world; but the cross of self-denial must be borne—no outside religion will do." She now felt the love of God shed abroad in her heart; the overwhelming burden of sin was removed, and she received ability to sing praises to the Lord on the banks of deliverance.

10. Having been thus permitted to see the desire of her soul, she was anxious to learn more of the divine will, and inquired, like the apostle, "Lord! what wilt thou have me to do?" and like him she was commanded to be a witness of what she had seen and heard. Believing she had a commission given her to preach the gospel, she began to warn the sinful and licentious, that they must crucify the man of sin, or for ever forego the hope of salvation.

11. This raised her a host of enemies, both

white and colored ; and she underwent, many years, cruelty and persecution which could hardly obtain credence. She bore about on her body the visible marks of her faithful allegiance to the Lord Jesus ; yet, while alluding to this, tears filled her eyes, and she said with emotion, " I am thankful that I have been found worthy to suffer for my blessed Saviour."

12. Although living in great poverty, and subsisting at times on casual charity, with health impaired by the sufferings through which she had passed, yet neither promises of protection, accompanied with the offer of the good things of this life, on the one hand, nor the dreadful persecution she endured on the other, could make her relinquish the office of a minister of the gospel.

13. This office she continued to exercise, holding meetings regularly on the first day of the week, at her own little habitation, where a greater number at times assembled than could be accommodated in the house. It may be interesting to add some particulars relative to the trial of her faith and the persecution she suffered.

14. One individual in whose neighborhood she lived, who was much annoyed by hearing her sing and pray, offered, if she would desist, to provide her with a home and the comforts of life ; but she replied, she had received a commission to preach the gospel, and she would preach it as long as she had breath. Several ill-intentioned persons one

night surrounded her house, and commanded her to come out to them. This she refused to do. After threatening her for some time, they forced open the door, and having seized their victim, they beat her cruelly, so that her head was deeply indented with the blows she received.

15. At another time she was so much injured that she was left nearly lifeless on the open road, whither she had fled to escape from them ; but her unsuccessful efforts increased the rage of her pursuers, and after treating her with the utmost barbarity, they left her. She was found after some time, but so exhausted by the loss of blood, that she was unable to walk ; and from the effects of that cruelty she did not recover for years. But it may be said of her, that she joyfully bore persecution for Christ's sake.

16. A man who lived in the same village, being much incensed at the undaunted manner in which she stood forth as a minister of the meek and crucified Saviour, swore that he would beat her severely if ever he found an opportunity. One evening, as she was walking home on a solitary road, she saw this person riding toward her. She knew his intentions, and from his character she did not doubt that he would execute them.

17. She trembled from head to foot ; escape seemed impracticable, and prayer was her only refuge. As he advanced, she observed that his handkerchief fell and was wafted by the wind to a

little distance. She picked it up—he stopped his horse, and she handed it to him in a submissive manner; he looked at her fiercely for a moment, when his countenance softened; he took it, saying, “Well, Clarinda,” and passed on.

18. She was not able to read a word till her 66th year; but she was in the practice of getting persons to read the Holy Scriptures for her; much of which she retained in her memory with remarkable accuracy. By dint of application, she was at length able to read them herself; and those who visited her in advanced life, found her knowledge of the Scriptures, as well as her growth in grace, very surprising.

19. When she was one hundred years old, and very feeble, she would, if able to get out of bed, on the morning of the first day of the week, discharge what she thought to be her duty, by conversing with and exhorting both the white and colored people who came to her house; often standing for half an hour at a time. Her zeal was indeed great, and her faith steadfast.

20. She said she often wished she could write, that she might in this way also express her anxiety for the good of souls. Then she would have described more of the exercises of her mind upon the depravity of man by nature and by practice, with the unbounded and redeeming love and mercy of God through Jesus Christ.

21. The person who gives the account of Clarin-

da's death, says, "I was prevented from seeing her often in her last moments; when I did she was always the same—her one theme the love of God to poor sinners, which was always her style of speaking. One day, as I sat by her bedside, she said to me, 'Do you think I am a Christian?' 'Yes,' I answered, 'I do believe you are a Christian.' 'I have tried to be,' she replied, 'but now that I suffer in my body, when I think what an unprofitable servant I have been, I am distressed.' She then wept. 'You know,' I said, 'it is not how *much* we can do, but what we do *sincerely* for the love of Christ, that is acceptable.' She seemed comforted, and talked as usual.

22. "She showed me much affection when I left her, saying, 'I shall not live long, my dear ——,' and, adding a few other words, blessed me, and bid me pray for her. She had frequently expressed her fears of the bodily sufferings of death, but not accompanied with a dread of eternal death. I asked her, when she was ill, if she *now* feared to die. She said, 'No; this fear was taken away sometime previous to my illness.'"

23. She requested that her people, as she called them, might continue to meet at her house; but this was not allowed. I am told they sometimes meet elsewhere, and are called "Clarinda's People." When dying, she told those near her, to follow her *only* as she had followed Christ. Her death occurred in 1832. "Those that be planted

in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age."

24. While perusing this remarkable account of "a brand plucked from the burning," let those who from their earliest years have enjoyed the inestimable privilege of access to the sacred volume, and various other religious means, seriously consider the blessed Saviour's words—"To whom much is given, of him shall much be required."

NAIMBANNA.

WHEN the Sierra Leone Company was first settled, they endeavored to bring over to their friendship, all the petty African princes in their neighborhood. Among others, they applied to a chief of the name of Naimbanna, who was remarkable for a good disposition, and an acute understanding. He easily saw that the intention of the company was friendly to Africa, and entered into amity with them.

2. They spoke to him about the slave trade, and gave him reasons for wishing to have it abolished. He was convinced of its vileness; and declared, that not one of his subjects should ever go into slavery again. By degrees, they began to talk

to him about religion ; but he was rather wary on that head. It seems he had formed some prejudices against Christianity.

3. Finding, however, that the factory contained a very good sort of people, and that they lived happily among themselves, he began to think more favorably of their religion ; but he was still backward either in receiving it himself, or in making it the religion of his country. He was well convinced of the barbarous state of his own people, on a comparison with Europeans, and he wished for nothing, more than a reformation among them, especially in religion.

4. But as he found there were several kinds (or forms) of religion in the world, he wished to know which was the best, before he introduced either of them. To ascertain this point as well as he could, he took the following method. He sent one of his sons into Turkey, among the Mohammedans ; a second into Portugal, among the Papists ; and a third he recommended to the Sierra Leone Company, desiring they would send him to England, to be there instructed in the religion of that country.

5. It appears he meant to be directed by the reports of his sons, in the choice of a national religion. Of the two former of these young men, we have no particulars, only that one of them became very vicious. The last mentioned, though I believe the eldest, bore his father's name, Naimbanna. The

Sierra Leone Company received the charge of him with great pleasure, believing that nothing could have a better effect in promoting their benevolent schemes, than making him a good Christian.

6. Young Naimbanna was a perfect African in form, and had that bluntness of feature, with which the African face is commonly marked. While he was with the company, he seemed a well-disposed, tractable youth; but when opposed, he was impatient, fierce, and subject to violent passion. In the first ship that sailed he was sent to England, where he arrived in the year 1791.

7. We may imagine with what astonishment he surveyed every object that came before him: but his curiosity, in prudent hands, became, from the first, the medium of useful instruction. During his voyage, he acquired some knowledge of the English language; and although he could not speak it with any degree of fluency, he could understand much of what he heard spoken: which greatly facilitated his learning it, when he applied to it in a more regular way.

8. The difficulty of learning to speak and read being in a great degree subdued, he was put upon the grand point for which he was sent to England—that of being instructed in the Christian religion. The gentlemen to whose care he had been recommended, alternately took him under their protection; and each gave up his whole time to him,

faithfully discharging the trust which he had voluntarily, and without any emolument, undertaken.

9. Naimbanna was first made acquainted with the value of the Bible ; the most material parts of the Old Testament, as well as the New, were explained to him. The great necessity of a Saviour, for the sinfulness of man, was pointed out ; the end and design of Christianity, its doctrines, its precepts, and its sanctions, were all made intelligible to him. With a clearness of understanding which astonished those who took the care of instructing him, he made those divine truths familiar to his mind. He received the gospel with joy, and carried it home to his heart as the means of happiness both in this world and the next.

10. His love for reading the Scriptures, and hearing them read, was such, that he never was tired of the exercise. Every other part of learning that he was put upon, as arithmetic, for instance, was heavy work with him, and he soon began to complain of fatigue ; but even when he was most fatigued, if he was asked to read in the Bible, he was always ready, and generally expressed his readiness by some emotions of joy.

11. In short, he considered the Bible as the rule which was to direct his life ; and he made a real use of every piece of instruction which he obtained from it. This was evident in all his actions. If his behaviour was at any time wrong, and a passage of Scripture was shown to him, which forbade such

behaviour, whatever it was, he instantly complied with the rule he received. Of this, there were many instances.

12. One related to dress. He had a little vanity about him, was fond of finery, admired it in other people, and was always ready to adorn himself. His kind instructors told him these were childish inclinations; that decency and propriety of dress are pleasing, but that foppery is disgusting. Above all, they told him that the Christian is ordered "to be clothed with humility, and to put on the ornament of a meek and quiet spirit." Such passages, whenever they were suggested to him, checked all the little vanities of his heart; and made him ashamed of what he had just before so eagerly desired.

13. The irritable passions, where lay his weakest side, were conquered in the same way. His friends once carried him to the House of Commons, to hear a debate on the slave trade, which Colonel Tarlton defended with some warmth. When Naimbanna came out of the house, he exclaimed with great vehemence and indignation, that he would kill that man wherever he met him; for he told stories of his country. He told people that his countrymen would not work; and that was a great story. His countrymen would work: but Englishmen would not buy work; they would buy only men.

14. His friends told him that he should not be

angry with Colonel Tarlton, for perhaps he had been misinformed, and knew no better. Besides, they told him that, at any rate, he had no right to kill him: for the Almighty says, "Vengeance is mine, I will repay it, saith the Lord." This calmed him in a moment; and he never afterward expressed the least indignation toward Colonel Tarlton; but he would have been ready to show him any friendly office, if it had fallen in his way.

15. At another time, when he saw a drayman using his horse ill, he fired at it exceedingly, and declared he would get a gun, and shoot that fellow directly. But his anger was presently assuaged by this or some similar passage of Scripture: "Be ye angry, and sin not: let not the sun go down upon thy wrath." He showed so much tenderness of conscience, that he seemed anxious about nothing but to know what his religion required him to do.

16. When he could determine the rectitude of an action, he set an example even to Christians, by showing that he thought there was no difficulty in the performance. He said his father had ordered him, when he arrived in England, never to drink more at one time than a single glass of wine; and he considered his father's injunction as sacred. On this head, therefore, all the instruction which he wanted, was, to turn his temperance into a Christian virtue, by practising it with a sincere desire to please God.

17. In the gay scenes which often presented themselves to his view, he never mixed. His friends were very solicitous to keep him from all dissipation which might have corrupted the beautiful simplicity of mind that was so characteristic in him. He was fond of riding on horseback, but when he got upon a horse, it was difficult to govern his desire for rapid motion. After being in England a year and a half, and being carefully instructed in the Christian religion, which he well understood, he was baptized, and only waited for an opportunity of returning home; which did not occur for five or six months afterward.

18. In the mean time, two great points were the burden of his thoughts, and gave him much distress. The first related to his father, whose death he heard had happened about a year after he left the country. The principal cause of his solicitude, was his uncertainty whether his father had died a Christian. He knew that he had been well disposed toward Christianity, but he had never heard whether he had fully embraced it.

19. His other difficulty regarded himself. He had now attained the end at which he had aimed. He had been instructed in a religion, which he was convinced would promote the happiness of his people, if it could be established among them. But how was that to be done? With regard to himself, he had had wise and learned men to instruct him.

But what could his abilities do in such a work—especially considering the wild and savage manners of his countrymen? In every light, the greatness of the attempt perplexed him.

20. With a mind distressed by these difficulties, he took an affectionate leave of his kind friends in England, and embarked for Africa in one of the company's ships, which was named, after him, the Naimbanna. Though he had shown great affection for his own country and relations, yet the kindness which he had received from his friends in England, had impressed him strongly; and it was not without a great struggle that he broke away from them at last.

21. The distress he felt, was increased by the society he mixed in at sea—being very different from that which he had left behind. The profligate manners and licentious language of the ship's company shocked him exceedingly. The purity of his mind could not bear it. He had hoped, that in a Christian country he should always find himself among Christians; but he was greatly disappointed.

22. The company he was in, appeared to him as ignorant and uninformed as his own countrymen, and much less innocent in their manners. At length, the oaths, and abominable conversation which he continually heard, affected him so much, that he complained to the captain of the ship, and desired him to put a stop to so indecent language.

The captain endeavored to check it, but with little effect ; which gave Naimbanna increased distress.

23. But still the great burden of his mind, was the difficulty which he foresaw in the attempt to introduce Christianity among his countrymen. Many were the schemes he thought of ; but insuperable obstacles seemed to arise on every side. All this perplexity which his active and generous mind underwent, recoiled upon himself.

24. His thoughts were continually on the stretch ; and this it was supposed, at length occasioned a fever, which seized him when his voyage was nearly at an end. His malady increasing, it was attended with delirium, which left him only a few lucid intervals. In these, his mind always shone out full of religious hope, and patient resignation to the will of God.

25. In one of these intervals, he told Mr. Graham, a fellow-passenger, with whom he was most intimate, that he began to think he should be called away, before he had an opportunity to tell his mother of the mercies of God toward him, and of his obligations to the Sierra Leone Company. He then desired him to write his will, which he began in the presence of Captain Wooles and James Cato, a black servant that attended Naimbanna.

26. When Mr. Graham had written a considerable, as particularly directed, manifesting the feelings and generosity of his heart, Naimbanna complained of fatigue, and said he would finish it after

he had taken a little rest. But his fever came on with increased violence, and his delirium scarcely ever left him afterward.

27. The night after, the vessel, though close to the African coast, durst not attempt to land, as the wind was contrary, and there was danger of running on the Scarries bank. Next morning, though the wind continued contrary, Mr. Graham went off to the settlement in an open boat to procure medical aid. But when the physician came on board, Naimbanna was just alive; and in that state he was carried to the settlement, the next morning, July 17th, 1793, when the ship came to anchor.

28. On the first account of his illness, an express was sent to inform his friends at Robanna; and soon after he was landed, his mother, brothers, sisters, and relatives, came to the settlement. The distracted looks of his mother, and the wildness of his sisters' grief, affected every one. His cousin Henry, an ingenuous youth, who stood among them, attracted the attention of all, by the solemn sorrow of his countenance, which seemed to discover a heart full of tenderness and wo. In the mean time, the dying youth appeared every moment drawing nearer the close of life.

29. His voice failing more and more, the little he said was with difficulty understood. Once or twice, those who stood around him caught hold of something like our Saviour's words: "Many are called, but few chosen." About an hour before he

died, his voice wholly failed. He was a while restless and uneasy, till, turning his head on his pillow, he found an easier posture, and lay perfectly quiet.

30. About seven in the evening of the day on which he was brought on shore, he expired without a groan. When his mother and other relatives found his breath was gone, their shrieks and agonizing cries were distressing beyond measure. Instantly, in a kind of frantic madness, they snatched up his body, hurried it into a canoe, and went off with it to Robanna. Some of the gentlemen of the factory immediately followed in boats, with a coffin.

31. When the corpse was laid decently into it, Mr. Horne, the clergyman, read the funeral service over it, amid a number of people, and finished with an extempore prayer. The ceremony was conducted with so much solemnity, and performed in so affecting a manner, that the impression was communicated throughout the whole crowd. They drew closer and closer, as Mr. Horne continued to speak; and though they understood not a syllable of what he said, they listened to him with great attention, and bore witness, with every mark of sorrow, to the powers of sympathy.

32. After the ceremony was over, the gentlemen of the factory retired to their boats, leaving the corpse, as his friend desired, to be buried according to the custom of the country. We mix our grief

with theirs ; and shut up, in the inscrutable counsels of God, all inquiries into the reasons why so invaluable a life was permitted to be cut off, just at the time of its greatest probable utility.

33. In Naimbanna's pocket-book were found, after his death, two little notes, which show the great sensibility of his mind in religious matters. They relate to a circumstance already noticed,—the disgust which he took at the behaviour of the ship's company. The first appears to have been written soon after he embarked. "I shall take care of this company which I now have fallen into ; for they swear good deal, and talk all manner of wickedness, and filthy ; all these things. Can I be able to resist this temptation ? No, I cannot, but the Lord will deliver me."

34. The other memorandum was probably written after he complained to the captain. "June 28th, 1793.—I have this day declared, that if Sierra Leone's vessels should be like to Naimbanna, or have a company like her, I will never think of coming to England again, though I have friends there as dear to me as the last words my father spoke, when he gave up the ghost."

35. The history of Naimbanna is a beautiful illustration of our blessed Saviour's injunction to "receive the gospel as little children:" and it should convince us, that if *we* are desirous to receive it in this manner, we should endeavor carefully to separate it from the evil customs and

practices of the world ; which is one of the most necessary, and, at the same time, one of the severest duties of a state of trial.

MARGARET ANN CRUTCHFIELD,

A CHEROKEE CONVERT.

Written by the late Mrs. Gambold, wife of the Moravian Missionary at Spring Place in the Cherokee nation.

OUR late beloved sister, Margaret Ann, was born August 20, 1783. Her father, Walter Scott, was agent in the nation under the British government ; and her mother, Sarah Wilburn, was a sister of brother Charles Renatus Hicks.

2. Her first husband was the celebrated Cherokee chief, James Vann ; during whose lifetime, she evinced an affection for the missionaries in her neighborhood at Spring Place ; and as often as it was in her power, she attended our meetings—not without evident concern for her soul.

3. In 1808, a negro woman belonging to her, departed this life in the faith of our crucified Saviour ; which made a deep and lasting impression on her mistress. February 19th, 1809, she had the great grief to lose her husband by means of a violent death. The three years of her widowhood

proved the most important period of her life. By the gracious operations of the Holy Spirit on her heart, she learned to know her natural sinfulness.

4. The opinion she had harbored of herself, as being superior to others of her countrywomen, now presented itself to her in a most hideous form, so that she shuddered at the sight of her wicked heart, and felt and acknowledged herself the greatest sinner among them. She cried incessantly for mercy and pardon; and, amid floods of tears, she sought and found her Saviour.

5. In July, 1812, she again entered the marriage state, with our now widowed brother, Joseph Crutchfield, a cousin of her former husband. His becoming, after some time, a member of our church, and walking by our Saviour's grace, hand in hand with her in the narrow way which leads to life and bliss, rendered the days of their union a truly blessed period.

6. Four years since, she was frequently ailing, and her husband, with us, feared greatly that we should have to part with her; we therefore moved her from her farm on Mount Joy to this place, where she abode during the winter months. By the blessing of our Lord upon the simple means used toward her recovery, she was enabled, in the following spring, to return home; and thinking herself perfectly restored, she undertook, as before, the management of her extensive domestic concerns.

7. However, from too great exertion and frequent colds, her consumptive cough returned, and increased to such a degree, that she was under the painful necessity of relinquishing her wonted activity, and betaking herself to rest. Now, her chief and most agreeable employ, was reading in the New Testament, and the hymn book of the Brethren's church.

8. Last spring we again took her to Spring Place, to her great joy. As riding on horseback apparently proved of benefit to her, she made repeated visits to her friends and relatives at Soghge-lo-gy, and elsewhere; testifying of the Saviour's love to all poor sinners; of his all-sufficient atonement; and of the great happiness we enjoy, even here on earth, in his blessed communion.

9. When last with them, she addressed her Indian sisters thus: "My dear sisters, this is perhaps the last time that I shall visit you. I beseech you most earnestly, consider our poor people, who as yet sit in darkness, and know not our dearest Saviour. O speak to them of his love, his sufferings, and death on the cross! O be active in his cause—he deserves it of you! If it were his holy will, I would gladly stay longer here, only for the purpose of speaking more for him, and of showing more the way to him," &c.

10. These words she spoke amid a flood of tears; and all the sisters wept, promising by the Saviour's grace to follow her maternal injunctions

She arrived here in great weakness of body on the 2d of September, 1820. She was now no longer able to edify herself by reading, therefore she was very thankful when we read or sung for her. The frequent visits she received from her numerous friends and relations, were improved to the best purposes on her part.

11. The Saviour and his love unto death, even the death of the cross, were, to the last, her chief delight, and the topics of her conversation. Having been honored to be his messenger of peace to many of her people, this honor humbled her the more; and she oftentimes was at a loss how to express her sense of the high obligations she lay under to her Saviour, for favoring the vilest wretch, as she deemed herself to be, thus highly, only lamenting, that she was not able to do much more for her gracious Lord.

12. Since the 7th of September, she kept her room. On the 16th of October, in the presence of a number of friends, whom she solemnly enjoined to give themselves to our Redeemer, she received the last benediction, after a fervent prayer and thanks to him, for what he had proved to his handmaid, the first fruits of the Cherokee nation, during the ten years of her Christian life. The feeling of the divine presence on this occasion is beyond description.

13. On the 18th, toward night, she was in great bodily pain. We sung by her bed as usual, and

implored our God to shorten the sufferings of this dear-bought soul; during which time, with a loud voice, she incessantly besought his coming soon. "Come, come, my dearest Saviour! hasten, O, hasten, and take me home! I long, I long to be with thee! Thou canst not come too soon."

14. This paroxysm of bodily suffering lasted about half an hour, after which she fell, as it were, into a sweet slumber; and during our singing some appropriate verses, her longing soul almost imperceptibly left the emaciated body, and went into the arms of her dearest Saviour. Much, very much might be said of her truly edifying Christian life, led in the faith of the crucified Son of God.

15. Yet, in obedience to her repeated and most solemn injunctions to her husband, we must stop here, fearing that the little we have said, might not be agreeable to the wishes of our departed sister—for these were *her* words: "I know assuredly that my name is written in heaven. When I am gone, I pray you say *nothing* of me, but let my name on earth perish with my body."

THE PEQUOT OF A HUNDRED YEARS.

AN AUTHENTIC NARRATIVE.

"I AM an aged hemlock: the winds of a hundred winters have whistled through my branches: I am dead at the top," said a venerable Mohawk chieftain. The ancient Pequot Indian woman, whose brief history is here given, expressed herself in language alike figurative and natural to the Indian race: "I am a withered shrub: I have stood a hundred years: all my leaves are fallen; but water from the river of God still keeps my root alive." Here was a bright allusion, (wanting in the speech of the Mohawk,) which implied confidence in God.

2. This individual, long known in her neighborhood as the *Good Old Ruth*, died February 5th, 1833. The Pequots, her native tribe, were distinguished for cruelty, and hatred of the Christian religion; and she herself, in early life, possessed the same characteristics. Her memory reached back to the period when the eastern part of Connecticut was full of Mohegans and Pequots, and the Narragansetts were numerous in Rhode Island.

3. Among these tribes, more than half of her life was passed. She well remembered the en-

listment of the Indians in the army that took Louisburg from the French in 1745, and to her last days would describe their march in glowing language—the women and children following them for some miles, wailing and lamenting according to their native custom. In her youth, she resided a while among the Narragansetts, and married one of that tribe, named Pomham, with whom she removed to the Mohegan settlements in the vicinity of New London, Connecticut.

4. They lived together about a dozen years, in a low irregular manner, often wandering into the neighboring towns, and obtaining a subsistence by labor or begging, but by no means scrupulous in their principles, or upright in their conduct. Pomham at length died; the sons went to sea, the daughters to service; and, at fifty years of age, Ruth was left a lonely widow, ignorant of Christ, and with no cheering hope either for this world or the next.

5. About this period, she became a constant attendant upon an aged lady, who was very infirm, but intelligent and pious. This lady often conversed with her on the subject of religion, and two young children connected with the family took great pains to teach her to read and understand the New Testament. Its truths, now, for the first time, brought home to her understanding, made a deep impression on her soul. She soon began to confess her sins to God, and to cry to him for

mercy. The knowledge that she imbibed from the lips of these children, seemed to her, as she afterward said, "*sweeter than meat or sleep.*"

6. Her situation was one of great confinement, but whenever permission was given her to go out for refreshment or exercise, instead of availing herself of it, she would spend the time with these children, sitting down on a low stool by their side, while they instructed her from the Bible or other good books—preferring this privilege to the enjoyment of the fresh air, or rambling in the green fields. Thus was she gently led, like a *little child*, by the instrumentality of *little children*, to the feet of the Saviour; and after having, for some time, given decided evidence of piety, she was received into the communion of the Baptist church, about the year 1790.

7. During the last thirty years of her life, she resided with her youngest daughter in a comfortable tenement, where the charitable and the pious often went to see her, and took care that in her old age she should not be without some of the comforts of life. Those who knew her origin and her early history, were surprised at the depth of her Christian experience; and even strangers were often affected to tears, to find so heavenly a relish of divine things in one so poor, so ignorant, and so aged.

8. Her senses were very little impaired at ninety years of age, but she had never been able

to read very fluently; and a visit from a Christian, or even from a child, who would read to her in one of her two precious books, her Bible and psalm book, was a blessing for which she used most devoutly to thank God. For every little article of comfort also, that was presented to her, she would first give thanks to God, and then express her gratitude to her earthly benefactor.

9. The smallest of these gifts would instantly carry her mind away to its Author, and lead her to dwell upon his goodness, sometimes with calm delight, and sometimes with deep emotion. "God is good," she would say, "O, how good! The air that comes in at my window, the singing of birds, and all the sounds I hear, tell me that he is good. This fruit that I hold in my hand speaks of his goodness—I see it every where—I learn more of it every day. Yes, he is good, and he is *my* Heavenly Father—that is my exceeding joy."

10. She often spoke of the sweet views she had of God, and Christ, and heaven, during the silence of the night, always preferring to sleep alone, that the communion of her soul with God might be undisturbed. "It is sweet," said she, "to be alone in the night season with my Saviour."

11. A visiter once wished to ascertain whether her love to the Saviour was truly spiritual, or merely like what we feel for a dear earthly friend. "Ruth," said she, "do you really love the Saviour more—" She could proceed no further, before the

aged woman raised her shrivelled hand from the bed, and exclaimed, with great animation, "Better than all the world besides—better than friend or kindred. He is all my hope and all my joy."

12. She manifested such confidence in God, and so happy an assurance of heaven, that faith seemed at times lost in vision. Life had no distressing doubts or cares—neither had death any terrors. "I am in the hands of my Father," she would say: "God will take care of me all the days of my appointed time—I will wait. But I am not afraid of death. Jesus has been through the valley, and he will go with *me*. I will lean upon his rod and his staff."

13. All who came near her shared in her prayers and exhortations; and after she had lost her eyesight, even the sound of footsteps passing by, would make her heart beat quick with desire for the salvation of the wayfaring man and the stranger. To some teachers who had been instrumental in establishing a Sabbath school in the neighborhood, she said, "I thank my God for what you have done. May he bless you for it. I cannot see it, but I can hear the little feet, as they patter along on the Sabbath morning, and I rejoice that they are going where they will be taught to love the Lord Jesus Christ."

14. Once, on a cold day in winter, the almoners of a charitable society carried her a donation very opportunely. As they opened their stores,

her daughter remarked, "Mother will surely think this comes in answer to prayer, for when I told her this morning that we had nothing left, she bade me trust in God and take courage, saying, 'I have been young, and now I am old, but never saw I the righteous forsaken, nor his seed begging bread.'" Her mother from her bed overheard this last sentence, and interrupting her, exclaimed, "O, he has always fed me, and he always will; none ever trusted in him and was forsaken."

15. At another time, they arrived on their charitable errand just as Ruth was about to take her dinner. As she was blind, they entered unobserved. Her food consisted of a kind of soup, made by boiling bones in corn water, and it stood before her in a rusty tin basin. After tasting it, she folded her hands and asked, to borrow the language of one of the visitors, "a most heavenly blessing." Her words were slow, but she expressed herself with great propriety and fervency. The idea she conveyed was, that as God had fed the Israelites in the wilderness with manna from heaven, so she in her poverty had been sustained by the same kind hand; and she prayed that she might always have a thankful heart, and as good and as sweet food as that which was then before her.

16. In a message to an absent minister, whose prayers and conversation had yielded her great delight and comfort, she said, "Tell that *dear man*

what happiness I have. Last night I had such views of heaven that I thought I heard the music of the angelic host, and saw the Saviour face to face. I could not believe but I was there, till I called to my child, and she answered me. O, it was a foretaste of heavenly bliss! Tell him that this is my continual frame of mind."

17. In October, 1832, Ruth entered her hundredth year. She was exceedingly shrivelled, and had been blind about five years, but she was able to sit up a great part of each day, and to walk with her staff from the bed to the fire. It seemed probable that she might live much longer, but an accidental wound in her hand, made by a favorite dog, was followed by mortification and sudden death. The last distinct words she uttered were, "Come, my Saviour, come!" Happy, happy old woman! Glorious the grace of that gospel thus manifested in her—triumphant in poverty, infirmity, and death! Thine, O blessed Saviour! be all the glory!

JOHN WILLIAMS,

WHO WAS REMARKABLY AFFLICTED.

By Robert Eastburn, of New Brunswick, N. J.

JOHN WILLIAMS, who lived and died between New Brunswick and Trenton, in New Jersey, served me as an apprentice, about four years. He was weakly, and subject to indisposition. He was a poor colored boy. Naturally intelligent, he learned to read.

2. Being disposed to use spirituous liquors to excess, and profane language to a dreadful degree, his conduct was a trial to me; yet, at times, he appeared to have serious reflections about himself and the fruits of his ways: and by the medium of instrumental assistance, attended by Divine power and mercy, his conscience became deeply convicted of the sinfulness of his condition.

3. A state of awful despair ensued, that continued, as nigh as I can recollect, for some months. Abiding therein, the light of Truth so arose toward the conclusion of it, that the dread of wrath and punishment were removed, and a sense of pardon experienced, in which joy, and love to God and man, were shed abroad in his heart; so that now he rejoiced in the Saviour, and gave glory to God

in the highest, having peace in his soul and good will to men.

4. Twenty years he was afflicted with rheumatism. And for about twelve years previous to his decease, he was wholly incapable of helping himself. His jaws, body, and limbs, became fixed immoveably for some years before his departure, so that his jaws were locked, his head was bent back as in tetanus, and he could not bear any thing under it to support it, but lay with the pillow under his shoulders.

5. His arm lay as if riveted across his body. One half of his head appeared as if dead: so that he had but one eye through which he could see, and one ear with which he could hear. All the rest of his body appeared to possess but little vitality, except his tongue. Nevertheless, he possessed his intellects to admiration; and it was believed, that his soul and spirit were daily and principally exercised in devotion, prayer, and thanksgiving, to the hour of his departure from time to eternity.

6. Amid the extreme sufferings, poverty, and helplessness, under which he was so long held in duration, he often expressed much cause for humble thankfulness to the divine Being, for the great and multiplied mercies conferred upon him; and more particularly for affording him time to repent, and abandon his sinful thoughts, words, and inclinations.

7. The happiness and gratitude of his soul, during his uncommon and protracted affliction of body, deserve very particular attention; because they prove that peace and felicity do not consist in the things of this life, nor in health, nor in freedom from pain, but in unison with God, and participation in his divine nature and character—the human will being subjected to the will of God, the love of self being turned to the love of God and his creatures, and our affections to things of this life being transferred to things of eternity.

8. He was heard, a short time before his death, to express his willingness to live or die, as it might please the Lord to order it; “but,” said he, “I do not desire to be restored to health, lest I should become forgetful of my best and greatest good. I am thankful that the Lord has thus afflicted me; I esteem it a great mercy.” Words of this import he frequently uttered.

9. I visited him sundry times, as opportunity offered; and to the best of my recollection his mind appeared happily exercised on things of God. In particular, at one time, when I had agreed to stay all night with him, he was praising God when I came to the door. Having spent the evening in agreeable conversation, and retired to rest, I heard him, when I awoke at different times in the night, in prayer and thanksgiving to God.

10. About the time his jaws were locked up, two of his upper teeth came out very providen-

tially, and through this aperture, he was enabled to receive his sustenance from the spout of a teapot.

11. By his request, he was accustomed to have a book placed before him, in such a manner as to read with his one eye; and he would learn its contents to admiration—repeating and singing them over in a spirit of solemnity and gratitude.

12. Some little time before his departure, he desired his nurse to prepare to follow him; for he expected soon to leave her. In the evening, it seemed doubtful whether he would live till the morning; and in the morning it appeared doubtful whether he would live till the evening.

13. His great support of life had been the elixir paregoric, which being exhausted, and the messenger who went for more, having unusually protracted his return, his stomach became disordered, vomiting ensued, and he died on the fifth of third month, 1813.

ZILPAH MONTJOY.

In the year 1821, died, in the city of New York, an aged woman of color, named Zilpah Montjoy, whose pious circumspect life rendered her an object of peculiar interest to many of her acquaintances; to some of these, whose friendly notice she had experienced, she more than once related the following circumstance:—

2. Being a slave, inured to hard labor, she was brought up in so extreme ignorance, as to have no idea that she was an accountable being—that there was a future state—not even that death was universal, until the sixteenth year of her age, when a girl of her own color dying in the neighborhood, she was permitted to attend the funeral.

3. The minister's text was, "Man that is born of a woman is of few days and full of trouble: he cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not!" by which and subsequent remarks, she understood that all were to die; that there was a state of existence after death, a preparation for which was necessary while here.

4. She was much affected, and returned home in great agitation. Revolving these things in her mind for several days, she at length asked her mistress whether she had understood right, that all

must die. The reply was, "Go to your work." She continued thus exercised for a considerable time, earnestly desiring to know what she had to do, but had no one to give her instruction.

5. In this tried state, the Lord was pleased to reveal himself, and impress on her untaught mind a belief in an omnipotent and omniscient Being, and that his law was written on the heart. Thus gradually becoming calm and settled, her confidence was made strong in him, who, hiding his counsels from the wise and prudent in their own eyes, "hath revealed them unto babes." And it is believed she was from that time guarded and careful in her conduct.

6. She married, and had two daughters, one of whom was taken, at an early age, and placed at so great a distance from her that she never saw her after. The other died when about grown: and being also bereaved of her husband, she was very lonely. But under these trials she appears to have been sustained, as was David when he could say, "Thy rod and thy staff, they comfort me."

7. She was a member of the Methodist society, and a diligent attender of their meetings as long as her strength permitted. When she was (as near as can be ascertained) about sixty-eight years old, the "Clarkson Association for teaching colored women to read and write," was established.

8. And when she received the information, she offered herself as a scholar, but the teachers en-

deavored to dissuade her, telling her she was too old to begin, as she did not know a letter, and her sight was so impaired as to require two pairs of spectacles; she however urged admittance, stating that her only motive was a desire to be able to read the Bible, and she believed "the Lord would help her" adding, "We are never too old to do good."

9. And being admitted, she was very diligent in her attendance, and by great perseverance became able to read a little in the New Testament; and one with large print being given her, she prized it very highly, and would frequently open it and read one of the chapters contained in Christ's sermon on the mount, calling it—"the blessed chapter."

10. But notwithstanding her great desire to learn, she did not allow her studies to interfere with her religious engagements; and the time for meeting with her class being fixed on one of the afternoons that the school was taught, it was inconvenient to her; but as the school commenced at three o'clock, and the meeting at four, the hour between she generally spent at the school, staying as long as it would do, and then going as quickly as she could, to be punctual to the time. Sometimes she has been seen running, when she heard the clock strike and found herself a little too late.

11. She was industrious and frugal, but being liberated late in life, she barely procured a subsist-

ence; and for the last two or three years, being nearly past labor, she was dependent on the benevolence of others: but at no time, however destitute and tried, did she lose her confidence in the power of Him "who provideth for the raven his food;" often saying at such seasons, "The Lord has been my helper, and I trust in him." And when any favor was conferred on her, she feelingly expressed her gratitude, yet mostly with reference to the Great Supreme, for giving her friends so kind.

12. At a certain time, a friend, being unusually thoughtful about her, went to see how she was situated, taking with her a loaf of bread. She found her unable to go out, and without provision; and querying with her, "Zilpah, art thou here alone?" she replied, "No, I am never alone; my Master is with me. When I awake in the night season, he talks with me. He has promised to take care of me, and he has done it; he has now sent me that loaf of bread." At another time, she said to a person who visited her, "How good the Lord is; I have always something to eat, for if I take my last morsel, some one comes and brings me more before I want again."

13. Her understanding failed, so that for several weeks before her death she knew very little; but her conversation was innocent, sometimes saying, "If it is the Lord's will to take me, I am willing to go, but I must wait his time." And he was

pleased to release her, after a short confinement without any apparent disease but the decline of nature, about the seventy-ninth year of her age. Her remains were decently deposited in the African place of interment, in the city of New York.

BELINDA LUCAS,

A WOMAN of color, living in Christie-street, New York, is now, 1825, about one hundred years old. She retains her faculties remarkably well, and she recently gave the following account of herself. "When I was a small child in Africa, being one day at play in the woods, some people came along; one of whom caught me, and throwing me over his shoulder, ran away with me. After he had gone some distance, he put me down and whipped me to make me run.

2. "When we came to the water, they put me into the ship and carried me to Antigua. Soon after, the captain of a vessel from New York, taking a liking to me, bought me, and brought me here. I was then so little, that I slept sometimes at my mistress's feet. I think there was only one house for worship in the city then; and I remember very well that up Broadway there were only a

few small houses ; and where the college stands it was woods.

3. "I was sold several times, married twice, and had one child that died young. I was baptized in St. Paul's church not long after it was built ; and when I was about forty years old, I bought my freedom for twenty pounds. Not long after I married my last husband, I paid for his freedom, and we went to Charleston. After living there about seven years, he died ; and knowing I had many friends and acquaintances in New York, I came back.

4. "I brought a hundred dollars with me, which I put into the church stock. From that I have received seven dollars every year, and with it I buy my winter firewood. By working early and late, besides my day's work, I earned money, and got a life lease of this spot of ground, and built this house ; and in this room" (which is on the first floor) "I have lived many years.

5. "The upper part I rent ; but sometimes the people have been poor, and could not pay me ; then I lost it : but these people pay me very well. I have been asked many times to sell it, but I think it is much better for me to stay quietly here than to be moving about :—and besides, I let Mr. ——— have fifty dollars, and when he failed, I lost it ; and the bad folks have several times taken money out of my chest ; and I was afraid, if I did sell, I should lose that also, and then I should be very bad off.

6. "As I have no relation of my own, when I am gone, and don't want these things any more, they are to be divided among my husband's folks." A person present told her she should have a writing drawn, to tell how they should be divided; saying, "Perhaps they will quarrel about it." She said, "I have told them if they did, them that quarrelled must not have any thing."

7. When asked if she could read, she answered, "Yes; when I was young, I learned to spell a little, but I did not know how to put the words together, till I went to the Clarkson school. There I learned to read; and though I can't read all the hard words in the Bible, I can read Matthew and John very well." A representation of the crucifixion of Christ hanging over the chimney-piece, she pointed to it, and explained it very intelligibly, remarking that, "to Mary, who was kneeling near the cross, it was said, 'Woman, behold thy Son,' and to one of those standing by, 'Behold thy mother.'"

8. This representation appeared to afford her much interest in contemplating it, though she looked only to the Lord for consolation, and several times, while giving this account, testified of his goodness and mercy to her; saying, "It is the Lord's will that I should be so comfortably provided for. When I was younger, and worked so steadily, the people used to say, 'Belinda, what do you work so hard for, and lay up money? you have no children to take it when you are gone.'"

9. "I did not know then but the Lord knew that I was to live a great while, and he put it into my heart to do so, and now I have plenty, and trouble nobody for a living. I am unwell this morning, but by and by, when I feel better, I intend to clean up. I used to live very snug and comfortable; I can't get anybody now to put up my things for me so well as I can do it for myself." Her bed had curtains, and appeared to have comfortable covering on it. She had a looking-glass, an armchair, a carpet on her floor, and other necessary furniture.

10. She further said, "When I was able, I went often to see the sick, and the suffering poor, and do something for them; and I sometimes prayed by their bedside;" and added, "I believe the Lord heard my prayers." Placing her hands in an attitude of supplication, and turning her eyes upward, "I often pray now, and I leave it to him, and he gives me what I pray for. If he thinks it best for me to live longer yet, I am willing to stay; and if he thinks best to take me away, I am ready to go."

11. On being asked how old she was, she replied, "When Peter Williams was going to Hayti, and he came to see me and bid me farewell, he said, 'Belinda, I have been calculating your age, as near as I can from circumstances, and I believe you are about a hundred years old.' I thought I was older, but I suppose he must be correct."

12. "I used to work for the rich folks, and they

seemed to love me, and treated me very kindly. Mrs. T——, and Mrs. H——, and many others, have been to see me a great many times. Mr. Livingston, the lawyer, who died at Washington, you remember—with his first wife's father, Mr. Kittle-tas, I lived, and of him I bought my freedom. And when I went to Mr. Livingston's, he would say, 'Why, Belinda, you have a long life of it here.' I would say, 'Yes, master, the Lord knows, but I don't, why I stay so long'—but, dear man, he is gone!"

13. On being asked why she lived alone, she said, "If I have somebody with me, they will want other company, and that will make more noise than I like. I love to be still; then I can think. And when I am sick, the people up stairs are kind to me, and do what little I want done."

14. When speaking of reading, she said, "I met with a bad accident lately; I dropped my spectacles in the fire, and it spoiled them: when I can get into the Bowery, to Mr. ——'s store, I can get another pair; but nobody can get them for me—they would not know how to suit my eyes—and then I always pay cash for what I get—I have found it the best way. In all my life long, there has never anybody had the scratch of a pen against me. I have been saving too: them plates there," (pointing to her closet,) "I brought them with me from Charleston before Washington's war."

15. In this unpolished narrative, we see the

benefit of acquiring steady habits in early life—of honest persevering industry—and frugality in the use of what was so obtained. From the one hundred dollars put into church stock, she has in fifty years received three hundred and fifty dollars ; and in such a way as to be particularly useful to her. Her pious care of the sick ; her quiet, decent, and comely way of living ; and her exertions in learning to read, even at the advanced age of eighty years, are also worthy of particular notice.

GUSTAVUS VASSA.

TAKEN FROM HIS NARRATIVE, WRITTEN ABOUT THE YEAR
1787.

“ I OFFER here neither the history of a saint, a hero, nor a tyrant. I believe there are few events in my life, which have not happened to many ; but when I compare my lot with that of many of my countrymen, I acknowledge the mercies of Providence in the occurrences that have taken place.

2. “ That part of Africa known by the name of Guinea, to which the trade for slaves is carried on, extends along the coast above 3400 miles, from Senegal to Angola, and includes a variety of kingdoms. The most considerable of these is Benin, as

it respects its extent, wealth, and richness of soil. It is bounded on the sea 170 miles, and its interior seems only terminated by the empire of Abyssinia, near 1500 miles from its first boundaries.

3. "In one of the most remote and fertile provinces of this kingdom I was born, in the year 1745. As our country is one where nature is prodigal of her favors, our wants, which are few, are easily supplied. All our industry is turned to the improvement of those blessings, and we are habituated to labor from our early years; and by this means we have no beggars.

4. "Our houses never exceed one story, and are built of wood, thatched with reeds, and the floors are generally covered with mats. The dress of both sexes consists of a long piece of calico or muslin, wrapped loosely round the body: our beds are also covered with the same kind of cloth: this the women make when they are not engaged in labor with the men. Our tillage is in a large common, and all the people resort thither in a body and unite in the labor.

5. "The land, being uncommonly rich, produces vegetables in abundance, and a variety of delicious fruits; also Indian corn, cotton, and tobacco. Our meat consists of cattle, goats, and poultry. The ceremony of washing before eating is strictly enjoined, and cleanliness is considered as a part of their religion. They believe there is one Creator of all things, and that he governs all events.

6. "My father, being a man of rank, had a numerous family: his children consisted of one daughter, and a number of sons; of which I was the youngest. As I generally attended my mother, she took great pains in forming my mind, and training me to exercise. In this way, I grew up to about the eleventh year of my age, when an end was put to my happiness in the following manner:—

7. "One day, when all our people were gone to their work, and only my dear sister and myself were left to watch the house, two men and a woman came, and seizing us both, stopped our mouths that we should not make a noise, and ran off with us into the woods, where they tied our hands, and took us some distance, to a small house, where we stayed that night.

8. "The next morning, after keeping the woods some distance, we came to an opening, where we saw some people at work, and I began to cry for assistance, but this made them tie us faster, and again stop our mouths; and they put me into a sack until we had got out of sight of these people. When they offered us food we could not eat. Often bathing each other in tears, our only respite was sleep; but alas! even the privilege of weeping together was soon denied us. While enclosed in each other's arms, we were torn asunder, and I was left in a state of distress not to be described.

9. "After travelling a great distance, suffering

many hardships, and being sold several times, one evening my dear sister was brought to the same house. We were both so overcome that we could not speak for some time, but clung to each other and wept. And when the people were told that we were brother and sister, they indulged us with being together; and one of the men at night lay between us, and allowed us to hold each other's hand across him.

10. "This comfort, small as it may appear to some, was not so to us: but it was of short duration; when morning came, we were again separated, and I never saw her more. I remembered the happiness of our childish sports, the indulgence of maternal affection; and fear that her lot would be still harder than mine, fixed her image so indelibly on my mind, that neither prosperity nor adversity has ever erased it.

11. "I once attempted to run away; but when I had got into the woods, and night came on, I became alarmed with the idea of being devoured by wild beasts, and with trembling steps, and a sad heart, I returned to my master's house, and laid down in his fireplace, where I was found in the morning. Being closely reprimanded by my master, he ordered me to be taken care of, and I was soon sold again. I then travelled through a very fertile country, where I saw cocoa nuts and sugar cane.

12. "All the people I had hitherto seen, resem-

bled my own; and having learned a little of several languages, I could understand them pretty well. but now, after six or seven months had passed away, from the time I was kidnapped, I arrived at the sea coast, and I beheld that element which before I had no idea of. It also made me acquainted with such cruelties as I can never reflect upon but with horror. The first object that met my sight was a *slave ship* riding at anchor, *waiting for her cargo!*

13. "When I was taken on board, being roughly handled and closely examined by these men, whose complexion and language differed so much from any I had seen or heard before, I apprehended I had got into a world of bad spirits, which so overcame me that I fainted and fell. When I came to, their horrible looks and red faces frightened me again exceedingly. But I had not time to think much about it, before I was, with many of my poor country people, put under deck in a loathsome and horrible place. In this situation, we wished for death, and sometimes refused to eat, and for this we were beaten.

14. "After enduring more hardships than I can relate, we arrived at Barbadoes, in the West Indies. When taken on shore, we were put into a pen like so many beasts, and thence sold and separated—husbands and wives, parents and children, brothers and sisters, without any distinction. Their cries excited some compassion in the hearts of those who

were capable of feeling, but others seemed to feel no remorse, though the scene was so affecting.

15. "I, with some others, was sent to America : when we arrived in Virginia, we were also sold and separated. Not long after, Captain Pascal, coming to my master's, purchased me, and sent me on board his ship, called the Industrious Bee. I had not yet learned much of the English language, so I could not understand their conversation ; and some of them made me believe I was going home to Africa. This pleased me very much, and the kind treatment I received made me happy ; but when we came in sight of England, I found they had deceived me. It was on board this ship I received the name of Gustavus Vassa.

16. "Having often seen my master, and a lad named Richard Baker, who was very kind to me, reading in books, I had a desire to do so, that I might find out how all things had a beginning. For that purpose, I often took a book, talked to it, and then placed it to my ear to hear what it would say ; but when I found it remained silent, I was much concerned.

17. "The summer of 1757, I was taken by a press-gang, and carried on board a man of war. After passing about a year in this service, on the coast of France and in America, on my return to England, I received much kindness, and was sent to school, where I learned to read and write. My master receiving the office of lieutenant on board

one of those ships, took me with him up the Mediterranean. My desire for learning induced some of my shipmates to instruct me, so that I could read the Bible; and one of them, a sober man, explained many passages to me.

18. "As I had now served my master faithfully several years, and his kindness had given me hopes that he would grant my freedom, when we arrived in England, I ventured to tell him so; but he was offended, for he had determined on sending me to the West Indies. Accordingly, at the close of the year 1762, finding a vessel bound thither, he took me on board, and gave me in charge of the captain.

19. "I endeavored to expostulate with him, by telling him he had received my wages and all my prize money, but it was to no purpose. Taking my only coat from my back, he went off in his boat. I followed them with aching eyes, and a heart ready to burst with grief, until they were out of sight. The captain, whose name was Doran, treated me very kindly but we had a tempestuous voyage.

20. "When we came in sight of Montserrat, remembering what I had seen on my first arrival from Africa, it chilled me to the heart, and brought nothing to my view but misery, stripes, and chains: and to complete my distress, two of the sailors robbed me of about eight guineas, which I had collected by doing little jobs on board the ships of war, and which I hid when my master took my coat.

21. "Having unladed the ship, and laded her again for sea, the captain sent for me: when, with trembling steps and a faltering heart, I came to him. I found him sitting with Mr. Robert King, a Quaker, and a merchant: and after telling me the charge he had to get me a good master, he said he had got me one of the best on the island. Mr. King also said he had bought me on account of my good character, (to maintain which I found to be of great importance,) and that his home was in Philadelphia, where he expected soon to go, and he did not intend to treat me hard.

22. "He asked me what I could do. I answered, I could shave, and dress hair pretty well; and that I had learned to refine wines; I could write, and understood arithmetic as far as the Rule of Three. The character Captain Doran had given of my master, I found to be correct. He possessed an amiable disposition, and was very charitable and humane.

23. "In passing about the island, I had an opportunity of seeing the dreadful usage, and wretched situation of the poor slaves; and it reconciled me to my condition, and made me thankful for being placed with so kind a master. He was several times offered a great price for me, but he would not sell me. Having obtained three pence, I began a little trade, and soon gained a dollar, then more; with this I bought me a Bible.

24. "Going in a vessel of my master's to Georgia and Charleston, a small venture I took on my return answered a very good purpose. In 1765, my master prepared for going to Philadelphia. With his crediting me for some articles, and the little stock of my own, I laid in considerable, which elated me much; and I told him I hoped I should soon obtain enough to purchase my freedom, which he promised me I should have when I could pay him what he gave for me.

25. "Between Montserrat and several ports in America, we made many trips. One circumstance occurred when I was in Georgia, that was a serious one to me. Being in a yard with some slaves one evening, their master coming home drunk, and seeing me, a stranger, he, with a stout man to help him, beat me so that I could not go aboard the ship, which gave the captain much anxiety. When he found me, and saw the situation I was in, he wept; but by his kind attention, and that of a skilful physician, I was in a few weeks able to go on board and attend to my business.

26. "Thus, passing from one port to another, with my kind master's and captain's indulgence, and my own indefatigable industry and economy, I obtained the sum required for my liberty. So, one morning, while they were at breakfast, I ventured to remind my master of what he had promised, and to tell him I had got the money—at which he

seemed surprised. The captain told him I had come honestly by it, and he must now fulfil his promise.

27. "Upon which he told me to get a manumission drawn, and he would sign it. At this intelligence my heart leaped for joy. When the whole was finished, and I was in reality free, I felt like another being—my joy was indescribable. My master and Captain Doran entreated me not to leave them, and gratitude induced me to stay, though I longed to see Captain Pascal, and let him know I was *free*.

28. "I now hired as a sailor, and our next voyage was to Savannah. When we were preparing to return, and were taking some cattle on board, one of them butted the captain in the breast, which affected him so that he was unable to do duty, and he died before we reached our port. This was a heavy stroke to me, for he had been my true friend, and I loved him as a father.

29. "The winter following, I sailed again for Georgia, with a new captain, in the Nancy: but steering a more westerly course than usual, we soon got on the Bahama banks, where our vessel was wrecked, but no lives were lost. Getting on one of the islands, with some salt provision we had saved, we remained there many days, and suffered much for want of fresh water.

30. "When we were almost famished with hunger and thirst, we were found, and carried to New

Providence, where we were kindly treated. Thence we were taken to Savannah, so to Martinico and Montserrat, having been absent about six months, and experienced the delivering hand of Providence more than once, when all human means seemed hopeless.

31. "After relating to Mr. King the loss of the Nancy, and the various hardships we had endured, I again told him my desire to go to England; and although he wished me to remain in his service, he consented, and gave me the following certificate:—
 'The bearer hereof, Gustavus Vassa, was my slave upward of three years; during which time he always behaved himself well, and discharged his duty with honesty and assiduity. R. KING.'

32. "Obtaining this certificate, I soon parted with my kind master, and arrived in England. When I here received my wages, I had thirty-seven guineas. I soon found my old captain, Pascal, who was surprised to see me, and asked how I came back. I told him, 'In a ship.' To which he replied, 'I suppose you did not *walk on the water*.'

33. "I now set my mind on getting more learning, and attended school diligently. My money not being sufficient, I hired myself to service a while; but having a desire to go again to the Mediterranean, I engaged on board a ship, where the mate taught me navigation. While at Smyrna, I saw many caravans from India. Among other articles, they brought great quantities of locusts, and a kind of

pulse resembling French beans, though larger; they are sweet and palatable.

34. "In the spring of 1773, an expedition was fitted out to explore a northwest passage to India. Dr. Irving concluding to go, I accompanied him, and we went on board one of the vessels the 24th of May; and about the middle of June, by the use of the doctor's apparatus for making salt water fresh, we distilled from twenty-six to forty gallons a day. On the 28th we reached Greenland, where I found the sun did not set.

35. "We saw large fields of ice, and to one of them, about eighty yards thick, we made our vessel fast: but we soon became so surrounded with ice that we could not move, and were in danger of being crushed to pieces. In this perilous situation we remained eleven days, when the weather becoming more mild, and the wind changing, the ice gave way, and in about thirty hours, with hard labor, we got into open water, to our great joy, and arrived at Deptford, after an absence of four months, wherein we had experienced imminent dangers.

36. "Rejoicing to be again in England, I entered into service, and remained a considerable time; during which, I began to reflect seriously on the many dangers I had escaped, particularly in my last voyage, and it made a serious impression on my mind; and my reflections were often turned to the awfulness of eternity.

37. "In this state, I took to my Bible, rejoicing

that I could read it for myself, and I received encouragement. While my mind was thus seriously impressed, I went several voyages to Spain, and being often led to look over the occurrences of my past life, I saw there had been the hand of Providence to guide and protect me, though I knew it not; and when I considered my obligations to the Lord for his goodness, I wept.

38. "On our return, the last voyage, we picked up eleven Portuguese. Their vessel had sunk, with two of the crew, and they were in a small open boat, without victuals, compass, water, or any thing else, and must soon have perished. As soon as they got on board our vessel, they fell on their knees and thanked God for their deliverance. Thus I saw verified what was written in the 107th Psalm.

39. "From the year 1777 to 1784, I remained more quiet; but about the latter period I made a trip to New York, and one to Philadelphia. At the latter place, I was very much pleased to see the worthy Quakers easing the burdens of my oppressed countrymen. It also rejoiced my heart when one of these people took me to the free school, and I saw the children of my color instructed, and their minds cultivated, to fit them for usefulness.

40. "Not long after my return, I found government was preparing to make a settlement of free people of color on the coast of Africa, and that vessels were engaged to carry such as wished to

go to Sierra Leone. I engaged as commissary, and we set sail with 426 persons. But the time of our arrival there, the rainy season having commenced, proved unfavorable, and some of us soon returned to England; where, since that period, I have been doing what I could for the relief of my much-injured country people.

41. "Having been early taught to look for the hand of God in minute circumstances, they have been of consequence to me; and aiming at simple truth in relating the incidents of my life, I hope some of my readers will gather instruction from them."

42. Gregorie, in his *Inquiry into the Intellectual and Moral Faculties of the Negroes*, states, that after thirty years of a wandering and stormy life, Vassa established himself in London, where he married, and published his memoirs, which have been several times reprinted—the last edition in 1794; and it is proved by the most respectable testimony that he was the author. In 1789, he presented a petition to parliament, for the suppression of the slave trade.

43. He also says, that a son of his, named Sancho, having received a good education, was an assistant librarian to Sir Joseph Banks, and secretary to the committee for vaccination. And he concludes with this remark: "If Vassa still lived, the bill which was lately passed, prohibiting the slave trade, would be consoling to his heart, and to his old age."

TOUSSAINT L'OUVERTURE.

FROM THE HISTORY OF HAYTI.

FROM the best information that can be obtained, he was born in a state of slavery, on the island of St. Domingo, (now Hayti,) about the year 1745. Though there is but little said of his early life, yet it appears that he was noted for his benevolence, and tender feeling toward the brute creation, and a stability of temper that scarcely any thing could discompose.

2. At the age of twenty-five, he took upon himself the cares of domestic life, and having several children, they were the objects of his tender, affectionate, and parental solicitude. By assiduous labor, he learned to read and write, and he also made some progress in arithmetic. This, with his regular and amiable deportment, gained him the love and esteem of his master, who took him from the field and made him his coachman.

3. This was a post of considerable dignity and profit. The increased leisure this situation afforded, was employed in cultivating his talents, and collecting those stores of information, which enriched his mind, polished his manners, and prepared him for a more extensive and important

sphere of action. When the insurrection of the negroes took place in 1791, Toussaint was still a slave on the plantation where he was born; but he refrained from taking any part in the first revolutionary movements.

4. Many of the planters made their escape from the island, and fled with their families to foreign countries; but the master of Toussaint was one who, not having made an early escape, was on the point of falling into the hands of the infuriated blacks. But his humane and beneficent treatment of this worthy slave, was not forgotten; and at the risk of his own life, he prepared for the emigration of his master and family to North America, and found means to embark a considerable quantity of produce for their support in exile.

5. Nor did his care end here: after their settlement at Baltimore in Maryland, he availed himself of every opportunity to send them some additional proof of his friendship and gratitude. Not long after this, he was placed in a conspicuous station, where the excellences of his character unfolded themselves more and more, as opportunities offered for their development; and the same amiable dispositions which adorned his humble life, continued to distinguish him in his elevation.

6. One who was opposed to him in politics, says, "He has a fine penetrating eye, and is extremely sober by habit, and his activity in the prosecution of his enterprises is incessant, and

allows very little time for settled repose, or for his meals." If there was one trait in his character more conspicuous than the rest, says the historian, it was his unsullied integrity. *That he never broke his word*, was a proverbial expression, even among those who sought occasion against him. Though, for a considerable time, he possessed unlimited power, he has never been charged with its abuse.

7. Four Frenchmen, who had been guilty of treachery, being taken, and remembering the example set by their general, every one expected to be put to a cruel death. Leaving them, however, in a state of suspense as to their fate, Toussaint ordered them to be brought into church the following Sunday, and while that part of the service was pronouncing which relates to mutual forgiveness, he went with them to the front of the altar, where, after endeavoring to impress their minds with the heinousness of their conduct, he ordered them to be discharged without further punishment.

8. There having been considerable disturbance on the island, by the interference of the English and French governments, but having come to an amicable adjustment of affairs, it was deemed proper for the British general, Maitland, to make Toussaint a visit, previous to his embarkation. Though their business was not fully settled, yet, confiding in the integrity of Toussaint, the general went with only two or three of his attendants.

Before he arrived, Toussaint received a letter from one of his partisans, advising him to retain the British general.

9. On the general's arrival, Toussaint was not to be seen immediately, but at length he appeared with two letters in his hand. "There, general," said he, "before we talk together, read these: one is a letter just received from Roume, (the French commissioner,) and the other is my answer. I would not come to you until I had written my answer to him, that you may see how safe you are with me, and how incapable I am of baseness." General Maitland, on reading the letters, found one to be a very artful attempt to persuade Toussaint to seize his guest, as an act of duty to the republic, and the other a noble and indignant refusal.

10. "What!" said Toussaint, in his letter to the perfidious Frenchman, "have I not passed my word to the British general? How then can you suppose that I will cover myself with dishonor by breaking it? His reliance on my good faith leads him to put himself in my power, and I should be forever infamous, if I were to act as you advise. I am faithfully devoted to the republic; but I will not serve it at the expense of my conscience and my honor."

11. When these negotiations were settled, he devoted his undisturbed attention to the arts of peace. And one of his first objects was the reg-

ular cultivation of the soil—upon which the prosperity of every country materially depends. Slavery being now done away on the island, the planters who returned, were obliged to employ their laborers on the footing of hired servants, and the negroes were required to labor for their own subsistence.

12. Obligated to work, but in a moderate manner, and for suitable wages, and at liberty to choose their masters, the plantation negroes were generally contented, healthful, and happy; and in due time, the island reached a state of refinement and ease, scarcely to be credited. A writer who visited the island, says, "The men in general are sensible and polite, and many of the women are very engaging."

13. As the islanders had thrown off the shackles of slavery, it appeared necessary, for the well-ordering of government, that a new constitution should be framed. Toussaint, assisted by some of the Europeans, acted a conspicuous part in this work, which, after being prepared, was submitted to a general assembly convened from every district, by whom it was approved and adopted, and proclamation thereof was made in due form on the first day of July, 1801.

14. In the autumn of that year, every part of St. Domingo was in quiet submission to the negro chief, and rapidly improving in wealth and happiness, under a wise administration. The cessation

of hostilities between Great Britain and France, gave the French an opportunity of turning their attention to another object, which was that of endeavoring to bring again the island of St. Domingo under that government, for which purpose they made such preparations as they thought sufficient; but being disappointed in their calculations, they had recourse to artifice.

15. Toussaint, being sensible of the value of education, and not finding means at home for accomplishing his object, had sent his two elder sons to France for that purpose. These youths were taken from their studies by Buonaparte, and sent with their tutor to St. Domingo, with a hope that Toussaint's feelings would be wrought upon by seeing his sons; and the tutor had special orders from Buonaparte not to leave them, unless Toussaint complied with his wishes in submitting to the French government.

16. On their arrival at Cape François, they were soon conducted to Ennery, Toussaint's country residence. When they arrived, Toussaint was absent, but his faithful wife received her sons as an affectionate mother might be expected to welcome her children after an absence of several years. Improved both in stature and accomplishments, they now appeared in the vigor and loveliness of youth.

17. The crafty Frenchman, accepting an invitation to stay until Toussaint should arrive, made

use of this interval to persuade his hostess, as he had done many others, that the French government had no design against their freedom, only that by submitting they might be again united. This tale was so artfully told, that the unsuspecting wife, having a desire for tranquillity and its attendant enjoyments, sent a messenger immediately for her husband, who was at such a distance, that, although he travelled with all possible speed, he did not reach home until after the middle of the second night.

18. The two sons ran to meet their father; and he, with emotions too big for utterance, clasped them silently in his arms. Few, who have any feelings even of humanity, could behold such a scene without being moved thereby. But this cold-blooded emissary beheld it with barbarous apathy. When the first burst of paternal feeling had a little subsided, Toussaint stretched out his arms to enclose him whom he regarded with respect, as the tutor of his children, and their conductor to the embraces of their parents.

19. "The father and the two sons," says the tutor, "threw themselves into one another's arms. I saw them shed tears, and wishing to take advantage of a period which I conceived to be favorable, I stopped him at the moment when he stretched out his arms to me." Retiring from the embrace of Toussaint, he endeavored to persuade him to accede to the proposals of Buonaparte.

20. Describing in glowing colors the advantage to be gained by joining the French government; declaring that no design was entertained of infringing on the liberties of the blacks; and desiring him to reflect on the situation of his children, who, unless he would submit, were to be immediately taken back, never more, perhaps, to gladden the hearts of their parents; he concluded his perfidious speech, by putting into Toussaint's hand a letter from the French general at the Cape, accompanied by one from Buonaparte.

21. These letters were couched in all the arts of intrigue, combined with that of persuasive eloquence. In the letter from Buonaparte was the following paragraph: "We have made known to your children and their preceptor, the sentiments by which we are animated—we send them back to you. What can you desire? the freedom of the blacks? You know that in all the countries we have been in, we have given it to the people who had it not.

22. "Tell the people of St. Domingo, that, if, liberty be to them the first of wants, they cannot enjoy it but with the title of French citizens."—"Rely without reserve on our esteem, and conduct yourself as one of the principal citizens of the greatest nation in the world ought to conduct." Isaac, the elder son, next addressed his father, representing the great kindness his brother and himself had received from Buonaparte, and the

high esteem he had professed for Toussaint and his family.

23. The younger son added something that he had been taught, to the same effect; and both, with artless eloquence, endeavored to win their father to a purpose, of the true nature of which they had no suspicion. To their persuasions, were also added the tears and entreaties of their distressed mother.

24. Toussaint appeared to hesitate amid these tender solicitations. Coisson, the tutor, observing these appearances with savage pleasure, got a little off his guard, and discovered his base design. Toussaint, gently disengaging himself from the embraces of his wife and children, took him into another apartment, and gave him this decision: "Take back my children, since it must be so. I will be faithful to my brethren and my God."

25. Finding all his endeavors fruitless, Coisson proposed a negotiation with the French general at the Cape. Toussaint was unwilling to prolong the painful domestic scene by staying to write at Ennery, nor would he risk another sight of his children; but within two hours after his arrival he left his home again: and writing next day to the general, he sent the letter by Granville, the tutor of his other sons, who overtook Coisson and the two lads, on their way to the Cape.

26. By this negotiation, Toussaint was not able to obtain his desired object; which was the inde-

pendence of that republic. This was in the early part of 1802; and the French troops, after spending several months in unsuccessful attempts to bring the negroes into subjection, becoming very sickly, the whole city was like an hospital, and great numbers fell victims to the pestilential disease.

27. The French, by their frequent proclamations, and their declarations to maintain liberty and equality on the island, at length gained many of the blacks, among whom were Christophe, and a brother of Toussaint's. Negotiations were again entered into with Toussaint, and an agreement made, that he, with the before-mentioned brother, and Christophe, should be honored with a dignified retirement from public life; and by the first week in May, all things were fixed.

28. A letter from the French general contained the following passage:—"With regard to yourself, you desire repose, and you deserve it. I leave you at liberty to retire to which of your estates you please." Toussaint retired to a small plantation, called by his own name, situated on the southwest part of the island.

29. There, in the bosom of his remaining family, (for his two sons who had been under the care of Coisson, were never heard of after their return to the Cape with their perfidious tutor,) he entered into the enjoyment of that repose of which he had

long been deprived. But the French general no sooner perceived the confidence Toussaint had placed in him, than he committed one of the basest acts of treachery.

30. About ten days after Toussaint retired to his plantation, (where it is probable he was engaged in laying plans for the comfortable enjoyment of the domestic circle in his declining age,) under cover of the night, and while himself and the faithful companion of all his cares, were, with their family, wrapped in silent sleep, unconscious of their danger, a band of soldiers surrounded his house, some of them entering his chamber, and commanded him, with all his family, to go immediately on board a vessel then in the harbor.

31. Resistance being useless, he quietly submitted to *his own fate*, but for his *feeble wife and innocent children*, he asked the privilege of remaining at home : this request, however just, was not granted. And before their friends and neighbors had any knowledge of it, the family, including the daughter of a deceased brother, were on board the vessel and under sail ; and they were taken directly to France.

32. To justify this base act, the French general circulated a report, that Toussaint had engaged in a conspiracy ; but the time was so short, that there could have been no grounds even for suspicion of such a thing. On their passage to France, he was

refused all intercourse with his family; he was confined to his cabin, and the door was guarded by soldiers.

33. When they arrived at Brest, no time was lost in hurrying him on shore—on the deck only, was he permitted to have an interview with his wife and children, whom he was to meet no more in this life. The separation of this faithful pair and their beloved offspring, was such as might have been expected; and it excited, in those who beheld it, compassion for their fate.

34. Toussaint was conveyed in a close carriage to the castle of Joux, in Normandy, where he was put into close confinement, with only one attendant, who was as closely confined as himself. Toussaint's family were detained at Brest for two months, and then removed to Bayonne. From that time they disappeared from the land of the living, but by what means, it is unknown.

35. At the approach of winter, Toussaint was taken to Besançon, and there confined in a cold, damp, and gloomy dungeon, like one of the worst criminals. It has been confidently asserted by respectable authority, that the floor of the dungeon was covered with water.

36. Let the reader imagine the dreadful situation of such a prison, to one who had been born, and who had lived nearly three-score years, enjoying the necessaries, and in the latter part of the time, even the luxuries of life, in a West India

climate, and he must feel a tender compassion for the poor, afflicted, suffering Toussaint!

37. In this deplorable situation, without any alleviation, he lingered through the winter, and died in the spring of the following year. His death was announced in the French papers of the 27th of April, 1803.

BILLY AND JENNY.

ABOUT the year 1738, a man and his wife, named Tom and Caty, who were in bondage to Thomas Bowne, on Long Island, had a little son whom they called Billy. This little boy, when old enough to work, was sold to a farmer in the neighborhood; who, according to the custom of those days, went with his servants into the field, and allotted to each one his portion of labor. By this means, Billy became acquainted with the different branches of husbandry, and was inured to industry.

2. With this farmer, he was pretty comfortably cared for, and kept to his daily labor until the thirty-first year of his age. About the year 1744, the master of one of those ships employed in bringing the poor Africans from their native land, among others, brought away a little girl—too

young, alas! to tell even by what means, or in what way she was taken.

3. Neither was she capable of telling the situation in which she left her bereaved parents; who, if they were not taken themselves, must have had many anxieties and sorrowful moments, known only to those who are parents, and who may have been deprived of their children in a similar way. Her being marked on the forehead and temples, indicated her parents' being persons of distinction.

4. This little girl, after suffering all the hardships attendant on her situation, and a long confinement on shipboard, was landed in New York, and sold according to the custom of that time. She was bought by Samuel Underhill, and taken to Long Island to wait on his wife and children, and they called her Jenny. As she advanced in age, she became more and more useful in her master's family, and satisfied with her situation.

5. Her mistress being a woman of an uncommonly amiable disposition, having known the subjugation of her own will, by the operation of that principle which brings into harmony all the discordant passions, and one of that description also, that "looked well to the ways of her household, and ate not the bread of idleness," she was qualified to govern her family with mildness and discretion, and to set them an example of economy, sobriety, cheerfulness, and industry.

6. Jenny, being placed under the tuition of such a mistress, in due time became qualified to fill the station allotted her with propriety, as an honest, sober, industrious, and useful servant. When she had arrived at about the twentieth year of her age, she was visited by the before-mentioned Billy, in the character of a suitor. After mature deliberation, and their affections becoming more strongly fixed, with the approbation of those concerned, the marriage ceremony was performed.

7. Thus were they united, not only in the bonds of wedlock, but those of sincere affection, which abundantly manifested itself in their conduct toward and respect for each other, during a long and laborious life, and in their care of their numerous offspring, which consisted of nine sons and one daughter.

8. Time passing on with them, they partook of such a share of happiness as their situation in life would permit, until the year 1769, when the master of Jenny, having purchased a farm in Westchester county, was preparing to remove his family thither. This circumstance became a very close trial to this affectionate pair, who by this time had several children.

9. The thoughtfulness and anxiety felt by them on this occasion being reciprocated by their masters, a proposition was made for an exchange. The wife of one of Billy's fellow-servants being in the family with Jenny, accommodations were

soon made, and Billy was admitted a resident in the family with his beloved partner: when they all proceeded to their new settlement, where they lived in harmony and concord for many years, and until their master's children were all married and settled.

10. During this period, Billy and Jenny, with all their children, were liberated by their master, and such of them as were old enough, were placed where they might be brought up to habits of industry, and be prepared to provide for themselves a comfortable subsistence, but Billy and Jenny remained with him.

11. Age and infirmity at length put a period to their kind master's life. And his family, being thus deprived of his care and exertions, were induced to leave their abode. The mistress, who had long exercised an affectionate care over her household, finding herself lonely, retired to live with her children. And with her youngest son, she remained to an advanced age, and was then gathered into rest, as a shock of corn in its season.

12. Billy and Jenny, having a house provided for them, remained under the care of their former master's descendants, and with their own industry, and the generosity of their friends, they were comfortably situated. But when Billy was so disabled by infirmity, that he could not work as a day

laborer, he cultivated a little garden, and did some light jobs for his neighbors.

13. Their children being out, while Jenny's health and strength remained, she went out to washing and house-cleaning. Billy generally waited on her to the place of destination, and then, returning to his habitation, nursed his garden and poultry until toward evening, when he would go to accompany her home. More genuine politeness and unremitting attention, between a man and his wife, are rarely to be found, in city or country, than were manifested by this sable pair.

14. Thus they lived several years; but Jenny at length became enfeebled by age, and her sight failed, so that she was no longer capable of laboring abroad, or using her spinning wheel at home, as heretofore, which made it necessary for them to be placed in a different situation. One winter, while they remained at housekeeping, there came a very severe snow storm, with high wind, so that passing from one place to another was rendered very difficult for several days.

15. As soon as practicable, their friend who had the care of them, and supplied their wants, went to see how they fared; when Jenny, meeting him at the door, and being asked how they were, &c., said, "O Master Richard, I am wonderful glad to see thee—if the storm had lasted much longer, I believe we should have froze to death; our wood

was 'most gone, and Billy is one of the honestest negurs in the world; for he had rather freeze to death than steal a rail from the fence." This circumstance is recorded as one specimen of their honest simplicity.

16. In the spring of 1815, they were removed to the habitation of one of their sons, where they were boarded; and there they remained, until death, the destroyer of all earthly comforts, put a period to Jenny's life, after a few days' severe illness, about the seventy-eighth year of her age.

17. The same affectionate attachment that pervaded her mind in youth and in health, remained unshaken to the last. Her sight, as before remarked, being almost gone, when lying on her bed, she frequently inquired for Billy; but when she was told he was lying behind her, or sitting by her, she was satisfied.

18. Thus she closed a long and laborious life, beloved and respected for her many good qualities, and her consistent conduct. Billy died at Scarsdale, Westchester county, New York, on the 4th of 3d month, 1826, after a few days' illness, aged about eighty-seven years, and was decently interred by the side of Jenny, on the 6th of the same month.

GEORGE HARDY.

Of a truth, I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him.—Acts x. 34, 35.

DURING the winter of 1832, the writer of the narrative of which this account is an abridgment, became acquainted with Hannah Hardy, an interesting old colored woman, and her son George. They were the suffering tenants of a miserable garret, lighted only by a few panes of glass, and ill-secured from the inclemencies of the weather.

2. Hannah had been an industrious woman, who supported herself comfortably for many years, until her sight, which had long been declining, so nearly left her, as to disqualify her for all kinds of work. George, who was her youngest son, disclosed in his earliest years great quickness of discernment and readiness of apprehension. He could read the Bible when only four years old; and he continued to be remarkable for docility, and for preferring his books and other profitable employments to the idle sports of children.

3. When about eleven years old, he was placed from home, where he remained until four years since, when he became so much diseased with scrofula as to make it necessary for him to return

to his mother. From that time, she became his constant and only nurse, and evinced, through numberless privations and difficulties, the most unwearied attention and patient endurance.

4. He assisted her in dressing his sores, which had attained such a height as to prevent his walking without the assistance of crutches. When he was able to sit up and use his arms, he made rope mats; by which, with casual help from his friends, he supported his mother and paid her rent. He always mended his own and her clothes, and allowed no time to pass away in idleness, which he was able to employ; and so cheerful, so thankful, and so happy did this interesting couple appear, that it afforded a lesson of instruction to be with them.

5. Hannah, who could only distinguish the glare of noon from the gloom of darkness, had lived so long in the forlorn tenement they then inhabited, and knew so well all the turnings of its steep and dangerous stairs, that she could not bear to hear the proposal from some of her friends to provide one more comfortable. Through the latter part of the winter, and the commencement of the spring, George's sufferings greatly increased; he was wholly confined to his bed, and so emaciated with pain and disease, that although he was seventeen years of age, his arms were not thicker than an infant's.

6. He had been a diligent reader of the Holy

Scriptures ; and though he told me they had been to him a sealed book, until he was brought to that bed of suffering, yet it was evident that his mind had long been enabled to appropriate to its own necessities many of their precious precepts. Though he labored under the combined effects of scrofula and dropsy, in their highest degrees of virulence, yet I never heard him repine ; and often, while suffering extreme bodily anguish, he would speak of the relief it afforded the poor afflicted body, to have the mind composed and tranquil, and would say, " O, I feel like a poor worm in the fire, yet all I desire is, to be favored with patience to bear all my pain, and with a willing mind to wait the Master's will to take me away."

7. For many days and nights together he was able to obtain but little sleep ; yet he showed no marks of restlessness or discontent. Once, calling me to his bedside, he said, " I am afraid I am not patient enough ; but I often feel very weary, and I fear I shall wear my poor mother out. I am more concerned for her than for myself—what should I do for a care-taker if she were gone ? She is very kind to me, and I have many kind friends. I am afraid I am not grateful enough for all my favors. To some, this garret would look like a dull place, but it never looks gloomy to me ; I have had more pleasure in it than I could have had in the nicest parlor."

8. Having called one day after he had passed a

sleepless and languishing night, I found him, with the Bible fixed before him, reading. He looked animated, and said, "I always loved to read the Bible, but I never understood it until very lately: now I understand it, and I find that religion and pleasure are in no way inconsistent. I feel now that I shall never recover. I am willing to die, and I shall be happy when I am gone from earth—but the Lord is very merciful and can make me happy as long as he chooses that I should stay. I have trusted in him through pain and through want, and I believe he will never forsake me. My faith has sometimes been closely tried, but I never let go my confidence."

9. His disease now rapidly increased, and with it his suffering. On the 23d of Fifth month, he conversed a long time with the doctor, and seemed more comfortable than usual; but he passed a sleepless and distressing night. The next day, he was able to take but little nourishment, owing to the great soreness of his mouth and throat, but he could converse intelligibly, and seemed anxious to do so. About two o'clock this day, I found him in great pain, but quite tranquil in mind.

10. On my going to him, he said, "My sufferings are now nearly over; I shall not live many days—not more than two. The Lord's time has nearly come, and then he will take me where I shall never suffer any more." O, how marvellous

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his mercy is, to look down upon such a polluted sinner as I am!

'I the worst of sinners am,
But Jesus came to save me.'—

Yes, he will save me—I know it. I have a hope—a pretty certain hope—O, it is a very certain hope—it is a very sure hope." He then, in a low and indistinct voice, supplicated for many minutes; after which he said, "I have been talking to my Saviour."

11. Not expecting him to hear, I asked his mother if he had always been a serious boy; but before she could reply, George said, "No! I was always bad, always wicked; but since I was brought to this bed of sickness, I have sought for repentance, and I have found it: my sins were as scarlet, but now they are washed as white as snow. But it is all mercy, pure mercy; we have no righteousness of our own to depend upon—no works, no merit of our own will avail us at such a time as this. If these were all we had to look to, we should never be saved. But this is what Jesus came into the world for—to save us poor sinners; and salvation belongs to him alone."

12. After this, he desired me to read to him in the Bible—said he would like to hear me read in the Psalms, where David deplored his sins. I did so, and he afterward composed himself and slept

a few minutes ; but the pain soon awoke him, and he said, "I hope my patience will hold out—I must not get impatient so near the end."

13. On the 25th, his sufferings greatly increased, and on the afternoon of the 26th, he was unable longer to speak, but he appeared to be sensible of what was passing, and to know those about him. He several times embraced his mother very tenderly and wept. The impress which the pain and anguish of the preceding day had left upon his countenance, now yielded to a placid and heavenly serenity ; and his breath continued to shorten, until he ceased to breathe, about 12 o'clock on Firstday.

CORNELIUS.

DIED, at St. Croix, in the West Indies, in 1801, a man of color named Cornelius. This man was in many respects distinguished among his countrymen. About fifty years ago, he became concerned for the salvation of his soul, and attended the preaching and instruction of Frederick Martin, who treated him with particular kindness. In 1749, he was baptized, and ever after continued steadfast in his profession.

2. He learned the business of a mason, and was

appointed master mason to the royal buildings; and he laid the foundation of each of the six chapels belonging to the mission in those islands. He was able to write and speak several languages. He continued a slave until 1767—having first purchased the freedom of his wife, and then labored hard to gain his own liberty, which he effected, and also that of six children.

3. After his emancipation, he exerted himself greatly in the service of the Lord, among his own people particularly; often spending whole days and nights visiting them on the different plantations. He possessed a peculiar talent for expressing his ideas with clearness, which rendered his discourses pleasing and edifying, as well to white people as to those of his own color. To assist the feeble and indigent, was the delight of his heart; and they always found in him a sympathizing friend and faithful adviser.

4. While thus zealously exerting himself in promoting the welfare of others, he did not neglect the concerns of his own family. He gave proof of his care for their temporal prosperity, by working hard to purchase their freedom; but he was more solicitous for the welfare of their souls, and his instructions were blessed.

5. The infirmities of age increasing upon him, he was fearful there was a declension in his love to Jesus Christ. A few days before his end, he said to a friend who visited him, "I ought to have

done more, and loved and served my Saviour better. Yet I firmly trust that he will receive me in mercy, for I come to him as a poor sinner, having nothing to plead but his grace and righteousness, through his blood."

6. His children, and several of his grand-children being around his bed, he addressed them in a very solemn and impressive manner, to the following effect:—"I rejoice exceedingly, my dearly beloved children, to see you once more together before my departure; for I believe my Saviour will soon come, and take your father to himself. You know, dear children, what my chief concern has been respecting you, as long as I was with you; and how frequently I have exhorted you not to neglect the day of grace; but to surrender yourselves, soul and body, to your Redeemer, and to follow him faithfully

7. "Sometimes I have dealt strictly with you, in matters which I believed would bring harm to your souls, and grieve the Spirit of God, and I have exerted my parental authority to prevent mischief; but it was all done out of love to you. If I have sometimes been too severe, I beg you to forgive me—O! forgive your poor dying father!" Here he was obliged to stop, most of the children weeping aloud.

8. At last, one of the daughters recovering herself, said, "We, dear father, *we* alone have cause to ask forgiveness, for we have often made your

life heavy, and have been disobedient children." The rest joined in the same confession. The father then continued: "Well, my dear children, if all of you are satisfied, then attend to my last wish and dying request,—

9. "Love one another! Do not suffer any quarrels and disputes to rise among you after my decease. No, my children," raising his voice, "love one another cordially. Let each strive to show proofs of love to his brother or sister; and suffer not yourselves to be tempted by any thing to become proud; for by that you may even miss your souls' salvation; but pray for lowly minds and humble hearts.

10. "If you follow this advice of your father, I shall see you again in eternal bliss; and be able to say, 'Here, Lord, is thy poor unworthy Cornelius, and the children thou hast given me.' I am sure our Saviour will not forsake *you*; but I beseech you, do not *forsake him*." He fell gently asleep in Jesus, on the 29th of November, 1801; being, according to his own account, eighty-four years of age.

SIMEON WILHELM

WAS born on the west coast of Africa, about the year 1800. When nine years old, he was taken into the missionary school at Bashia, not far from the place of his birth. He was of a teachable, affectionate disposition, and a pleasing countenance, and very much gratified with the pains taken to instruct, not only himself, but other African children, in piety and literature.

2. Having heard, that where the missionaries came from, the people were all called Christians, he was desirous of going thither, that he might qualify himself to be useful to his countrymen. His father wishing him to go, Mr. Bickersteth consented to bring him, if he would promise to do what he bid him.

3. Simeon agreed to do every thing he wished him to do, and he never broke his promise. They left Africa in July, 1816, and in a little more than a month, they reached England. On landing, many things attracted his notice: but nothing gave him so much pleasure as the attendance of religious meetings.

4. He was placed in the National School, in Shoe Lane, where he soon rose to the first class; but being unwell, it was feared that the climate would not suit his constitution, and a proposition

was made for him to return to Africa, which agitated him very much, and he said to a person who was conversing with him on the subject, "You send me back to my country people? I have not got good learning yet—I not teach them—I do them no good."

5. The person replied, "You know, Simeon, that if you stay here, it is most likely you will die, and then you cannot be useful to them: but if you go back, you may learn what is good in Africa." He then raised himself up in bed, threw his arms around the neck of his friend, and said, "If I die, that be God's will—God do right: but if I live, and stay here, then I learn so that I teach my country people about Jesus Christ. I do not like to leave you."

6. As he thus cheerfully resigned his life to God, it was thought best to indulge him with staying. He gradually recovered from his sickness, and his gratitude, exemplary conduct, and meek and affectionate spirit, increased the love of those about him. When the Scriptures were read and explained in the family, he was always attentive; and in a short time he became so well acquainted with them, that he could readily find passages when adverted to.

7. He had been taught a strict observance of the Sabbath, and a reverence for the Sacred Name; and when he saw the one violated, and the other taken in an irreverent manner, it shocked his feel-

ings very much. And having a great abhorrence to lying, he never was known to deviate from the truth on any occasion.

8. Not many months after Simeon's arrival, another black boy came from Africa, named John Maxwell. He went to the same school, and they became very intimate; but John, not having those serious impressions on his mind, often committed faults with which Simeon was grieved, and he manifested toward him a truly Christian disposition, and advised and cautioned him in an impressive manner.

9. Not long before his last sickness, he attended a meeting of the Clerkenwell Missionary Association, where much was said, and very feelingly, concerning his countrymen, which affected him deeply, and he was sensible that the Lord's goodness extended to people of all colors, and of all climes. He was confined to his bed on the 16th of July, and the servants of the family waited on him with unwearied affection. He was attended by medical men, who strove to recover him to health and usefulness, but they could not.

10. A person who watched over him with kind and affectionate attention during his illness, has furnished the following information: "He delighted in prayer, and in hearing the Bible read to him; and he reminded me of a tender lamb, which the faithful Shepherd bears in his arms, and nurses in his bosom. I asked him sometimes if he was com-

forted in his mind. 'Can you think on the Saviour?' 'Yes.' 'Have you hope that your sins are forgiven you?' 'O yes—he has shed his blood for me.'

11. "He was very grateful for every thing that was done for him. He desired me one day to read some chapters in the Bible. I read the third and seventeenth chapters of John, and made some remarks on them. After being silent about half an hour, he said, 'True repentance! pardoning grace! sanctification!' and frequently repeated them. I asked him if he wanted any thing. He answered, 'No! I must be silent and pray. I have very much to think respecting *true repentance*.' He was very silent through the night, and much occupied in prayer.

12. "At another time, after I had prayed with him, and desired that the Lord would give him patience, and teach him by his Holy Spirit, that all afflictions which he sends to his children, work together for their good, he said, 'God hear this prayer,' and soon after, 'Amen! God hear this prayer.' One evening he said, 'Pray, and read the Bible; when I hear you read or pray, then I am comforted. Does Mr. B——' (who was gone on a journey) 'know I am sick?' I answered, 'Yes, and he will pray for you.' Smiling, and clasping his hands, he said, 'Yes, he will; and he will send a letter to Simeon—ah! dear massa!

13. "In the fourth week, his illness had consid-

erably increased, and his mental faculties were affected, and he observed that his memory was short through sickness, but he loved his Bible, and was glad to hear it read during the sleepless hours of night. When he was spoken to, he would often say, 'I must be silent: I have much to think of, and to pray for; I must be really converted.'

14. "The Holy Spirit seemed to be more and more preparing him for his heavenly mansion. After I had communicated something comfortable to him, he remarked, with a smiling countenance, 'That is a joyful message'—meaning it was adapted to his state—'I am comfortable—I feel no pain—all is over—I pray only that I may love the Saviour more, who is so kind to me.' It was delightful to see him so happy.

15. "He one day asked for some paper, and tried to write, but being too weak to hold the pen, he said, 'Mr. Decker, tell the boys at Bashia,' naming four of them, 'that Simeon is going to the Saviour in heaven, but he prays with his dying lips to the Lord, that they may turn with all their hearts to Jesus, and may be really converted by the power of the Holy Spirit. He begs them to give over all their hearts to him, that none of them, by remaining in unbelief and sin, may be lost; but that all, as true believers, may meet him in heaven.'

16. "When his friend said, 'Simeon, you are very happy, you will in a short time see the Saviour on whom you have believed, and be a par-

taker of his glory,' raising his voice, he said, 'O Saviour! come! O! Lord Jesus, take me home to thee! I want to be with Jesus! You go to Africa, and I to heaven, but we are united in Christ!'

17. "He afterward said, 'O Lord! look with compassion on a poor negro lying here! O Lord! hear the prayer of a dying negro, and convert my countrymen! Send true preachers to them—take me to heaven, Lord Jesus.' All present were moved to tears. About two o'clock, on the morning of his death, he asked for some refreshments. When he had eaten and drunk, he said cheerfully, 'This is the last time—I want no more—I shall go to my Saviour in heaven.'

18. "He prayed fervently for himself, for his relatives, for his countrymen, and for all his friends and benefactors. About nine, he said to his little companion, 'Maxwell, pray for Simeon, that the Lord give him patience.' And about ten, on the 29th of August, he departed, after an illness of six weeks; during which he manifested the advantage of a true and sincere belief in the doctrines of Christianity, and their support under his bodily suffering."

LUCY CARDWELL.

WRITTEN BY ELIZABETH LADD.

SHE was born in Charles City county, Virginia, of free parents, who gave her some school learning. I shall pass over the incidents of her early years, and begin my account at the time of my acquaintance with her, which takes its date from her second marriage, at which time she removed to this neighborhood.

2. Her unassuming manners gained her the esteem of her neighbors of all classes. Her conduct; as a wife, struggling with many difficulties, was marked with prudence. And if we view her in the character of mother and of stepmother, we see none of the distinctions which too frequently disturb the harmony of mixed families of children.

3. Of her it may not be said, as of some professors formerly, who had a name to live when they were dead, Rev. iii. 1, for she belonged to no religious society. But the solidity of her countenance, both in and out of meetings, joined to a grave deportment, bore testimony that she was not unacquainted with that spiritual worship, of which our blessed Lord spoke, when addressing himself to the woman of Samaria, John iv. 23.

4. As before observed, she was not in member-

ship, yet in principle and practice, she was a Friend. She was for many years diligent in the attendance of our meetings. And what is worthy of remark, she not only kept to plainness of dress and address herself, but brought up her children in the constant use of both.

5. In the early part of the illness which proved to be her last, she became impressed with a belief that she should not recover. She was not, however, considered dangerously ill, until about ten days before her death; about which time she sent for me. I found her very weak in body, but strong in mind. She looked at me very expressively, and said, "I want to talk with thee, but I fear it is too late."

6. After lying quiet a little while, she began with expressions of concern about her children. My husband being present, with a view to abate the anxiety of her feelings on their account, he told her they would be provided for. She said, "Then I believe I have not much more to do. I have looked all over," (meaning, I suppose, her past conduct,) "and I do not find that there is any thing in my way. Dost thou think my ways have been such as to entitle me to a place of rest?" I informed her that I knew of nothing that I thought was in her way. She said, "I have tried to serve the Lord from my early years."

7. Here a solemn pause ensued, as if she was in deep meditation. Watching her countenance, I

observed it was presently animated with such an evidence of joy as I had rarely witnessed—when she said, “Come, Lord!—why should I wish to tarry?”—repeating the words of our Saviour, “Come unto me, all ye that labor and are heavy laden, and I will give you rest,” Matt. xi. 28.

8. At intervals, as her strength would admit, she addressed her husband, and the rest of the family individually, in a feeling and sensible manner, and with matter well suited to their several states. After which she was engaged in vocal supplication, with a melody of voice, and in language which we could scarcely have supposed was her own.

9. Her pulse, about this time, was hardly perceptible, and every appearance indicated a speedy dissolution. While these apprehensions prevailed, she said, “I see how the end will be. I have yet much to suffer; and I desire I may be favored with patience.”

10. This view of her situation, and of her solemn close, was remarkably realized; for she lived about eight days longer: much of which time was passed in a state of delirium. When she had lucid intervals, they were occupied chiefly in thanksgiving and praise.

11. At one time, when I was not present, she desired a friend to tell me, if she should not see me any more, that the work was done, and well done. I presently called to see her, when she told me the same; adding, “We are all sisters in

Christ." She further said, "I wish thee to keep the faith, and maintain the fight, that thou mayst come where I am going."

12. In closing this short account, which I have felt a willingness to preserve, for the encouragement more particularly of those of her own color, I am led to adopt the language of the Apostle Peter: "Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness, is accepted with him," Acts x. 34, 35.

13. She departed this life on the 25th of Third month, 1824, aged 39 years; and her body was decently interred in Friend's burying ground at Smithfield, Ohio, the day following her decease.

REBECCA JACKSON.

IN the spring of 1817, Rebecca Jackson, a girl of color, about eight years old, in the service of I. H., of Mount Holly, New Jersey, one morning very early, reaching for something on the mantel-piece, set her clothes on fire, and she was dreadfully burned. Her shrieks immediately alarmed and collected all the family, and they found the skin, from the breast to the feet, entirely taken off.

2. When her mistress entered the room, the

shock was such that she could not conceal her emotions, which the child perceiving, said, "O mistress! do not cry, I shall get well." After getting her to bed, a physician was called, and every suitable application made, though he thought her recovery impossible. Her sufferings were beyond description, or the power of shedding tears; but she was invested with astonishing fortitude.

3. One day she cried out, "O gracious Father! have mercy on a poor child! Mistress, I will try to bear it as well as I can." This was very evident to those who attended her, and the gratitude she manifested for kindness received was lively—frequently expressing a hope that the Lord would please to let her live to pay master and mistress, and indeed all who waited on her, for the trouble she gave them.

4. At another time, conversing with her mistress, she said, "The Lord made the world, and every body in it, and made us all to die; and thee must die, mistress, as well as I." Again, when her mistress entered her room, "O mistress! every thing that I have done has come before me this day." On her inquiring what things they were, the child replied, that frequently, when her mistress had called her, she had waited, (meaning for her fellow-servants to go,) but that she never would again, but would run whenever she heard her.

5. Her school-mates often visited her, and brought her little presents. She advised them to

be very careful about fire, and not get burned as she was, and would gratefully acknowledge how very kind every one was to her. She lay six weeks in great bodily suffering; during which time, she was a remarkable instance and example of patience.

6. Her mistress often spoke to her on the subject of death, but she did not appear to resign herself to it until the day before it occurred. She then told her she was willing and ready to go at any time, and spoke with great composure of her burial. In the extremity of her pain, she frequently cried out, "O gracious Father! have mercy on a poor child!" About eight hours previous to her close, she lay perfectly quiet, and departed as one falling into a sweet sleep; and she has no doubt entered into everlasting rest.

THE following sketches of Stephen Kiah and Sarah Draper are from the pen of Jehudi Ashmun, who accompanied some of the first settlers of Monrovia, Africa, from Baltimore, the 20th of Sixth month, 1822, and arrived at the place of destination, the 9th of Eighth month, where, agreeably to instructions given by the Colonization Society, he acted as general agent for more than five years.

2. During this time, by great and constant exertion, and extreme exposure to the climate, his health was so impaired that he was advised to attempt a recovery by returning to his native country. His departure is thus described by Lott Carey, a man of color, in whose charge the agency of the colony was left:—"Never, I sup-

pose, were greater tokens of respect shown by any community on taking leave of their head.

3. "Nearly the whole (at least two thirds) of the inhabitants of Monrovia, men, women, and children, were out on this occasion, and nearly all parted from him in tears. In my opinion, the hope of his return in a few months, alone enabled them to give him up. He is indeed dear to this people, and it will be a joyful day when we are permitted again to see him. He has left a written address containing valuable admonitions to officers, civil, military, and religious."

4. Ashmun, after considerable detention in the West Indies, arrived at New Haven, Connecticut, the 10th of Eighth month, 1823, but so far exhausted as to continue but a short time. A few days before his death, he said to his friend who attended him, "I have been praying for light, and a little light has come, cheering and refreshing beyond expression."

5. Requesting the prayers of the congregation, he said, "I have a desire to recover, but I do not wish that to be the burden of the prayer. Let it be that I may acquiesce entirely in the will of God, and have communion with God. I wish the colony to be remembered;" and as he spoke these words he wept. "Excuse my weakness," said he, "there are many good people there, and they are so dear, that when I think of seeing them no more, my feelings are too strong." He gently expired the 25th of the same month, in the thirty-fifth year of his age.

STEPHEN KIAH.

It is due to the memory of this worthy man, to transmit, at least, a simple notice of his excellent character, to his descendants in this colony, and to all who may inherit after him the blessings of a civil and religious community, which his example, his influence, and above all, his prayers, have largely contributed toward establishing in this country.

2. He was a native of the eastern shore of Maryland, and for upward of the first seventy years of his life, he resided there. It was his lot to be born a slave; but long before the middle of life, by his industry and good conduct, he obtained his freedom, and became the father of a numerous and highly respectable family, the condition of whose birth spared them all from the reproach (however unjust) of having ever been in a state of servitude.

3. His age could not be exactly ascertained, but from circumstances he could not be supposed to be under seventy-six years of age, at the time of embarkation for Africa, in 1822; and, rarely as such circumstances occur, he at that time retained, under so great a weight of years, and even to the last hour of his life, much of that soundness of judgment, promptness of recollection, and strength of memory, which had distinguished him in an unusual degree through life.

4. The traits of his character were happily blended, and formed together an assemblage of very striking excellences, to which none who knew him could long remain insensible. Cheerfulness without levity; kindness tempered with discriminating severity; firmness joined with the most amiable docility, were among the most conspicuous. The manly firmness of inflexible principles, united with the lamblike meekness of a dependant and submissive child, were qualities, which, however opposite in their appearance, were most har-

moniously interwoven in the texture of his moral habits.

5. His constitution had been robust, his habits laborious, and as a consequence, his circumstances, at the period of his emigration, were easy. His motive for this step at so advanced an age, he explained by observing to me, that the remnant of his own life was of too little importance to oppose any obstacle to the promotion of an enterprise which he was anxious to aid by his example, for the sake of his descendants, and the colored people in America.

6. He could not but make a sacrifice of some of the comforts of old age, by the removal, but he saw in the colony an asylum prepared by the providence of God, for the people of color, on which he was firmly persuaded, that the dew of his heavenly blessing would copiously descend to the latest period. In this confidence, he cheerfully accompanied his numerous family to this distant coast, which, like Moses, he most earnestly desired, at least, to be permitted to behold, and like Jacob, to have his bones deposited there. And his desires were fulfilled.

7. But he was not exempted from severe afflictions, which his faith so eminently fitted him to meet with composure, and sustain with the most exemplary patience. His aged partner was among the first of the expedition, who fell victims to the

change of climate; but the separation was rendered easy by the mutual confidence of a speedy reunion in the kingdom of heaven, which animated the bosoms of this aged couple.

8. A pious widowed sister, who was older than himself, soon followed, in the assured hope of passing to the immediate fruition of a holier and immortal life. To witness this scene of the accomplishment of long-cherished hope, of putting off mortality and putting on immortality, was any thing but affliction;—it was the triumph of faith and hope, and the peace of God, which passeth all understanding.

9. But a few days after, he was called to furnish, in a new furnace of trials, another proof of his Christian fortitude and confidence. In the attack of the natives on the settlement, on the morning of the 11th of November, two of his grand-children fell before his eyes; one of them having been killed by a musket shot, and the other, a female, assassinated under circumstances of the most appalling barbarity.

10. In the same hour, a worthy son-in-law, his principal earthly dependance under the infirmities of age, was disabled for life, by a severe wound in the shoulder, and five small grand-children carried into captivity. The children were restored, however, after a short time. To discover no marks of affliction, under such wounding dispensations of

Heaven, would be to manifest an insensibility of heart, which, to say the least, is no part of Christianity.

11. He felt the chastisement in all its severity. His heart bled, and his eyes overflowed; but in all this he sinned not, by repining against the ordinances of Heaven, by despairing of the divine mercy, or charging God foolishly. It was the severest trial of his life, and the more so from being sudden and unexpected: but he soon evinced the power of faith, and a faithful Saviour sustained him under his sorrows.

12. He continued, although nearly worn out by the infirmities of age, to employ himself in such labors as his strength would permit. He was the advocate and promoter of every thing laudable; a powerful reprover of all deceit, slothfulness, vice, and irreligion; a most devout and humble worshipper of God, both in public and social meetings, and in his closet; a peaceable and exemplary member of the civil community; and a most earnest, active, and faithful friend to the souls of his fellow-men, till his peaceful removal to a better world, in April, 1825

SARAH DRAPER.

A WIDOW woman from Philadelphia, who arrived in June, 1823, without property, friends, or a lucrative trade, deserves an honorable mention among such of the colonists as have distinguished themselves by their well-directed industry. She has, at the present date, 1826, a well-cultivated, enclosed, and otherwise improved building lot in town, on which she has completed a commodious dwelling, of good materials; to which she has gone far toward completing a still more valuable addition.

2. She provides respectably for two African children, whom she has undertaken to educate for the United States Agency; and who are daily enjoying the advantages of the Free School of Monrovia. But the activity of this deserving female has not been confined to her little domestic improvements. In 1824, she, with many other females of the colony, received the common allotment of two acres of plantation lands.

3. Unfortunately, hers fell on one of those rough and rugged spurs of Montserado, whose rocky surface and sturdy forest growth seemed to defy the efforts of industry itself to subdue and tame it

down to an arable state. But Sarah Draper has accomplished this task. The whole lot is under cultivation; and I this day had at my dinner three different species of vegetables, the growth of her plantation.

4. She is the first female in whose name, title deeds of lands in Liberia have been executed; and to increase the merit of this distinction, she has acquired the right to this valuable freehold by her own unassisted exertions. And what she has accomplished, any female similarly circumstanced, who is capable of exercising the same degree of resolution, activity, and perseverance, may achieve in the same time.

LOTT CAREY.

PRINCIPALLY FROM GURLEY'S LIFE OF ASHMUN.

THIS interesting individual was born a slave, on the estate of William A. Christian, in Charles City county, about thirty miles below Richmond. In 1804, he was sent to that city, and hired out by the year as a common laborer at the Shockoe warehouse. At that time, and for two or three years after, he was excessively profane, and much addicted to intoxication.

2. But God, who is rich in mercy, was pleased to awaken him to a sense of his lost estate; and in the year 1807, he made open profession of his faith in the Saviour. A sermon which he heard about that time, founded on our Lord's interview with Nicodemus, awakened in him so strong a desire to be able to read, that he obtained a Testament, and commenced learning his letters, by trying to read the chapter in which that interview is recorded.

3. He was occasionally instructed by young gentlemen at the warehouse, though he never attended a regular school. In a little time, he was able to read and write, so as to make dray tickets, and superintend the shipping of tobacco. In this business, and in overseeing the labor of the other

hands in the warehouse, he was particularly useful; so much so, that he received 800 dollars salary in 1820, the last year he remained there; and he could have received a larger sum, if he would have continued.

4. In the year 1813, he bought himself and his two little children, (his wife being dead,) for 850 dollars, and thus became free.* At about the same time, he began to feel a particular interest in the welfare of his brethren in Africa; and in accordance with this benevolent feeling, and also with a design to improve his own condition, he emigrated to that country among the first settlers of Liberia, where he was the means of doing much good to both colonists and natives.

* The manner in which he obtained this sum of money to purchase himself and his children, reflects much credit on his character. It will be seen from the salary he received after he was free, and which he relinquished for the sake of doing good in Africa, that his services at the warehouse were highly estimated; but of their real value, no one except a dealer in tobacco can form an idea. Notwithstanding the hundreds of hogsheads that were committed to his charge, he could produce any one the instant it was called for; and the shipments were made with a promptness and correctness, such as no person, white or black, has equalled in the same situation. For this correctness and fidelity, he was highly esteemed, and frequently rewarded by the merchant with a five dollar note. He was allowed also to sell for his benefit, many small parcels of waste tobacco. It was by saving the little sums obtained in this way, with the aid of a subscription by the merchants to whose interests he had been attentive, that he procured these 850 dollars which he paid for the freedom of himself and children. When the colonists were fitted out for Africa, he defrayed a considerable part of his own expense.

5. In reply to one of his friends, who desired to know what inducement he had for going to Africa, when he was already so comfortably situated, he said, "I am an African; and in this country, however meritorious my conduct and respectable my character, I cannot receive the credit due to either. I wish to go to a country where I shall be estimated by my merits, not by my complexion. And I likewise feel bound to labor for my suffering race."

6. Soon after he made a profession of religion, he commenced holding meetings and exhorting among the colored people; and, though he had scarcely any knowledge of books, and but little acquaintance with mankind, he would frequently exhibit a boldness of thought, and a strength of native intellect, which no acquirement could ever have given him.

7. At the close of his farewell sermon, on his departure for Africa, he remarked in substance as follows: "I am about to leave you; and I expect to see your faces no more. I long to preach to the poor Africans the way of life and salvation. I don't know what may befall me,—whether I may find a grave in the ocean, or among the savage men or more savage wild beasts on the coast of Africa: nor am I anxious what may become of me; I feel it my duty to go.

8. "And I very much fear, that many of those who preach the gospel in this country, will blush

when the Saviour calls them to give an account of their labors in his cause, and tells them, 'I commanded you to go into all the world, and preach the gospel to every creature.'" And with the most forcible emphasis he exclaimed, "The Saviour may ask, 'Where have you been? What have you been doing? Have you endeavored to the utmost of your ability to fulfil the commands I gave you? or have you sought your own gratification and your own ease, regardless of my commands?'"

9. In his new home, his intellectual ability, firmness of purpose, unbending integrity, correct judgment, and disinterested benevolence, caused him to be beloved and respected, and gave him great influence: and he soon arose to honorable distinction. The interests of the colony, and the cause of his countrymen, in both Africa and America, were very near to his heart. For them he was willing to toil, and to make almost any sacrifice; and he frequently declared, that no possessions in America could induce him to return.

10. He possessed a constitution peculiarly fitted for toil and exposure, and he felt the effects of the climate perhaps less than any other individual in the colony. During the sickly season of the year, he was usually wholly employed in attending the sick; and for more than a year, they had no other physician among them. The little medical information he had obtained from Dr. Ayres and others

on the coast, together with several years' experience, enabled him successfully to contend with the peculiar fevers of the climate.

11. Under date of March 12th, 1824, shortly after the arrival of the *Cyrus* with 105 emigrants, he wrote:—"The fever began about the 24th ult., and on the 28th, we had 38 cases; and by the 2d inst. we had 66 under the operation of medicine; and at present, I have about a hundred cases of fever to contend with: but we have been very much favored, for they all appear to be on the recovery, and we have lost none, saving three children. I have very little time to write to you, myself being the only man that will venture to act in the capacity of a physician."

12. The managers of the American Colonization Society, in 1825, invited Carey to visit the United States, in the expectation that his intelligent and candid statements, concerning the condition and prospects of the colony and the moral wants of Africa, would exert a beneficial influence on the opinions of the people of color, and recommend the cause of the society to the public regard.

13. In the month of April, 1826, he made arrangements to embark in the *Indian Chief*, on her return from taking a large number of emigrants to the colony, and received from Ashmun testimonials of his worth and services. The following is an extract from a letter from Ashmun to the managers of the Colonization Society:—

14. "The Rev. Lott Carey has, in my opinion, some claims on the justice of the society, or the government of the United States, or both, which merit consideration. These claims arise out of a long and faithful course of medical services rendered to this colony. More than one half of his time has been given up to the care of the sick, from the day I landed in Africa to the very moment of stating the fact. He has personally aided, in every way that fidelity and benevolence could dictate, in all the attentions which our sick have in so long a period received.

15. "Several times have these disinterested labors reduced him to the very verge of the grave. He has hitherto received no compensation, either from the society or the government, for these services. I need *not* add, that it has not been in his power to support himself and family, by any use he could make of the remnants of the time left him, after discharging the amount of duties devolving upon him. In addition, he has the care of the liberated Africans."

16. Until near the time of the Indian Chief's departure, he cherished the hope of embarking in her for America. But as there was no other physician in the colony, it was finally thought best for him to postpone his departure until another opportunity. By the return of that vessel, he addressed the following letter to the secretary of the society:—

“Monrovia, April 24th, 1826.

“REV. AND DEAR SIR,—I received your letter sent me by order of the Board of Managers of the American Colonization Society, and expected, until a few days ago, that the return of the Indian Chief would have enabled me, in all respects, to have realized all their wishes. But on a more minute examination of the subject, Mr. Ashmun and myself both were apprehensive that my leaving the colony at present, would endanger the lives of a number of the inhabitants.

18. “Mr. Ashmun has, however, made a full statement to the board, which I have no doubt will be satisfactory to them. I think that, through the blessing of the Almighty, I shall be able to get the last expedition through the fever with very little loss: we have lost only three, the Rev. Mr. Trueman, from Baltimore, and two children belonging to the Paxton family. But the emigrants who came out in the Vine (from Boston) have suffered very much; we lost twelve of them.

19. “The action of the disease was more powerful with them than is common; they unfortunately arrived here in the most sickly month in the year, February. I am strongly of the opinion, sir, that if the people of New England leave there in the winter, that the transition is so great, that they may count upon a loss of half at least. They may, in my estimation, with safety, leave in the months from April to November, and arrive here

in good time. I think it to be a matter of great importance; therefore I hope that you will regard it as such.

“I am respectfully yours,

“LOTT CAREY.”

20. Notwithstanding he on one occasion manifested a disposition for insubordination, yet, like a wise man and a Christian, he soon saw his error, and acknowledged it with humility and submission. He was elected in September, 1826, to the vice agency of the colony, and discharged the duties of that important office until his death.

21. In his good sense, moral worth, public spirit, courage, resolution, and decision, the colonial agent had perfect confidence. He knew that in times of difficulty or of danger, full reliance might be placed upon the energy and efficiency of Carey.

22. When compelled, in the early part of 1828, to leave the colony, Ashmun committed the administration of the colonial affairs into the hands of the vice agent, in the full belief that no interest would be betrayed, but that his efforts would be constantly and anxiously directed to the promotion of the public good.

23. Soon after, Carey wrote thus:—“Feeling very sensibly, my incompetency to enter upon the duties of my office, without first making all the officers of the colony well acquainted with the

principal objects which should engage our attention, I invited them to meet at the Agency House on the 27th, at 9 o'clock, which was punctually attended to, and I then read all the instructions left by Mr. Ashmun, without reserve, and requested their co-operation. To get the new settlers located on their lands, was a very important item in my instructions; and I trust, through the blessing of the great Ruler of events, we shall be able to realize all the expectations of Mr. Ashmun."

24. He soon purchased a large tract of land for the Colonization Society of the native kings; and further said, "Captain Russell will be able to give something like a fair account of the state of our improvements, as he went with me to visit the settlements, and seemed pleased with the prospect at Millsburg, Caldwell, and the Halfway Farms."

25. In a letter to the lamented Ashmun, Carey stated, "Things are nearly as you left them; most of the work that you directed to be done, is nearly accomplished. The public farm is doing pretty well. The Millsburg farms are doing very well. I think it would do you good to see that place at this time. The missionaries, although they have been sick, are now, I am happy to inform you, recovered; and at present are able to attend to their business."

26. To the secretary of the Colonization Society, July 19th, he wrote, "I have the honor to

acknowledge the receipt of your letter, forwarded by Captain Chase, of Providence, with the Repository, &c., &c.: and permit me to say, that these communications are read with pleasure, and that nothing affords more joy to the colony, than to hear of the prosperity of the Colonization Society, and that you have some hopes of aid from the general government, which makes us more desirous to enlarge our habitation, and extend the borders of the colony.

27. "I am happy to say, that the health, peace, and prosperity of the colony, I think, are still advancing; and I hope that the board of managers may have their wishes and expectations realized to their fullest extent, with regard to the present and future prosperity of the colony."

28. For about six months after the departure of Ashmun from the colony, Carey stood at its head, and conducted himself with such energy and wisdom, as to do honor to his previous reputation, and fix the seal upon his enviable fame. But, alas! he was suddenly and unexpectedly, and in a distressing manner, forced from life, in all its vigor, by the explosion of gunpowder, on the 8th of November, in which eight persons lost their lives.

29. Carey was thrice married, and thrice he was left a widower. His first wife died, as before related, previous to his becoming free. His second wife died at Foura Bay, near Sierra Leone,

shortly after arriving in Africa. Of her triumphant death, he has given a most affecting account in his journal of that date. His third wife died at Cape Montserado. She was the daughter of Richard Sampson from Petersburg.

30. It has been very well said of Carey, that he was one of nature's noblemen. Had he possessed the advantages of education, few men of his age would have excelled him in knowledge or genius. To found a Christian colony which might prove a blessed asylum to his degraded brethren in America, and enlighten and regenerate Africa, was, in his view, an object with which no temporal good, not even life, could be compared.

31. The strongest sympathies of his nature were excited in behalf of his unfortunate people, and the divine promise cheered and encouraged him in his labors for their improvement and salvation. A main pillar in the society and church of Liberia has fallen! But we will not despond. The memorial of his worth shall never perish. It shall stand in a clearer light, when every chain is broken, and Christianity shall have assumed her sway over the millions of Africa.

NOTICES OF LIBERIA.

THE following account of the productions and climate of the colony (written about five years after its establishment) is from Gurley's *Life of Ashmun*:—" *Quadrupeds*,—horses, cattle in abundance, sheep, goats in abundance, asses lately introduced, swine numerous. *Fowls*,—ducks, geese, and Guinea fowls. *Fish*,—nowhere found in greater quantities. *Fruits*,—plantains, bananas in abundance, limes, lemons, tamarinds, oranges, sousop, cashew, mango, twenty varieties of the prune, guava, papaw, pine-apple, grape, tropical peach, and cherry.

2. "*Vegetables*,—sweet potato, cassada, yams, cocoa, ground-nuts, arrowroot, egg-plant, ocre, cucumbers, and pumpkins, every variety of beans, and most sorts of peas. *Grains*,—rice, (the staple,) Indian corn, millet, and Guinea corn. Coffee, excellent and abundant; pepper of three varieties, each of which is equal to Cayenne; cotton—staple good, but not yet cultivated. To these may be added indigo, which, it is thought, may be raised to advantage, and the sugar-cane, which, doubtless, will ultimately receive attention."

3. In speaking, not long before he left, of the improvement in the colony, relative to the fever which had prevailed, of Caldwell he observed

“Taking its past history for a criterion, a healthier settlement of equal extent, is not, I presume, to be found in all the salubrious regions of the extensive west of our own country.”

THE following sentences are extracted from a valuable article in the Amulet for 1832, ascribed to a distinguished British officer, who had been three years on the African coast:—“Nothing has tended more to suppress the slave trade in this quarter, than the constant intercourse and communication of the natives with these industrious colonists.

2. “The American agent, Mr. Ashmun, took every opportunity and means in his power, to extinguish a traffic so injurious in every way to the fair trader; and at Cape Montserado, good and correct information was always to be obtained of any slave vessel on the coast, within the communication or influence of the colony. This active, respectable, and intelligent man, is since dead, but his spirit still actuates all his people.

3. “They have several large boats and small decked vessels belonging to their community, and others in progress of building. These are actively employed in trading along the coast, and keeping up the intercourse with Caldwell and the interior. The character of these industrious colonists is exceedingly correct and moral, their minds

strongly impressed with religious feelings, their manners serious and decorous, and their domestic habits remarkably neat and comfortable.

4. "Their houses are well built, ornamented with gardens and other pleasing decorations, and in the inside are remarkably clean—the walls well white-washed, and the rooms neatly furnished. They are very hospitable to strangers, and many English naval officers on the station have been invited to dine with them, and have joined in their meals, which were wholesome and good. The man of the house regularly said grace, both before and after meat, with much solemnity, in which he was joined by the rest of the family, with great seeming sincerity

5. "They all speak good English, as their native language, and without any defect of pronunciation. They are well supplied with books, particularly Bibles and liturgies. They have pastors of their own color, and meeting houses in which divine service is well and regularly performed every Sunday, and they have four schools at Cape Montserado, and three at Caldwell. By one ship alone, they received five hundred volumes, presented by Dartmouth College, besides several boxes and packets of school books, sent by friends at Boston.

6. "The complete success of this colony is a proof that negroes are, by proper care and attention, as susceptible of the habits of industry and

the improvements of social life, as any other race of human beings : and that the melioration of the condition of the black people on the coast of Africa, by means of such colonies, is not chimerical. Wherever the influence of this colony extends, the slave trade has been abandoned by the natives, and the peaceful pursuits of legitimate commerce established in its place. A few colonies of this kind scattered along the coast, would be of infinite value in improving the natives."

THOMAS BUCHANAN, Agent of the New York and Philadelphia Young Men's Colonization Society, sailed for Bassa Cove on the 23d of November, 1835. He arrived at Monrovia on the first of January, and proceeded to the settlement of which he had charge, on the eighth. The following is an extract from one of his letters :—"I find a state of things here altogether better than I had ever anticipated, even when trying to imagine the brightest side of the picture ; but with my present imperfect ability to detect the errors of first impressions, I shall withhold the remarks which my feelings would prompt.

2. "I visited New Georgia, Congo Town, and Caldwell, on Tuesday last, in company with some gentlemen of this place, for the purpose of seeing some of our emigrants who had been located at

those places. With all these towns I was much pleased, but this term is too feeble entirely to convey the delightful emotions excited by the appearance of things in the two first-named villages, which are the residences of the recaptured Africans. The air of perfect neatness, thrift, and comfort, which reigns throughout, afforded a lovely commentary on the advancement which these interesting people have made in civilization and Christian order, under the patronage of the Colonization Society.

3. "Imagine to yourself a level plain of some two or three hundred acres laid off into square blocks, with streets intersecting each other at right angles, as smooth and clean as the best-swept sidewalk in Philadelphia, and lined with well-planted hedges of cassava and plum; houses surrounded with gardens luxuriant with fruit and vegetables; a school-house full of orderly children, neatly dressed and studiously engaged; and then say whether I was guilty of extravagance in exclaiming, as I did after surveying this most lovely scene, that had the Colonization Society accomplished nothing more than had been done in the rescue from slavery and savage habits of these three hundred happy people, I should be well satisfied."

PART II.

INTERESTING ANECDOTES, &c.

EBEDMELECK'S KINDNESS.

“CAN the Ethiopian change his skin, or the leopard his spots?” No; the laws of Providence are fixed. Although God has made men of various colors, and scattered them over the habitable globe, yet all alike are the objects of his care; and to them has he manifested, through all generations, the greatness of his power, the wisdom of his ways, and the tenderness of his love.

2. Many instances of his peculiar favor to the faithful and obedient, are recorded in the Bible for our encouragement. In the time of Jeremiah the prophet, when the King of Babylon had carried away many of the Jews into captivity, but had left a number at Jerusalem, to have charge of the city, and had placed Zedekiah as king over them, they rebelled against the Babylonians, and would not

submit to their government, though they were permitted the free use of their own laws.

3. For this rebellious and obstinate disposition, they were frequently reprov'd of the Lord by the mouth of the prophet Jeremiah; but they would not listen to his counsel; and hardening their hearts, even to cruelty, they cast the prophet into a deep pit, where there was much mire and filth, so that he was nigh unto death. At this time, there was in the king's house a pious and noted Ethiopian, (an African,) whose name was Ebedmeleck.

4. He was much affected with the cruelty of King Zedekiah and his princes toward Jeremiah, and he took the liberty of stating to the king the sufferings of Jeremiah, and the probability that if he remained there much longer, he would die of hunger and suffocation. This statement so wrought on the feelings of the king, that he gave Ebedmeleck permission to go and raise him out of his dungeon. So taking with him a sufficient number of men, he let down cords to Jeremiah, and directing him to place them properly under his arms, they drew him out, and he remained in the court of the prison.

5. While Jeremiah was in this latter place of confinement, the word of the Lord to him was: "Speak to Ebedmeleck, saying, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day

before thee. But I will deliver thee in that day, and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the Lord."

6. Thus we see, that, long before the declaration was made by Christ to his apostles, the law by which mankind were governed, was as it still remains to be—"Blessed are the merciful, for they shall obtain mercy;" and, "With what measure ye mete, it shall be measured to you again."

7. In a short time after this message was delivered by Jeremiah to Ebedmeleck, the King of Babylon again sent his army against Jerusalem, broke down its walls, and made captives of many of the inhabitants, among whom were Zedekiah, with his sons and his princes. The sons and princes were put to death, but after putting out the eyes of Zedekiah, and binding him with chains, they carried him with many of the Jews to Babylon, and put him in prison, where he remained until his death.

8. But while the King of Babylon was thus incensed against Zedekiah for his rebellion, and chastising him for his obstinacy, he remembered Jeremiah, and gave his principal officer a particular charge respecting him, saying, "Take him and look well to him, and do him no harm; but do unto him even as he shall say unto thee." So

Jeremiah was taken out of the court of the prison, and committed to the care of Gedeliah, that he should carry him home, and take care of him: and he dwelt among the people.

9. Thus was the promise of the Lord fulfilled. For in the day that he called him to be a prophet, and put his word in his mouth, he declared that though they should rise up and fight against him, they should not prevail; "For I am with thee, saith the Lord, to deliver thee."

10. And although we have no further account of Ebedmeleck, yet we have every reason to believe that the promise to him was also fulfilled; as it was made by Him whose promises are sure, and whose word faileth not.

TWO INSTANCES OF GENUINE BENEVOLENCE
AND STRONG ATTACHMENT.

THE GOOD MASTER AND HIS FAITHFUL
SLAVE.

Translated from the French.

WARNER MIFFLIN, for his candor, affability, and knowledge, was ranked among those who are an honor to their country and their age. He had received from his father thirty-seven negroes, old and young. The day that he had fixed upon for their emancipation being come, he called them one after another into his chamber, and this was the conversation that passed with one of them:—

2. “Well, my friend James, how old art thou?”
“I am twenty-nine and a half years old, master.”
“Thou shouldst have been free, as thy white brethren are, at twenty-one. Religion and humanity enjoin me this day to give thee thy liberty, and justice requires me to pay thee for eight and a half years’ service, at the rate of twenty-one pounds and five shillings per annum, including in it thy food and raiment, making altogether a sum of ninety-five pounds, twelve shillings, and six pence owing to thee; but as thou art young and healthy, thou hadst better work for thy living: my inten-

tion is to give thee a bond for it, bearing interest at the rate of seven per cent.

3. "Thou hast now no master but God and the laws. Go into the next room; thou wilt find there thy late mistress and my nephew; they are engaged in writing thy manumission. May God bless thee, James! Be wise and industrious; in all thy trials, thou wilt find a friend in thy old master."

4. James, surprised at a scene so new and affecting, shed many tears; astonishment, gratitude, and a variety of feelings, shook his frame. He shed a flood of tears, and could scarcely articulate these words: "Ah, my master! why do you give me my liberty? I have always had what I wanted: we have worked together in the fields, and I have worked as much for myself as for you.

5. "I have eaten of the same food, and been clothed like you—and we have gone together on foot to meeting. We have the Sabbath to ourselves: we don't lack any thing. When we are sick, our good and tender mistress comes to our bedside, always saying something consolatory to us. Ah, my dear master! when I am free, where shall I go? and when I am sick—"

6. "Thou shalt be as the whites; thou shalt hire with those who will give thee generous wages: in a few years, thou shalt purchase a piece of land, marry a wife, wise and industrious as thyself, and rear up children, as I have reared

thee, in the fear of the Lord and love of labor. After having lived free and happy, thou shalt die in peace.

7. "Thou *must* accept liberty, James; it is a great while since it was due to thee. Would to God, the Father of all men, that the whites had never thought of trading in thy African brethren: may he inspire all men with the desire of following our example. We, who regard liberty as the first of blessings, why should we refuse it to those who live among us?"

8. "Ah, my master! you are so good is the reason I wish not to leave you—I *have never been a slave*. You have never spoken to me but as you speak to white men; I have lacked nothing, either in sickness or in health; I have never worked more than your neighbors, who have worked for themselves.

9. "I have been richer than many whites—to some of whom I have lent money. And my good and tender mistress never commands us to do any thing, but makes us do every thing by only saying, 'Please to do it.' How shall I leave you? give me by the year what you will, in the name of a free-man or a slave, it is of little consequence to me—I shall never be happy but with you—I will never leave you."

10. "Well, James, I consent to what thou desirest: after thy manumission shall have passed through the necessary forms, I will hire thee by

the year; but take at least one week of relaxation; it is a great epoch of thy life; celebrate it with joy, and rest by doing whatsoever thou wilt."

11. "No, master! it is seed time—I will take my pleasure another time—one day only shall be a holiday in my family. Then, since you will have it so, I will accept my liberty; and my first action, as a free man, is to take your hand, my master, press it between mine, and lay it on my heart; where the attachment and gratitude of James will not cease, until that ceases to beat; and until that moment, be assured that no laborer in the county of Kent, will be more industrious than he who henceforth shall be called FAITHFUL JAMES."*

EZEKIEL COSTON,

AGED upward of eighty-three years, related to Samuel Canby, of Wilmington, Delaware, in Second month, 1825, the following circumstances of his freedom from his master, the late Warner Mifflin, with other incidents of his life: and it may be observed, that he has always supported an unblemished character:—

2. That he was born a slave in the family of Daniel Mifflin, of Accomack county, Virginia, with

* This account, with additional particulars, may be found in the "Recueil Choisi," under the head of "Le Genereux Quaker."

whom he lived until about twenty years of age; about which period, Warner Mifflin (son of Daniel) married a daughter of John Kensey's, of West River, Maryland, and settled near Camden, in the state of Delaware. Ezekiel, and five other slaves, were given him by his father; there were also a number of slaves belonging to his wife brought into the family.

3. He lived with Warner Mifflin about eighteen months, when he put him on a plantation of his to work it, about six miles from his residence, where he continued about four years a slave. At this period, Ezekiel was informed by his master, that he had concluded to set his slaves free: and very soon after, his master came to his residence, and calling him from the field, where he was ploughing, they sat down together, when he told Ezekiel his mind had long been uneasy with holding slaves, and that he must let him go.

4. Ezekiel was so well satisfied with his present situation, that he told his master he could not leave him. Their conversation on the subject produced such feelings of tenderness, that they *both wept much*. Finally, as an inducement to comply, his master told him he might remain on the farm; and they entered into a mutual engagement, which was carried into effect, and Ezekiel continued to live on the farm fourteen years; when his master gave him a piece of land, upon which he built a house, where he remained until he came into the neigh-

borhood of Wilmington; where, and in that town he has resided until the present time.

5. After relating the foregoing narrative, he was inquired of respecting the account entitled "The Good Master and his Faithful Slave"—a circumstance which took place about the time of his being liberated, and in the same family—to which he bore the following testimony, shedding many tears while the reader was pursuing the theme, saying, "It is just so; poor Jem and I lived together with master, and worked together in harmony. How well I remember when Jem told me that Master Mifflin had done the same by him as he had done for me.

6. "It is all true—mistress brought a number of slaves with her into the family, after master married her—one of them was my wife—all the rest of us, making, I suppose, about thirty, were given by old master to Master Warner, who is now an angel in heaven. O! how it comforts me to believe, that after suffering a few more pains, I shall live with him for ever in communion sweet! We were brought up children together, slept together, eat at the same table, and never quarrelled."

7. The dear old man seems indeed like one waiting with Christian resignation for an entrance into the heavenly kingdom. I have no doubt of the correctness of his testimony. He appears to have as perfect a recollection of the days of his childhood, as though they had but just passed.

AN ANECDOTE

Communicated to D. B. Smith and Stacy B. Collins, on the way from Charleston to Savannah, by a fellow-passenger.

A SLAVE belonging to his grandmother, was carried off when a boy by the British, in the time of the revolutionary war, to Nova Scotia, where he lived several years; but he did not forget his old home and friends, and he returned to his mistress, giving himself up as a slave. But she, not having employment for him, talked of selling him. He told her if she did, he was determined to destroy himself, for that it was nothing but his attachment to the family that brought him back. He was then suffered to work out, paying a certain part of his wages to his owner.

2. The family soon after became embarrassed; and one of the grandsons was sent to the West Indies to a relation. Just as he was embarking, the faithful black put into his hand a purse, containing all his little earnings, and insisted upon his young master's taking it, saying he had no use for the money himself, and his master might want it in a strange country, away from his friends. The black, still living in Charleston, was suffered to work for himself. He has had repeated offers of his liberty, but he prefers living in the family that brought him up.

THE COLORED FOUNDLING.

A POOR, but honest and respectable, old black man, whose name was Hector, resided in Philadelphia. He and his wife lived on the scanty earnings of their own hands, in a very small cottage. One evening, at a late hour, a woman of their own color, with an infant, stopped at their dwelling and asked for a night's lodging, to which his wife answered, "We can't lodge you, we got but one bed." "O," said the old man, seeing her a stranger, and in difficulty, "let her tag, [stay,] she sleep in de bed with you, I go make a bed on de floor—must not turn her out o' doors."

2. The woman accordingly stayed; and in the night, Hector was awaked by the cries of the child. He arose to ascertain the cause of it, and found the mother was gone; on which he aroused his wife, saying, "Well, Sukey, you see de woman has gone off and lef' de child for you." "O!" said his wife, "what shall we do now? she never come again." "Well," returned Hector, "then you must take care of him: who knows God Almighty send him here for something—may be to take care of us in our old age—must not turn him out o' doors."

3. So they fed and nourished it with milk from the market—the old man going regularly to pro-

cure it. No one appearing, the child became their adopted. When he had attained the age of eight or nine years, proving an active lad, they put him to a chimney-sweeper, as the most likely way for him to become early useful, and he soon contributed a little to his guardians' subsistence.

4. They at length grew quite infirm, and the wife died. After which, the neighbors, thinking it too much for the lad to have the whole care of the old man, prevailed on him to go to the Bettering House. When there, the boy did not forsake, but frequently visited him, and continued to add to his support until he died; a few days after which, the lad died also, having grown up beloved and respected.

TWO PETITIONS,

FROM Southwark and its vicinity, praying for the immediate and universal abolition of the slave trade, were presented to parliament in 1814; one to the House of Lords, by the Duke of Sussex, the other to the House of Commons, by Henry Thornton. Each petition weighed 35 pounds, contained 252 skins of parchment, measured 579 feet, and was signed by 35,127 persons. They were carried into the houses by the negro lads training by the British and Foreign School Society, as school-masters for Africa.

LOUIS DESROULEAUX.

THE anecdote of Louis Desrouleaux, a negro pastry-cook of Nantes, is little known. After he left Nantes, he lived at the Cape, where he had been a slave of Pinsum, of Bayonne, a captain in the slave trade, who came with great riches to France, where he lost it all, and returned to St. Domingo. Those who, when he was rich, called themselves his friends, now took very little notice of him.

2. Louis, who had acquired a fortune by his industry and prudence, supplied their place. He learned the situation of his old master, hastened to find him, gave him lodging and nourishment, and also proposed that he should live in France, where his feelings would not be mortified by the sight of ungrateful men.

3. "But I cannot find a subsistence in France," said Pinsum. "Will an annual revenue of fifteen thousand francs be sufficient?" At this proposal, Pinsum wept for joy. The contract was signed, and the pension regularly paid, until the death of Louis Desrouleaux, which happened in 1774.

THE GRATEFUL NEGRO.

SOME years since, a gentleman who was the possessor of considerable property, from various causes, became embarrassed in his circumstances and was arrested by his creditors, and confined in the king's bench prison; whence there was no probability of his being liberated, unless some law proceedings (upon his succeeding in which the recovery of a great part of his property depended) were decided in his favor.

2. Thus situated, he called a negro who had for many years served him with the greatest faithfulness, and said, "Robert, you have lived with me many years, but I am now unable to maintain you any longer; you must leave me, and endeavor to find another master."

3. The poor negro, well remembering his master's kindness, replied, "No, massa, me no leave you; you maintain me many years, me now try what I can do for you." Robert then went and procured employment as a day laborer, and regularly brought his earnings to his master; on which, although small, they managed to subsist for some time, until the law suit was decided in the master's favor, and he thereby regained possession of a very considerable property.

4. Mindful of his faithful negro, one of his first acts was to settle an annuity upon him for the remainder of his life, sufficient to secure to the poor fellow the enjoyment of those comforts he had so well deserved. This little anecdote may afford instruction both to the nominal and professing Christian: let the former inquire, Should I have acted thus, if in a similar situation?

THE FAITHFUL NEGRESS.

FROM THE LADIES' MONTHLY MUSEUM.

IN the dreadful earthquake which made such ravages in the island of St. Domingo, in the year 1770, a negress of Port-au-Prince, found herself alone in the house of her master and mistress, with their youngest child, which she nursed. The house shook to its foundation. Every one had taken flight; she alone could not escape, without leaving her infant charge in danger.

2. She flew to the chamber, where it lay in the most profound sleep. At the moment the walls of the house fell in, anxious only for the safety of her foster child, she threw herself over it, and, serving as a sort of arch, saved it from destruction. The child was indeed saved; but the unfortunate negress died soon after, the victim of her fidelity.

COFFIN.

FROM DR. MOYES'S LECTURER.

DURING the late war, a gentleman and his wife were going from the East Indies to England. His wife died on the passage, and left two infants, the charge of which fell to a negro boy about seventeen years of age. The gentleman, for some reason which I do not recollect, went on board the vessel of the commodore of the fleet in which they sailed. There came on a violent storm, and the vessel which the children were on board of, was on the point of being lost.

2. They despatched a boat from the commodore's vessel, to save as many as they could. They had almost filled the boat, and there was room enough for the infants, or the negro boy. What did he do? He did not hesitate a moment, but put the children into the boat, and said, "Tell my master that Coffin has done his duty;" and that instant he was received into the bosom of the ocean, never more to return. The queen requested the celebrated poetess, Hannah More, to write an epic poem on it, but she wisely declined it, saying that no art could embellish so noble a sentiment.

JOB BEN SOLOMON

AN African, of an uncommonly retentive memory, was son of the Mohammedan king of Bunda, on the Gambia. He was taken in 1730, brought to America, and sold in Maryland. By a train of extraordinary adventures, he was at length taken to England, where his dignified and pleasing manners, and his superior talents, gained him many friends; and among others Hawstone, baronet, for whom he translated several Arabic manuscripts.

2. After being received and treated with respect at the court of St. James, the African Company reconducted him to Bunda. One of his uncles, who resides there, embracing him, said, "During sixty years, thou art the first slave that I have seen return from the American isles." He wrote many letters to his friends in Europe and America, which were translated and perused with interest. At his father's death, he became his successor, and was much beloved by his subjects.

ANTHONY WILLIAM AMO,

BORN in Guinea, was brought to Europe when very young, and the Princess of Brunswick Wolfenbuttle took charge of his education. He pursued his studies at Halle, in Saxony, and at Wittemberg; and so distinguished himself by his talents and good conduct, that the rector and council of the university of the last-mentioned town, gave a public testimony of the same in a letter of congratulation.

2. Amo, skilled in the knowledge of the Latin and Greek languages, delivered with success, private lectures on philosophy, which are highly praised in the same letters. In an abstract published by the dean of the philosophical faculty, it is said of this learned negro, that, having examined both systems, ancient and modern, he selected and taught all that was best of them.

3. He became a doctor, and in 1744 published dissertations on some subjects which obtained the approbation of the University of Wittemberg; and the president, when speaking of one of them, says, "It underwent no change, because it was well executed, and it indicates a mind exercised in reflection." But what became of him afterward, is not recorded in the work from which these extracts are taken.

BERONICUS,

A CHIMNEY-SWEEPER in Holland, united that occupation, which is considered the most unfavorable to mental improvement, with that of a poetic genius, and wrote many pieces of Latin verse. And his poems, in two books, entitled, "Georgas, or the Battle between the Peasants and the Great," was translated and reprinted at Middlebury, in 1766.

JAMES DERHAM,

ORIGINALLY a slave in Philadelphia, was sold by his master to a physician, who employed him in his shop as assistant in the preparation of drugs. During the war between America and England, he was sold to a surgeon, and by that surgeon to Dr. Robert Dove, of New Orleans. He learned the English, French, and Spanish languages, so as to speak them with ease.

2. He was received a member of the English church : and in the year 1788, when he was about twenty-one years of age, he became one of the most distinguished physicians in New Orleans. "I

conversed with him on medicine," says Dr. Rush, "and found him very learned. I thought I could give *him* information concerning the treatment of diseases, but I learned more from him than he could expect from me."

3. The Pennsylvania Society, established in favor of the people of color, thought it their duty, in 1789, to publish these facts, which are also related by Dickson, page 184. In the Domestic Medicine of Buchan, and in a work of Duplaint, we find accounts of a cure for the bite of the rattlesnake. I know not whether Derham was its discoverer, but it is a well-known fact that one of his color did make such a discovery, for which he received, from the General Assembly of Carolina, his freedom and an annuity of a hundred pounds sterling.

THE SWEEP AND THE TOMBSTONES.

FROM THE NEW YORK OBSERVER.

SOME time ago, you printed an account, which I sent you, of two little sweeps. I now send you an anecdote about another of these poor boys. It is written down nearly as it was communicated to me: Jack had been several years apprenticed to his master, and was almost twelve years old, but he could not read. No person had ever taken any pains to teach him, and his master, though kind, was an ignorant man, and there was not a book in his house.

2. One day, as Jack was going along the street, he saw several school boys, about his own age, playing at marbles, and as he was very fond of the game, he stopped to look at them. His attention was soon caught by something new to him: this was their books, ranged in a line by the side of a wall. He ventured to take hold of one, and was turning over the leaves, when the boy to whom it belonged came up, and angrily asked him what he was about.

3. Jack took some marbles out of his pocket, and offered to give them to the boy, if he would let him look at the book till the game was over. The owner consented, and Jack turned over the leaves, but of course could not make out its con-

tents. The game being ended, the boys dispersed; Jack returned the book, and asked the boy many questions about reading, and for another marble he persuaded him to read some of his lessons before they parted.

4. The next day, Jack felt desirous to learn to read also, and not knowing any other plan, he watched for the boy's return from school, and after some talk about books, asked him to teach him to read, and offered him a marble for every letter he taught him. The boy consented, and Jack set about trying to win marbles enough to pay his little master, and being a good shot, he succeeded, though not without some pains.* His teacher used to meet him every day for some time, and the little sweep soon began to spell words of one syllable.

5. One day, Jack came as before to the place where they used to meet, but did not find his teacher; he searched for him, and finding him busy at marbles, he waited till the game should be over. After a short time, to his great sorrow, the boy called out, "Sooty boy, I can't teach you any more; father and mother both have scolded me because you have dirtied my book with your black hands."

6. Poor Jack had not expected this; but he was unwilling to be disappointed, and being very differ-

* The compiler approves of Jack's motive, but not the practice of playing at marbles as a game.

ent from some idle children who are glad of any excuse to escape their lessons, he offered to pay *two* marbles for every lesson, and to wash his hands carefully every day. This was in vain; his teacher was either tired of the task, or afraid of being blamed about his book. All now seemed to be at an end, when Jack recollected that he had seen letters on the tombstones in the churchyard, and as these could not be hurt by his black fingers, he mentioned this plan to the boys, and offered to go on paying any one who would teach him to read the words on the stones.

7. The boys were struck with his anxiety to learn, and agreed that they would take it by turns to teach him, and immediately began. After continuing this method for some days, one of them offered to take him to a Sunday school. Jack readily agreed. The superintendent was pleased with his anxiety to learn, and took pains to procure him instruction on week days also. He applied diligently, and soon was able to read and write; and what was far better, from the instructions he received, he was brought to love the Bible and the truths it contains.

8. If any of your little readers feel tired of their lessons, I hope they will think of the "*Sweep and the Tombstones*;" and I hope, also, that like him they will learn the best wisdom—"for the soul to be without knowledge is not good;" but it is of very little use to be able to read and write, if they

remain ignorant of Christ, or only repeat texts and chapters by rote. Then "incline thine ear unto wisdom, and apply thy heart to understanding; if thou seekest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God," Prov. ii. 2, 4, 5.

ANN G——.

BENJAMIN BANNAKER,

A NEGRO of Maryland, went to Philadelphia, and without any other encouragement than his desire for acquiring knowledge—without books, except the works of Ferguson, and the table of Tobias Mayer,—he applied himself to astronomy, and published almanacs for the years 1794 and 1795, at Philadelphia; in which were calculated and exhibited the different aspects of the planets, a table of the motions of the sun and moon, their risings and settings, and the courses of the bodies of the planetary system. Bannaker has received his freedom.

TWO NEGROES IN FRANCE.

IN the most flourishing period of the reign of Louis XIV., two negro youths, the sons of a prince, being brought to the court of France, the king appointed a Jesuit to instruct them in letters and in the Christian religion; and gave to each of them a commission in his guards. The elder, who was remarkable for candor and ingenuousness made great improvement, more particularly in the doctrines of religion.

2. A brutal officer, upon some dispute, insulted him with a blow. The gallant youth never so much as offered to resent it. A person who was his friend took an opportunity to talk with him that evening alone upon his behaviour, which he told him was too tame, especially in a soldier. "Is there then," said the young African, "one revelation for soldiers, and another for merchants and gowmsmen?" The good father to whom I owe all my knowledge, has earnestly inculcated in me forgiveness of injuries; assuring me that a Christian was by no means to retaliate abuses of any kind."

3. "The good father," replied his friend, "may fit you for a monastery, by his lessons, but never for the army and the rules of a court. In a word," continued he, "if you do not call the colonel to an

account, you will be branded with the infamy of cowardice, and have your commission taken from you." "I would fain," said the young man, "act consistently in every thing; but since you press me with that regard to my honor which you have always shown, I will wipe off so foul a stain; though I must own I gloried in it before."

4. Immediately upon this, he desired his friend to go from him and appoint the aggressor to meet him early in the morning. Accordingly, they met and fought, and the brave African youth disarmed his adversary, and forced him to ask his pardon publicly. This done, the next day he threw up his commission, and desired the king's leave to return to his father.

5. At parting, he embraced his brother and his friends, with tears in his eyes, saying that he had not imagined Christians to be so unaccountable a people; that he could not apprehend their faith could be of any use to them, if it did not influence their practice; and that in his country, they thought it no dishonor to act according to the principles of their religion.

UNCLE HARRY.

FROM THE LITERARY AND EVANGELICAL MAGAZINE,
1824.

LATE in the last autumn, it was my privilege, (says the author,) to spend a few hours in the hospitable mansion of the Rev. S. B. W., of F. I arrived at his house very early in the morning—just before the family assembled to perform their customary devotions. On the signal being given, the children and domestics came into the room where we were sitting.

2. Among the latter, there was a very aged black man, whom every one called Uncle Harry. As soon as he entered, I observed that Mr. W. and his lady treated him with marked attention and kindness. The morning was sharp and frosty, and Uncle Harry had a chair in the corner, close to the fire.

3. The portion of Scripture selected for the service was the second chapter of Luke. I observed that the attention of Harry was deeply fixed; and he soon began to manifest strong emotions. The old man's eye kindled as the reader went on, and when he came to the tenth verse, Harry appeared as though his heart was tuned to the angelic song, and he could hardly help uttering a shout of triumph.

4. There was not, however, the smallest ostentation of feeling, or endeavor to attract attention. He only, in a gentle manner, turned his face upward, strongly clasping his hands as they lay on his lap, and expressing by his countenance the joy of his heart. By this time, he had interested me so highly that I could not keep my eyes from him.

5. I watched the varying expressions of his countenance, and saw that every word seemed to strike on his heart, and produce a corresponding emotion. I thought I would give the world, if I could *read* the Bible, just as Harry *heard* it. While I was thinking, and looking on with intense interest, the reader came to the passage where old Simeon saw the infant Saviour, took him in his arms, blessed God, and said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

6. Harry's emotion had become stronger and stronger, until the words just quoted were read, when he was completely overpowered. Suddenly turning on his seat, to hide as much as possible his feelings, he bent forward and burst into a flood of tears; but they were tears of joy. He anticipated his speedy peaceful departure, and his final rest. This state of feeling continued during the remainder of the service, and when we rose from our knees, Uncle Harry's face seemed literally to have been bathed in tears.

7. As soon as we had risen, the old man came

toward me with a countenance beaming with joy. "This," said Mr. W., addressing me, "is *Uncle Harry*." He reached out his hand and said, "O! why did my God bring me here to-day, to hear what I have heard, and see this salvation?" I asked, "Are, you as ready to depart, Uncle Harry, as good old Simeon was, of whom we read in this chapter?" I shall never forget his look of humble, joyful submission, when he replied, "Just when it shall please my blessed Lord and Master." "You hope to go to heaven?" "Through divine mercy, I do." "What is the foundation of that hope?" "The righteousness of our Lord and Saviour Jesus Christ."

8. On perceiving that I wished to converse with the old man, Mr. W. said, with a kindness which showed that he recognised Harry as a Christian brother, and respected his age, "Come, take your seat again, Uncle Harry, and sit up near the fire." He accepted the invitation, and I entered into conversation, which afforded me higher pleasure than I ever enjoyed in the circles of fashion, beauty, wit, and learning. I here send you some of the most interesting particulars.

9. "How old are you, Uncle Harry?" "Why, as nigh as I can tell, I am eighty-nine or thereabout." "Where were you born?" "At Port Tobacco, in Maryland." "And who had you to preach the gospel to you there?" "Ah! we had no preacher of the gospel there at that time." "Then it was

after you left Port Tobacco, that you embraced religion, was it?" "No, sir, it was while I lived there, and I will tell you how it was: A great many years ago, there was one Dr. Whitefield, that travelled all through this country, preaching the gospel every where—I dare say you have heard of Dr. Whitefield; he was a most powerful preacher.

10. "Well, as I was saying, he went through Maryland; but his place of preaching was so far off, that I did not hear of it until he was gone. But not long afterward, I met a man, an acquaintance of mine, who did hear him. He told me about the sermon; and what I heard opened my eyes to see that I was a poor lost sinner; and ever since that time, I have been determined to seek Jesus as my Saviour, and to spend my life in his service."

11. Happy Whitefield! thought I, and greatly honored of thy Master, who has used thee as his instrument in saving so many souls. "But," said I, "how old were you then?" "Why, as nigh as I can guess, I was somewhere about sixteen or seventeen years old." "And have you never repented of this resolution?" "No, indeed, master; I have never repented of any thing, but that I have served my blessed Saviour so poorly."

12. "But have you not met many trials and difficulties by the way?" "Yes, indeed, master: but out of them all the Lord has delivered me; and having obtained help of God, I continue to this

day : blessed be his name ; he never will leave me or forsake me ; I have good hope of that."

13. "Well, how did you obtain religious instruction where you lived, as you say there was no preacher of the gospel in the neighborhood?" "Why, by the mercy of my God, I learned to read the Bible ; and that showed me the way to Jesus. But now I think of it : when the Roman Catholics heard that I was concerned about my soul, they sent for me, and tried hard to get me to join them.

4. "There was a priest at Port Tobacco, whose name was Mr. O'Neal ; he talked to me a great deal. I remember he said to me one day, 'Harry, now you are concerned about your soul, you must come and join the Catholic church.' 'What for,' said I, 'Mr. O'Neal?' 'Because,' said he, 'it is the true church.' 'Then,' said I, 'if the Catholic church will lead me to Jesus, I will join it with all my heart, for that is all I want ;' and Mr. O'Neal said, 'If you will join the church, I will warrant that you shall go to heaven.' 'How can you do that, Mr. O'Neal?' said I.

15. "Then he told me that a great many years ago, our Saviour came into the world, and he chose twelve apostles, and made St. Peter their head ; and the pope succeeded St. Peter ; and so all that join the pope, belong to the true church. 'Then,' said I, 'why how do you know that, Mr. O'Neal?' 'Because,' said he, 'our Saviour told Peter, I give you the keys of the kingdom of heaven ; and what

soever you bind on earth, shall be bound in heaven, and whatsoever you loose on earth, shall be loosed in heaven.'

16. "And I said, 'The Lord knows how it is, Mr. O'Neal; I am a poor ignorant creature, but it always did seem to me, that Peter was nothing but a man like the other apostles;' but Mr. O'Neal said, 'No, he was the head and chief of the apostles; for our Saviour said again, Thou art Peter, and on this rock I will build my church; and the gates of hell shall not prevail against it.' And I asked him, 'Now, do you think Peter was that rock, Mr. O'Neal?' He answered, 'To be sure he was;' and I said again, 'The Lord knows how it is; but it never did seem so to me.'

17. "'Now I think it was just so:—when Peter said, Thou art the Christ, the Son of the living God, our Saviour told him, Thou art Peter,'" (while the old man repeated the words, *Thou art Peter*, he pointed his finger at me, and looked me directly in the face, but as soon as he began the following part of the quotation, he brought his hand briskly down to his knee, saying with emphasis, as he looked at himself,) "'and upon this rock will I build my church; and that rock was Christ; for it is written in another place, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded; and that corner stone is Christ.'

18. "Then Mr. O'Neal said to me, 'Why, Harry,

where did you learn all that?' I said, 'From my Bible.' 'O!' said he, 'you have no business with the Bible; it will confuse and frustrate you.' But I said, 'It tells me of my Saviour.' Then, a gentleman who was sitting by, said, 'O! you might as well let him alone, Mr. O'Neal; you cannot make any thing of him;' and from that time, I never had any desire to join the Roman Catholics."

19. The narrative, of the truth of which, I could not entertain a moment's doubt, showed a promptness of reply, and an acquaintance with the Scriptures, which truly surprised me, and I remarked, "I suppose, Uncle Harry, you take great pleasure in reading the Bible?" "Ah, master! when I could read, it was the pleasure of my life. But I am old now: and my book is so rubbed that the print is dim, and I can scarcely make out to read a word."

20. On this, Mr. W. said, "Well, Uncle Harry, you shall have a new Bible. Do you call on Mr. —, when you go down town, and he will give you a new one from the Bible Society." Harry bowed, and expressed gratitude for the kindness, but did not manifest as much pleasure as I expected, considering how highly he professed to value the Bible. While I was wondering, and rather sorrowing on the account, I observed the old man to be feeling, with an air of embarrassment, in his pocket.

21. At length, he pulled out an old tattered

case, which appeared to have been long in use, and observed, "This new Bible will not be of much use to me, because my spectacles are so bad, that they help me very little in reading." With that he opened his case, and showed a pair of spectacles of the cheapest sort, of which one glass was broken, and the other so scratched, that it was wonderful that he could see through it at all.

22. Mr. W. no sooner observed this, than he said, "Well, Uncle Harry, you must have a new pair; do call at Mr. ——'s store, and tell him to let you have a pair suited to your age, and I will settle with him about it." On hearing this, Harry's eyes gleamed with joy, and he exclaimed, "Thank God! God bless you, master! Now I shall have comfort again in reading the Bible." And I never saw a happier, or a more grateful countenance.

23. Presently, he said the wagon would soon call for him, to take him home, and he must go down town, and be getting ready: on which he again thanked his kind friend, and invoked a blessing on him and his family. He then, affectionately and respectfully, took me by the hand, and said, "I never saw you before, and I never shall see you again in this world; but I love you as a minister of my blessed Lord and Master, and I hope that I shall meet you in the house above. Remember and pray for poor old Harry."

24. I squeezed his hand, and assured him of my affectionate remembrance, and requested that he would pray for me, and for the preachers of the gospel generally. "O!", said he, "may God Almighty bless all the dear ministers of Christ, and enable them to call many poor sinners to the dear Saviour! O! I do love to hear of souls' coming to Christ; and it is my daily prayer. Thy kingdom come, and thy will be done on earth, as it is done in heaven!" With that the old man took leave.

25. I confess that I have often since wished to see him and hold communion with him. There was about him, a spirit of piety and benevolence, of humble zeal and fervent hope, of meekness and submission, which I have rarely seen equalled. At the same time, there was a degree of intelligence, and an extent of religious knowledge, which, in his condition, really surprised and delighted me.

26. I saw here one of the triumphs of divine grace. I was made to appreciate the value and the excellence of that religion which could take a poor slave, and so transform him, that he was well nigh fitted to be a companion of saints in light and of just men made perfect. And since I saw him, I have often prayed, that after the days of my wandering shall be over, and all the sufferings of my life shall be endured, I may obtain a share in the rest, and a lot in the inheritance, which I have no doubt are prepared for Uncle Harry.

CULLY'S DESCRIPTION OF WASHINGTON

AT THE TIME OF HIS MARRIAGE.

“AND so you remember when Colonel Washington came a courting your mistress?” said the biographer to old Cully in his hundredth year. “Ay, master, that I do,” replied this ancient family servant, who had lived to see five generations. “Great times, sir! great times! Shall never see the like again!” “And Washington looked something like a man, a proper man—hey, Cully?” “Never seed the like, sir—never the likes of him, though I have seen many in my day—so tall, so straight! and then he sat on a horse and rode with such an air! Ah, sir, he was like no one else! Many of the grandest gentlemen, in their gold lace, were at the wedding, but none looked like the man himself.”

2. Strong, indeed, must have been the impression which the person and manner of Washington made upon the rude, untutored, yet susceptible mind of this poor negro, since the lapse of three quarters of a century had not sufficed to efface them. Does not this statement fully acknowledge the capacity and retentive faculties of an *African*?

COLORED POPULATION IN PHILADELPHIA.

FROM THE NATIONAL INQUIRER.

A PHILANTHROPIC gentleman of the South, applied to us a short time since, for a statement of the condition of the colored people of this city. His object was to ascertain whether the reports, industriously circulated by the enemies of emancipation, respecting the extreme degradation and pauperism of this class of our population, were true or false. From personal observation, when he had been on a short visit to this place, he was strongly inclined to doubt the truth of the reports in question.

2. In obedience to the request of this gentleman, we immediately proceeded to make inquiry, and procured such information for him as the nature of the circumstances, and the short time allowed, would permit. Although the inquiry was very limited, extending to but two districts for most of the particulars, we trust it will throw some light upon an important subject, and undeceive the public, measurably at least, in relation to it. The principal topics submitted for investigation were embraced in sundry queries, propounded by the gentleman aforesaid.

3. 1st Query.—“What is the amount of the free colored population of Philadelphia?” The

district of Southwark contains 921 men, 1,045 women, 635 boys, 674 girls; total, 3,275. The district of Northern Liberties contains 276 men, 318 women, 265 boys, 371 girls; total, 1,230: 4,505 in all. Although this does not include the whole city, the greater portion of the colored population is located within these divisions.

4. 2d Query.—“What proportion is able to read?” In Southwark, 858, Northern Liberties, 172; these are adults: a nearly equal number of children, say 970, can read: total, 2,000. In these districts there are many more poor and ignorant persons than in the other parts of the city, *proportionably*.

5. 3d Query.—“What proportion is acquainted with the other elements of common education?” In the Northern Liberties only, information has been obtained. It appears that 92 of their number, in that district, can write. We have no account of their proficiency in other branches of education, but we have been informed by teachers, that the blacks are as apt in learning arithmetic, &c., as the whites.

6. 4th Query.—“How many schools, and what number under instruction?” We have no estimate of the number of common schools. There are six Sunday schools in the city. The number under instruction cannot at present be ascertained. But they suffer much inconvenience in this respect from the prejudice against their color.

7. 5th Query.—“How many churches of each denomination?” In the whole city, there are six Methodist churches, two Presbyterian, three Baptist, one Episcopal, one Lutheran, and two public halls.

8. 6th Query.—“How many actually, and how many comparatively with the white population, are paupers, and supported on public charity?” From a paper, very carefully drawn up, and presented to the legislature in 1832, we collect the following facts. In the year 1830, it appears that out of 549 out-door poor, relieved during the year, only 22 were persons of color. The colored paupers admitted into the alms-house for the same period, did not exceed four per cent. of the whole number. The amount of taxes paid by them could not be fairly ascertained; but from imperfect returns, it appears that they pay not less than 2,500 dollars annually; while the sum expended for the relief of their poor, out of the public funds, has rarely, if ever, exceeded 2,000 dollars a year. The amount of rents paid by them is found to exceed 100,000 dollars annually.

9. 7th Query.—“How many actually, and how many comparatively, are in criminal institutions?” We have not been able to obtain official information on this point; but we learn, generally, that for crimes of magnitude, their proportion is very small; while in cases of *petit larceny*, they fall a

little below the whites in the scale of moral virtue. One fact, however, in their favor, is worthy of consideration, viz., many of the colored "criminals" are among the youth, who are shut out of the *House of Refuge*, to which the whites have access. Very few of the former are admitted, on account of the prejudice against their color.

10. 8th Query.—"How many religious, charitable, and literary institutions are supported by the colored people?" The religious establishments supported by them are enumerated in the answer to the fifth query. They have more than sixty beneficent societies, some of which are incorporated, for mutual aid in time of sickness and distress. The members of these societies are bound by rules and regulations, which tend to promote industry and morality among them. Each one pays into the treasury, weekly or monthly, a stipulated sum.

11. They expend annually, for the relief of their sick and distressed, more than 9,000 dollars out of funds raised by themselves for mutual aid. Some of these associations number from fifty to one hundred members each, *not one of whom has ever been convicted of crime, in any of the courts.* Besides the institutions above mentioned, they have two tract societies, two Bible societies, two temperance societies, two female literary institutions, one moral reform society, and one library

company. Their public property, (mostly appropriated to religious uses,) is estimated at the value of more than 200,000 dollars.

12. In addition to the foregoing, it may be proper to remark, that many of the colored people have, by their labor and economy, acquired property, and become freeholders. Their *real estate* in the city, (belonging to individuals,) is supposed to be worth at least a million of dollars. It is known that more than 600, and it is believed that upward of 1,000 colored persons in the city and suburbs, follow mechanical employments, many of whom are acknowledged as superior workmen.

FREE PEOPLE OF COLOR.

FROM THE PHILANTHROPIST.

“THE free people of color,” were pronounced by Mr. Clay, some years ago, to be, “of all descriptions of our population, and of *either portion* of the African race, as a class, by far the most corrupt, depraved, and abandoned.” Let us now attend to some of the facts which are beginning to be ascertained, and to be published for the correction of this error.

2. There were, by the last census, nearly 5,000 free people of color in Kentucky. The senior

editor of this paper has made extensive inquiry as to the state of pauperism among them, as indicated by the records of the county courts. He heard of but *one*, an old woman in Jassamine county, who was on the pauper list, and was supported from the public funds.

3. In the Southampton insurrection, there was not a single free colored person implicated in the remotest degree, yet were hundreds of them, residing in that county, compelled, by the cruelties and abuse which they suffered from the neighboring whites, to emigrate immediately afterward to Western Africa.

4. Mr. Gayarre, a member of the Louisiana legislature in 1834, uses this language concerning the colored population in that state, in a report which he submitted to that body:—"It has been said, that, in the colored population of Louisiana, a few respectable individuals could be found. Justice, perhaps, would have required the confession, that the many were respectable, and the few depraved; the many are sober and industrious mechanics, quiet and useful citizens, who are susceptible of noble sentiments and virtues. This homage is due to them, and your committee pays it with pleasure," &c.

5. In Philadelphia, so far from burdening the whites with the support of their paupers, their city taxes, over and above the support of their own poor, furnish funds for the support of *white*

paupers. One of the wealthiest mechanics in that city, if not in the nation, is a colored man.

6. The following resolutions were passed lately at a meeting of those people in that city :—

“Resolved, That it is the sincere wish of this Society, that, as our young people of both sexes have, for the most part, both the opportunity and the power, they should earnestly and strenuously exert themselves in their leisure hours, especially during long winter evenings, in supplying the deficiencies of an early and irregular education, and thereby qualify themselves for extended usefulness in the circles in which they move.”

7. *Wearing mourning apparel, &c.*—“Whereas, the time-honored custom of wearing mourning apparel for the dead, being frequently attended with much inconvenience, and always with unnecessary expense; and whereas, the money which the poor of our people are obliged to spend in this way, in conformity with the tyranny of fashion, might be applied to purposes of substantial utility; therefore, be it Resolved, That from motives of economy alone, if from no other, this practice should be abolished among our people.

8. “Resolved, That this society earnestly recommend to teachers of youth, to instil into the minds of their juvenile charge, the love of truth, principles of rigid honesty, habits of sobriety and industry, a sacred regard for the Sabbath day and the injunctions of Christianity; and thus prospective-

ly to prepare them to fill up, honorably and religiously, the stations they may be called upon to occupy.

9. "While such a course of instruction cannot but result in positive benefits to the rising generation, it will procure for us the favorable consideration of the intelligent and the magnanimous, and, what is incomparably more valuable, the favor and protection of Him who is mighty to save and strong to deliver."

10. *On peace and temperance.*—"Resolved, That the principles of peace and non-resistance ought to be practised under all circumstances, by every lover of religion and good order; That we recommend to our temperance societies, to adopt the principle of total abstinence from all intoxicating liquors, as the only safe remedy against drunkenness."

CINCINNATI.

FROM THE EMANCIPATOR.

THE colored people in Cincinnati have three churches, two Methodist and one Baptist, numbering about 450 members. They have four Sabbath schools, each with a small library, and three Bible classes. A female benevolent society has been organized, with forty members. Their meetings are held regularly, and the time spent in working for the poor. A society for the relief of persons in distress, called the "Cincinnati Union Society," also numbers about one hundred male members. Its contributions are about 250 dollars annually.

2. Another similar institution likewise exists in the city with about thirty members. They have also a temperance society, on the principle of total abstinence, with about 280 members. According to a statement of the whole colored population of Cincinnati, 1,129 have been in slavery; 476 have purchased themselves, at the total expense of 215,522 dollars and 4 cents, averaging for each 452 dollars and 77 cents.

Abridged from "The Friend."

THE HAPPY NEGRO.

SOME years ago an English gentlemen had occasion to visit North America, where the following circumstance occurred, which is thus related, in his own words: "Every day's observation convinces me that the children of God are made so by his own especial grace; and that all means are equally effectual with him, whenever he is pleased to employ them for conversion.

2. "In one of my excursions, while I was in the state of New York, I was walking by myself over a considerable plantation, amused with its husbandry, and comparing it with that of my own country, till I came within a little distance of a middle-aged negro, who was tilling the ground. I felt a strong inclination, unusual with me, to converse with him. After asking him some little questions about his work, which he answered in a sensible manner, I asked him to tell me whether his state of slavery was not disagreeable to him and whether he would not gladly be at liberty.

3. "'Massa,' said he, looking seriously upon me, 'I have a wife and children; my massa take care of them, and I have no care to provide any thing. I have a good massa, who teaches me to read; and I read good book, that makes me happy.' 'I am glad,' replied I, 'to hear you say so;

and pray what is the good book you read ? 'The Bible, massa—God's own book.' 'Do you understand, friend, as well as read this book?—for many can read the words well, who cannot get hold of the true and good sense.'

4. "'O massa,' said he, 'I read the book much before I understand; but, at last, I felt pain in my heart; I found things in the book that cut me to pieces.' 'Ah!' said I, 'and what things were they?' 'Why, massa, I found that I had bad heart, massa—a very bad heart indeed; I felt pain that God would destroy me, because I was wicked, and done nothing as I should do. God was holy, and I was very vile and naughty; I could have nothing from him but fire and brimstone in hell.'

5. "In short, he entered into a full account of his convictions of sin, which were indeed as deep and piercing as almost any I had ever heard of; and what scriptures came to his mind, which he had read, that both probed to the bottom of his sinful heart, and were made the means of light and comfort to his soul. I then inquired of him what ministry or means he made use of, and found that his master was a plain sort of man, who had taught his slaves to read, but who had not conversed with this negro upon the state of his soul.

6. "I asked him, likewise, how he got comfort under all this trial. 'O massa,' said he, 'it was Christ gave me comfort by his dear word. He

bade me come unto him, and he would give me rest, for I was very weary and heavy laden.' And here he repeated a number of the most precious texts in the Bible, showing, by his artless comment upon them, as he went along, what great things God had done in the course of some years for his soul.

7. "Being rather more acquainted with doctrinal truths, and the Bible, than he had been, or in his situation could easily be, I had a mind to try how far a simple experience, graciously given without the usual means, could preserve a man from error; and I therefore asked him several questions about the merit of works, the justification of a sinner, the power of grace, and the like. I own I was as much astonished at, as I admired the sweet spirit and simplicity of his answers, with the heavenly wisdom that God had put into the mind of this negro.

8. "His discourse, flowing merely from the richness of grace, with a tenderness and expression far 'beyond the reach of art,' perfectly charmed me. On the other hand, my entering into all his feelings, together with an account to him, which he had never heard before, that thus and thus the Lord, in his mercy, dealt with all his children, and had dealt with me, drew streams of joyful tears down his black face, and we looked upon each other, and talked with that inexpressible glow of

Christian affection, that made me more than ever believe, what I have often too thoughtlessly professed to believe, *the communion of saints*.

9. "I shall never forget how the poor creature seemed to hang upon my lips, and to eat my very words, when I enlarged upon the love of Christ to poor sinners, the free bounty and tender mercy of God, the frequent and delightful sense he gives of his presence, the faith he bestows in his promises, the victories this faith is enabled to get over trials and temptations, the joy and peace in believing, the hope in life and death, and the glorious expectation of immortality. To have seen his eager, delighted, animated air and manner, would have cheered and armed any Christian's heart, and have been a masterpiece for any painter.

10. "He had never heard such discourse, nor found the opportunity of hearing it before. He seemed like a man who had been thrown into a new world, and at length had found company. Though the conversation lasted, at least, two or three hours, I scarcely ever enjoyed the happy swiftness of time so sweetly in all my life. We knew not how to part. He would accompany me as far as he might; and I felt, on my side, such a delight in the artless, solid, unaffected experience of this pious soul, that I would have been glad to have seen him oftener than, or to see his like at any time now; but my situation rendered it impossible.

11. "I therefore took an affectionate leave, with feelings equal to those of the warmest and most ancient friendship; telling him, that neither the color of his body, nor the condition of his present life, could prevent him from being my dear brother in our dear Saviour; and that though we must part now, never to see each other again in this world, I had no doubt of our having another joyful meeting in our Father's home, where we should live together, and love each other, throughout a long and happy eternity. 'Amen, amen, dear massa; God bless you and poor me too, for ever and ever.'

12. "If I had been an angel from heaven, he could not have received me with more evident delight than he did; nor could I have considered him with a more sympathetic regard, if he had been a long-known Christian of the good old sort, grown up into my affections in the course of many years.'

THE HOSPITABLE NEGRO WOMAN.

THE enterprising traveller, Mungo Park, was employed by the African Association, to explore the interior regions of Africa. In this hazardous undertaking, he encountered many dangers and difficulties. His wants were often supplied, and his distresses alleviated, by the kindness and compassion of the negroes. He gives the following lively and interesting account of the hospitable treatment he received from a poor negro woman.

2. "Being arrived at Segou, the capital of the kingdom of Bambarra, situated on the banks of the Niger, I wished to pass over to that part of the town in which the king resides; but from the number of persons eager to obtain a passage, I was under the necessity of waiting two hours. During this time, the people who had crossed the river, carried information to Mansong, the king, that a white man was waiting for a passage, and was coming over to see him.

3. "He immediately sent over one of his chief men, who informed me, that the king could not possibly see me, until he knew what had brought me into his country, and that I must not presume to cross the river, without the king's permission. He therefore advised me to lodge, for that night, in a distant village, to which he pointed, and said

that, in the morning, he would give me further instruction how to conduct myself. This was very discouraging. However, as there was no remedy, I set off for the village; where I found, to my great mortification, that no person would admit me into his house.

4. "From prejudices infused into their minds, I was regarded with astonishment and fear; and I was obliged to sit the whole day without victuals, in the shade of a tree. The night threatened to be very uncomfortable; the wind rose, and there was great appearance of a heavy rain. The wild beasts too were so numerous in the neighborhood, that I should have been under the necessity of climbing up the tree, and resting among the branches.

5. "About sunset, however, as I was preparing to pass the night in this manner, and had turned my horse loose, that he might graze at liberty; a negro woman, returning from the labors of the field, stopped to observe me; and perceiving that I was weary and dejected, she inquired into my situation. I briefly explained it to her; after which, with looks of great compassion, she took up my saddle and bridle, and told me to follow her. Having conducted me into her hut, she lighted a lamp, spread a mat on the floor, and told me I might remain there for the night.

6. "Finding I was very hungry, she went out to procure me something to eat; and returned, in a

short time, with a very fine fish, which, having caused it to be half broiled upon some embers, she gave me for supper. The rites of hospitality being thus performed toward a stranger in distress, my worthy benefactress (pointing to the mat, and telling me I might sleep there without apprehension) called to the female part of her family, who had stood gazing on me all the while in fixed astonishment, to resume their task of spinning cotton; in which they continued to employ themselves a great part of the night.

7. "They lightened their labor by songs, one of which was composed extempore; for I was myself the subject of it. It was sung by one of the young women, the rest joining in a sort of chorus. The air was sweet and plaintive, and the words, literally translated, were these:—'The winds roared, and the rain fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk, no wife to grind his corn.' *Chorus.* 'Let us pity the white man; no mother has he to bring him milk; no wife to grind his corn.'*

* These simple and affecting sentiments, have been very beautifully versified.

1. The loud wind roar'd, the rain fell fast,
The white man yielded to the blast.
He sat him down beneath the tree,
For weary, sad, and faint was he:
And ah! no wife's or mother's care,
For him the milk or corn prepare.

8. "Trifling as these events may appear to the reader, they were to me affecting in the highest degree. I was oppressed by such unexpected kindness; and sleep fled from my eyes. In the morning, I presented to my compassionate landlady two of the four brass buttons which remained on my waistcoat; the only recompense it was in my power to make her."

CHORUS.

The white man shall our pity share,—
Alas! no wife's or mother's care,
For him the milk or corn prepare.

2. The storm is o'er, the tempest past,
And Mercy's voice has hush'd the blast;
The wind is heard in whispers low,
The white man far away must go;
But ever in his heart will bear,
Remembrance of the negro's care.

CHORUS.

Go, white man, go; but with thee bear
The negro's wish, the negro's prayer
Remembrance of the negro's care.

EMANCIPATION IN THE WEST INDIES.

THE following extracts from a letter written in the West Indies, may show the salutary effects of emancipation in the British islands. Its date is Sept. 20th, 1836. "I am highly gratified to witness the course you are pursuing in regard to that overwhelming curse of our country, *slavery*. In the providence of God, I have been placed in circumstances to know what slavery is, and has been, in the West Indies, and daily *now* to see and feel what emancipation is.

2. "I went to Trinidad in November, 1831 : I had learned at home, of the persevering opposition which emancipation had met in these islands, and I naturally supposed it would be necessary to be guarded in my remarks about it. I therefore kept very still, thinking that perhaps even a few words might occasion a tumult, as I had been taught to believe that the liberated negroes only wanted an occasion to rise and murder all the whites.

3. "I very soon found that no alarm was felt—people speaking as freely about emancipation as of any thing else. All the negroes appeared cheerful and harmless, and not seldom did I hear the remark, even from planters, that emancipation was a great blessing! The scales fell from my eyes! I found that all the predictions I had heard of mas-

sacres, insurrections, &c., &c., were no better than nursery tales. Indeed, it was plain to be seen, that emancipation had been the very thing to take away, *at once and for ever*, all danger of violence on the part of the colored people.

4. "I afterward visited Grenada and St. Vincent. The same may be said of them as of Trinidad. I have resided on this island (Barbadoes) with the exception of a visit at home last winter, constantly since January, 1835. The town contains—say 40,000 inhabitants, and the island 130,000, of whom not more than 20,000 are whites. On the first of August, 1834, the number of slaves liberated was something more than 80,000.

5. "What a place for the exhibition of that ferocity which we are told exists in the breast of the African! Now I venture to declare, that since the first of August, 1834, there has not been the slightest popular disturbance, or even the rumor of one, in any part of the island. And this is not because the blacks are *overawed*. They are themselves a part of the island militia, and I declare it as my firm conviction, that, *as a people*, they are as orderly and as little inclined to violence, as any people on earth.

6. "The general sentiment in this island, I believe to be now as much in favor of emancipation, as three years ago it was opposed to it. It has done my heart good, to hear people of the highest standing here, and those who owned great num-

bers of slaves, freely admit that their opposition to emancipation was all wrong; that it was one of the greatest blessings that ever came upon the country; and that nothing would induce them to return to slavery.

7. "When I read of the fears of the people in America, in regard to emancipation, of the prejudice against color, and the way in which they declare against abolition, as something that is going to open the floodgates of war, disunion, &c., &c., my wonder is only second to that which I feel, when I reflect upon what was once *my own* feelings upon these subjects. If all the opposers of abolition in the United States, including slaveholders themselves, could spend six months in any part of the British West Indies, abolition societies might dissolve themselves at once,—their occupation would be gone."

8. "The alarm which was felt in the West Indies, as to a general depreciation of property and stagnation of business, has proved quite groundless. The islands have rarely, if ever, been so prosperous as at present; and in this island, I think I may safely say, there have been more improvements in buildings, agriculture, &c., in the *last* two years than in any two preceding years. Decidedly have the greatest comfort and happiness increased, education and religious knowledge been promoted, and public morals been greatly improved.

9. "I fear I may weary you; but, sir, when I look at this country, and witness the blessed changes which have been brought about by emancipation; and when I contemplate my own country, straining every nerve to maintain a system so fraught with evil as slavery, my heart is full. Slavery in the West Indies, as every where else, has always stood in the way of the progress of Christianity. Hence the continually repeated complaints against the missionaries in all the islands. Slavery and Christianity were pitted against each other, the one imploring secrecy and *darkness*, the other demanding *light*.

10. "Mark now the difference. In the island, numerous parish churches, which have been in ruins since the hurricane of 1831, are rising from their ruins; the Methodist missionaries are extending their stations, and multiplying their preachers and assistants in every direction; the Moravians have just finished a fine new chapel, in town; and in short, the solicitude among owners of estates to have their laborers brought under the influence of religion, is as evident as is the fact, that their safety and interest depend upon the moral character and religious improvement of those laborers.

11. "I might say much of the prodigious increase of schools. In this respect, the change is just what we should expect it to be—great and truly gratifying to every benevolent mind. Infant

schools are about to be introduced in all the islands; and I am now boarding at a house with a gentleman who arrived from England, two weeks since, fully prepared with funds, and every other requisite, to build up free infant schools in all the islands.

12. "I might go on to speak of marriages among the black and colored; of the observance of the Sabbath; of improvement in their dress; greater domestic comforts, &c.; in regard to all which, the greatness of the change for the better, is, in this country, quite evident and undisputed, however much the desolations which freedom has occasioned in the West Indies may be mourned over by our American patriots!"

13. "You are doubtless aware that the colony of Demarara is comparatively new, and that there is a great call for laborers to subdue and bring under cultivation, that great and fertile territory. (I may here remark that Demarara was on all hands said to be entirely ruined by emancipation; but see how false the notion.) The same thing is now there taking place, that we in America have been always accustomed to see, viz., emigration from the old colonies to the new.

14. "In this way, Demarara is to be supplied with an abundance of free laborers, and thereby immensely benefited; a supply of which, but for emancipation, she could never have obtained in any way short of a revival of the African slave trade.

But that which I wish to have particularly remarked is this: The legislature of St. Kitts, and more recently that of this island, has become alarmed at the number of emigrants that are leaving them, all of whom are black, and has passed various laws to restrain emigration, openly and avowedly for the purpose of keeping their laborers among themselves!

15. "The policy of these laws is condemned by many here, who contend that labor must be left to find its own market; and a discussion is now actually going on in the newspapers,—one party insisting that there must be laws to check emigration, and the other contending that the object may be more effectually accomplished by raising the wages, providing better houses for their laborers, &c.; the whole dispute being *how they shall best be able to keep among them their liberated slaves!*"

16. "I spent last evening at an estate about four miles from town. It is one of the finest properties in the island, and the resident manager is reported to be one of the most skilful planters in the country. Such is the character of the estate, that when the French admiral visited the island last year, the governor made a visit with him, for the especial purpose of showing him a specimen of Barbadoes cultivation, and sugar manufacture.

17. "There are on the plantation two hundred and eighty apprentices, besides children, the whole

number amounting to four hundred and fifty. The conversation turned upon emancipation; and, sir, I can assure you, it was enough to affect the stoutest heart, to hear the expressions of gratitude and satisfaction with which the new order of things was spoken of. I believe this gentleman to have been always noted for kindness to his slaves, yet his language was to this effect:—

18. “Pointing to the long arms of the cane-mill, he said, ‘I rejoice that the power and the temptation to oppress these poor people is taken away. How many times, when the crop pressed, have I kept these arms flying till eight o’clock at night, when they ought to have been chained at six! and how many times have I set them going at three in the morning, when I ought not to have done it until six! and this taken out of the strength of these poor people! In how many instances have I made myself miserable, by giving way to anger, and inflicting unjust punishment; whereas now we have the satisfaction of knowing that we cannot injure them if we would!’

19. “As we walked along the noble gallery which surrounds the house, he pointed to a large building, filled with lights, situated on a distant elevation, and observed, ‘There is good work going on; there are the Moravians with their schools for liberated slaves.’ From all the members of the family, similar language was heard, and especial when they spoke of the comparat

tive comforts of living on an estate *now*, and during the existence of slavery. *Now* there is a feeling of perfect security, a sentiment of kindness with mutual good will; whereas, formerly there was distrust and jealousy.

20. "In regard to the industry of the people, the manager said that it was enough to say, that the estate 'had never been in so high a state of cultivation as at present.' Now, sir, I believe you will fully agree with me, that this *keeping them under* is the very thing which occasions all the difficulty. *Kick a dog and he will snarl, and perhaps bite you; speak kindly to him, and he is your friend.*

21. "My store is situated on the wharf, amid a very dense population, swarming with black porters, boatmen, sailors, &c.; and these people are entitled to all the privileges, and possessed of all the rights of freedom that I am, or any other white man. I deal with these people more or less every day, and I have been trying to recollect whether, in all my residence here, I have ever received an impudent word from one of them; possibly I may have received such, but if I have, it has escaped my memory.

22. "I have often said and felt it, that it is a privilege to live in this country at this period; for it is to witness one of the noblest experiments ever attempted by man. I ought to say that no man is the author of it. It is the Lord's work,

and he, I am confident, will carry it on to a glorious consummation. I trust the time is not far distant, when I shall, *at home*, openly do and say what I can, in behalf of my enslaved brethren in the United States."

IMPORTANT PROJECT.

FROM THE NEW YORK SPECTATOR.

THE march of the colonization cause in the South is onward. The corresponding secretary of the New York Colonization Society, has received a letter from the Rev. R. S. Finley, agent of the State Colonization Society of Mississippi, dated, Natchez, February 22d, 1837, informing him that the societies in the states of Mississippi and Louisiana, have each resolved to establish a colony on the coast of Africa, and that each society will expend twenty thousand dollars a year, for five years, in sustaining them: that the Mississippi Society has already purchased a suitable territory for that object, and it is supposed that a purchase has also been made for the Louisiana Society.

2. Mr. Finley mentions, "We have nearly secured the sum of 20,000 dollars for the first year, in the Mississippi Society, and are confident of

raising the same sum in Louisiana, as the enterprise is popular in both states. We are preparing to send out an expedition to Africa soon after the 1st of April; and Mr. Blodget, a gentleman of piety and learning, is appointed physician and surgeon; and there are about fifty emigrants at or near Natches, waiting for a passage to Liberia.

3. "We also propose to open a large farm for the purpose of raising bread stuffs for the colony, and to develop the agricultural resources of the country, by cultivating, on an extensive scale, cotton, sugar, coffee, &c. We also propose to purchase one or more vessels, to run constantly between New Orleans and the colony."

GRATITUDE IN A LIBERATED SLAVE.

Communicated by W. S., an aged and respectable citizen, who is yet living in New York, 5th mo. 1837.

SOME time in the year 1790, a member of the Manumission Society, residing on Golden Hill, (now called John-street,) in New York, observed, for a considerable time, his front porch to be scrubbed and sanded, every Seventhday morning before the family were up. He ordered a servant to watch, and ascertain to whom he was indebted for this singular mark of kindness

2. At an early hour in the morning, a colored

woman was observed with her pail, brush, cloth, soap, and sand, carefully performing her accustomed task. The domestic who had been on the watch, followed her home, and requested to know her inducement for performing this service. Her reply was, "Massa got me free, and I can do no less than scrub off the stoop." A gratitude so genuine and untainted, is rarely found among the most polished and refined minds.

NORTHERN AND SOUTHERN STATES CONTRASTED.

FROM "THE FRIEND."—1836.

SENATOR PRESTON, of South Carolina, spent several weeks last summer, in passing through the Northern States. From a recent address by him, at a public meeting of his fellow-citizens of the South, the following has been published as an extract. The contrast is drawn with a strength of coloring characteristic of the man, yet true to life. Surely, to a mind so intelligent as his, the real cause of the difference must have been present.

2. Do away the blasting influence of slavery; proclaim liberty to the bondman; introduce free labor; and in the country wherein "nature has been so prodigal," in "the genial climate and fertile soil

of the South," "the *industry* and *skill* that have converted the inclement and barren hills of New England into a garden," may indeed "create almost a paradise."

3. "No Southern man can journey (as I have done) through the Northern States, and witness the prosperity, the industry, the public spirit, which they exhibit,—the sedulous cultivation of all those arts by which life is made comfortable and respectable,—without feelings of deep sadness and shame, as he remembers his own neglected and desolate home. There, no dwelling is to be seen abandoned, no farm uncultivated, no man idle, no waterfall even, unemployed. Every person, and every thing, performs a part toward the grand result, and the whole land is covered with fertile fields, with manufactories, and canals, and railroads, and public edifices, and towns and cities.

4. "Along the route of the great New York canal, (that glorious monument to the glorious memory of De Witt Clinton,) a canal, a railroad, and a turnpike, are to be seen in the width of perhaps a hundred yards, each of them crowded with travellers or overflowing with commerce. Throughout their course, lands that before their construction would scarcely command five dollars the acre, now sell for fifty, seventy-five, or a hundred. Passing along it, you see no space of three miles without a town or village, and you are never out of the sound of a church bell.

5. "We of the South are *mistaken* in the *character* of these people, when we think of them only as pedlars of horn flints and bark nutmegs. Their energy and enterprise are directed to all objects, great and small, within their reach. At the fall of a scanty rivulet, they set up their little manufactory of wooden buttons or combs; they plant a barren hillside with broom-corn, and make it into brooms at the bottom, and on the top they erect a windmill. Thus, at a single spot, you may see the air, the earth, and the water, *all at work* for them. But at the same time, the ocean is whitened to its extremities with the sails of their ships, and the land is covered with their works of art and usefulness.

6. "Massachusetts is perhaps the most flourishing of the Northern States. Yet of natural productions she exports but two articles, granite and ice. Absolutely nothing but *rock* and *ice*! Every thing else of her commerce, from which she derives so much wealth, is artificial, the work of her own hands. All this is done in a region with a bleak climate and steril soil, by the energy and intelligence of the people. Each man knows that the public good is his individual advantage.

7. "The number of railroads, and other modes of expeditious intercommunication, knits the whole country into a closely compacted mass, through which the productions of commerce and of the press, the comforts of life and means of knowl

edge, are universally diffused; while the close intercourse of travel and business makes all men neighbors, and promotes a common interest and common sympathy. In a community thus connected, a single flash of thought pervades the whole land almost as rapidly as thought itself can fly. The population becomes, as it were, a single set of muscles, animated by one heart, and directed by a common sensorium.

8. "How different the condition of things in the South! Here, the face of the country wears the aspect of premature old age and decay. No improvement is seen going on, nothing is done for posterity, no man thinks of any thing beyond the present moment. Our lands are yearly tasked to their utmost capacity of production, and when exhausted are abandoned for the youthful West.

9. "Because nature has been prodigal to us, we seem to think it unnecessary to do anything for ourselves. The industry and skill that have converted the inclement and barren hills of New England into a garden, in the genial climate and fertile soil of the South, would create almost a paradise. Our natural advantages are among the greatest with which Providence has blessed mankind, but we lack the spirit to enjoy and improve them. The rich ore is beneath our feet, yet we dig not for it. The golden fruit hangs from the bough, and we lift not our hands to gather it."

ENCOURAGING FACTS.

FROM THE AFRICAN REPOSITORY.

THOMAS HIGGINBOTHAM, of Amherst county, Virginia, who died in February last, left a will in which he directed that his slaves, about fifty in number, should all be free, provided they were willing to leave the state; if not, that they should have the privilege of selecting owners among his brothers and sisters.

2. A correspondence concerning them, has taken place between Thomas Higginbotham's executor, and the officers of the Colonization Society. A letter from the executor, dated the 23d of April, states, that all the servants, except one man, two women, and two children, have elected to accept their freedom, on the terms prescribed by the will. A farther communication on the subject is expected by the society.

3. A gentleman in Buckingham county in the same state, now deceased, left twenty-three slaves, with directions in his will, that they should be hired out until his debts were paid, and then be free. His debts have been paid, and application has been made on behalf of his executor to the Colonization Society, inquiring whether it will send them to Liberia, on certain terms which are stated.

4. A gentleman in the neighborhood of Jones-

borough, is willing to liberate four, perhaps five slaves, on condition of their going to Liberia, and the society has been applied to on the subject.

5. A gentleman in Tennessee, not long since died, possessed of twenty slaves, whom he manumitted by his will. His heirs contested this clause of the will, and it has been judicially decided, that the slaves should be free on condition of their going to Liberia.

A COLORED INFANT SCHOOL.

FROM THE COLONIZATION HERALD.

WE had the pleasure of attending a most interesting examination of a colored infant school, a few days since, at the Musical Fund Hall, Philadelphia. Seldom have we witnessed a more lively or instructive scene,—so delightfully impressed with the beauty and sublimity of Christian charity.

2. Here were one hundred children, collected from the courts and alleys of a degraded and much neglected portion of our city, neatly clad, with smiling faces and orderly demeanor, answering with the greatest accuracy, questions on science, history, and religion, and exhibiting, in their whole deportment, a singular specimen of early intellectual development and moral training.

3. And this was all the fruit of *one man's beneficence!* A single individual originated and has supported this school for four years and a half. Having committed its management to a board of four ladies, who generously superintend and conduct its operations, he regularly discharges the bills of expenses as they are presented to him quarterly; while, with true humility, he conceals his name from the public, and contemplates in secret the results of his charity.

I R R O U B A .

DUBALLON gives the following account of a woman of color, in Jamaica, in 1802:—"Let us visit the old woman that has seen her hundredth year," says one of the company; and we advanced to the door of a little hut, where an old negress of Senegal appeared, so enfeebled that she was bent forward and obliged to lean against the side of her hut, to receive the company assembled at the door; she was also dull of hearing, but her eye was still lively.

2. Every thing around her showed that she was destitute and suffering. She had scarcely rags enough to cover her, and had not fire sufficient to give warmth, at a season when the cold is sensibly

felt by the aged, and more particularly by those of her country. We found her boiling a little rice and water for her supper, for she did not receive that regular subsistence from her master, which her great age and former services required. She was besides alone and neglected; her exhausted frame was more indebted to nature than to her master.

3. The reader ought to know, that, independently of her long service, this woman had formerly nourished, with her milk, two white children, whom she had seen arrive at complete growth, and whom she afterward followed to the tomb; and these were the brothers of one of the masters then present. The old woman perceived him and called him by name; she spoke with an air of kindness truly affecting, and said, "When wilt thou repair the roof of my hut?"

4. It was almost uncovered, and the rain poured freely. He raised his eyes toward it; it was not higher than the hand could reach. "I shall think of it," said he. "Thou wilt think of it! Thou always tellest me so, but nothing is ever done. Hast thou not thy children, (two negroes of the workshop, her grandchildren,) who could mend the hut? art thou not their master? and art thou not thyself my son?"

5. "Come," said she, taking him by the arm, "come into the cabin, and see for thyself these openings: have pity, then, my son, on the old Irrouba, and repair at least that part of the roof

which is above my bed ; it is all I ask, and the Good Being will bless thee." And what was her bed ? Alas ! three boards put together, on which lay a bundle of parasite plant of the country. "The roof of thy hut is almost uncovered ; the sleet and the rain beat against thy miserable bed ; thy master sees all this, and yet has no compassion for thee, poor Irrouba," says the visiter.

BELINDA,

BORN in a pleasant and fertile part of Africa, was brought thence to America, when she was about twelve years of age, and sold for a slave. In 1782, she presented a petition to the legislature of Massachusetts.

2. "Although I have," says she, "been servant to a colonel forty years, my labors have not procured me any comfort : I have not yet enjoyed the benefits of creation. With my poor daughter, I fear I shall pass the remainder of my days in slavery and misery. For her and for myself, I beg freedom."

3. The authors of the American Museum have preserved this petition, written without art, but dictated by the eloquence of grief, and therefore more calculated to move the heart to pity.

EXTRACT FROM A LETTER FROM S. G.

Alexandria, 1809.

AT Georgetown, I had the company of several persons, among whom was a physician, who had but lately removed to that place. He appears to be of a sensible and tender spirit. He mentioned a circumstance of which he was an eye witness: and it being on a subject that had nearly interested my feelings since I crossed the Susquehanna river, I cannot but notice it.

2. While he lived back in the country, he was sent for by a slaveholder to visit a sick man. When he came to the place, he found a black man lying on a plank, with a little straw, and a poor blanket over him. In attending to him, his pulse seemed to be throbbing its last; his eyes were shut, and life nearly gone. The slaveholder, not expecting this, began to curse and swear at the poor slave, threatening him how severely he would have him whipped as soon as he recovered;—"for," said he, "he has brought this sickness upon himself, under pretensions of being religious, and going to night meetings."

3. Thus he continued his threats and swearing, until he was told the poor man could not live many minutes more. At which his countenance changed a little; and the sick man, by a sudden effort,

turning himself, opening his eyes, and clasping his hands thrice, cried out, in a language like this : " O ! glory and praise unto thee, O Lord ! O ! what mercy and goodness thou hast shown me this day ! Glory unto thee, who art now taking my soul unto thyself, having redeemed it ! " He then expired.

A NEGRO SLAVE.

THE following account of the dying hours of a converted native of Africa, was given by a lady who witnessed her sufferings and comfort. This aged Christian was a slave in Antigua. She says, " We often visited her, and always found her cheerful and happy, and her mouth filled with blessings. She enumerated, with all the feelings of gratitude, the advantages she had derived from our coming to see her ; blessing and praising God for it, and asking, in the most affectionate manner, for blessings on the very ship which brought us thither.

2. " She could not, she said, forget her God, for he did not forget her ; when she lay down upon her bed, he came down to her : meaning by this, to describe the spiritual communion which she enjoyed with her God and Saviour. She told us, if it was the will of ' Jesus Massa ' to call her to-

morrow, she should be satisfied to go: if it was his will to spare her some time longer, she would be willing to stay. We frequently called to see her, and always found her in the same strain of adoring gratitude and love.

3. "She often regretted her inability to come to prayers. Indeed, such was her desire to join us in worshipping God, that she once got her son to bring her on his back. When I asked her, on another occasion, how she did, she replied, she did not know; but He who made the soul and body, knew, and the best time for calling her away. She only hoped it would not be pitch darkness; but that there might be light: and that he would remember his promises to her. She thanked me when I offered her some medicine; said she would have any thing which we gave her, and that '*Jesus Massa would pay us for all.*'

4. "On another visit, she asked, 'What can poor massa do more?—what can poor missis do more? They cannot take away old age.' She repeated, that she was waiting for her summons from above, and said God spared her a little, and she thanked him for it. By and by, when he saw his time, he would come, and then she would thank him for that. She once appeared to have some doubts in her mind; for when she spoke of her approaching departure, she said she should be glad to go, if she was to be happy, and if the way was not dark.

5. "On being asked if she did not love 'Jesus Massa,' she exclaimed, in great surprise at the question, 'Ah! ah!' and then told us how, years ago, she had been in the habit of visiting different plantations, to hear the word of life; and that when she came in, fatigued with labor in the field, she did not go to seek for food to nourish her body, but went in pursuit of that bread which endureth unto eternal life. This evening she said, 'Jesus Massa come closer and closer to me.'

6. "The next evening, she appeared so faint and low, as to be scarcely conscious of our coming in. After a while, however, she exerted herself to speak, and told us she was in pain from head to foot: nobody had beat her; nobody whipped her; but 'Jesus Massa' had sent the pain, and she thanked him for it: some day, when he saw good, he would come and take her away.

7. "After lingering thus for some time, still in pain, but prayer and praise ever flowing from her lips, she drew near her end. When in her greatest extremities, she said her Saviour would give her ease, when he saw fit: and if he did not give it her now, he would give it her yonder—pointing upward.

8. "Thus this aged Christian fell asleep in Jesus. Her external condition was by no means enviable. Little, however, as it presented to charm the eye of sense, a mind of spiritual discernment perceived in her humble cottage a heavenly guest,

whose presence shed a divine splendor around, with which all the pomp of human greatness would vainly attempt to vie."

AGNES MORRIS.

ANOTHER narrative, respecting a dying woman, displays a faith so strong, a hope so full of immortality, as may lead the Christian reader to exclaim, "Let my last hours be like those of this poor slave." Agnes Morris, a poor negro woman, sent a pressing request to Mrs. Thwaites, a lady resident in Antigua, to visit her: she was in the last stage of dropsy.

2. This poor creature ranked among the lowest class of slaves. Her all consisted of a little wattled* hut and a few clothes. Mrs. Thwaites, finding her at the commencement of her illness in a very destitute condition, mentioned her case to a friend, who gave her a coat. When she paid her last visit, on her entering the door, Agnes exclaimed, "Missis! you come! This tongue can't tell what Jesus do for me! Me call my Saviour day and night; and he come"—laying her hand on her breast—"he comfort me here."

3. On being asked if she was sure of going to

* Plaited twigs.

heaven when she died, she answered, "Yes, me sure. Me see de way clear, and shine before me"—looking and pointing upward with a smiling face. "If da dis minute, Jesus will take me home, me ready." Some hymns being sung, she was in a rapture of joy; and in reference to the words of one of them, exclaimed, "For me—for me—poor sinner!"—lifting up her swelled hands—"what a glory! what a glory!"

4. Seeing her only daughter weeping, she said, "What you cry for? No cry—follow Jesus—he will take care of you." And turning to Mrs. Thwaites, she said, "Missis, show um de pa:" meaning the path to heaven. Many other expressions fell from her, of a similar nature, to the astonishment of those who heard her. It was understood she continued praying and praising God to her latest breath.

5. This poor creature was destitute of all earthly comforts. Her bed was a board, with a few plantain leaves over it. How many of these outcasts will be translated from outward wretchedness to realms of glory, there to mingle with the blessed, and sing praises to Him who lives for ever!

AN ANECDOTE.

FROM THE GENIUS OF UNIVERSAL EMANCIPATION—1825.

This illustration of the effects of slavery on the hearts of those who enforce its cruelties, is copied from "Letters from the South and West"—a publication of great merit.

A RICH planter's lady had long been in a consumption, and was now in the last stages of life; when, one day, one of the old slaves came to the gate, nearly blind, and bending down under the burden of almost a hundred years of faithful service for herself, and her father and grandfather before her. His remnants of clothing were so patched, that one could not distinguish the original garment. On his woolly head, all gray with age, was a cap of straw, of his own twisting.

2. He stood weeping like a child, and said that he had crept up once more from the cotton field, and had been three days coming, to see his sick mistress before she died. His mistress sent for him to come, and spoke kindly unto him; and when he was going to try to walk back again, he turned, and begged his sick mistress to give him a little salt to put into his *grit*, or small hominy of rice. "Begone!" cried the almost dying mistress, flying into a rage—"begone! out this instant, you *old white-wooled skeleton!* out, I say, or I'll send ou to the driver!"

MARYLAND TRADE.

FROM THE GENIUS OF UNIVERSAL EMANCIPATION.

THE reader will bear in mind, that the slaves transported in sundry vessels from Baltimore, as stated in the last number of this work, were taken by sea to New Orleans. The following advertisement is from a New Orleans paper:—

2. "*Ninety-eight Negroes for sale.*"

"The subscriber has just received, by brig Lady Monroe, from Baltimore, *Ninety-eight Negroes*: among which, are a number of prime field hands; a blacksmith; a rough carpenter; a bricklayer; carriage drivers; house servants; seamstresses, and washerwomen: all of which will be sold low for cash, or on a short credit for good paper, by

"JOHN WOOLFOLK, 122 *Chartres-street.*"

3. I now have it from good authority, that five droves were met by a traveller, on the road between Abbingdon and Winchester, in Virginia, from the 9th to the 21st of June last, going to Alabama. These droves consisted of from twenty-five to one hundred or upward. They were mostly taken from Maryland and the eastern counties of Virginia. In one of these droves, *twenty-four men were chained together!*

STEPHEN DUTTON,

A MAN of color, residing in Wilmington, Delaware, advertised his little grand-daughter, Eliza Boyce, who is supposed to have been sold or kid-napped, and carried to some *Southern* market. He earnestly entreats the *humane* of all Southern towns, to observe the *droves of slaves* that are carried through the country, and if possible to discover her. She is about ten years old. What a picture is here presented to a free people, tenacious of their rights!

“MAN DOES NOT FEEL FOR MAN.”

THE following facts have been communicated on such authority as leaves no room to doubt of their accuracy. A negro slave in Maryland was about to be sold for three hundred dollars, in the spring, to a Georgia planter, when a white man interfered and purchased the negro, who, on the payment of the purchase money, three hundred dollars with interest, was to be manumitted.

2. Late in July last, the Maryland purchaser came to Philadelphia, and induced the negro to go

with him to that state, for the purpose of making, as he said, some public official declaration, which it was necessary to have done in open court. The negro had repaid one hundred and forty dollars of the purchase money. He and the white man left the city together, and the negro has never been permitted to return.

3. Of him and his destination we have ascertained the following particulars. The day after he left Philadelphia, at the first stage at which they stopped in Maryland, he was seized and put in irons; four hundred dollars were paid for him, by a person said to have come from, and to reside in Alabama, and he was rapidly taken out of the state. This is a known case of inhumanity!!!

Philadelphia, August 13th, 1825.

SPECULATION!

A **DROVE** of negroes, on their way to a market, passed through Raleigh, North Carolina, and encamped for the night about thirty miles distant. As the owner was securing them for the night, one of them took up a stone, and struck him so with it, as brought him to the ground. In the confusion which ensued, several of them made their escape though in chains.

LIBERALITY.

GOVERNOR COLES, of Illinois, that well-known advocate for liberty, has emancipated all the slaves he took with him from Virginia, and settled them on small farms.

THE NEGRO MARTYR.

THE friends of negro slavery, or in other words, the abettors of rapine, cruelty, and murder, long endeavored to propagate an opinion, that the negroes were a race of men so destitute of natural talents, as not to be qualified for a situation superior to that of a slave. A variety of facts have proved the falsehood of this injurious aspersion; the design of which was to blind the nation, that these slave-dealers might be allowed to revel on their prey.

2. The African wants but civilization and gospel light, to make it manifest that mental powers "dwell in black and white the same;" and the God of all mercy has bestowed on some of these "poor desolate outcasts of men," that knowledge and those riches which their proud oppressors never

knew. Among those thus favored, may be numbered the subject of the following narrative.

3. About sixteen years ago, a healthy and most valuable African slave, in one of the West India plantations, was converted to Christianity by being made a new creature in Christ Jesus. His wicked and brutal master, (falsely called a Christian,) did all he could to make him renounce his Saviour; and to effect this purpose, often flogged him most unmercifully.

4. This cruelty, however, did not move the poor African youth from his adherence to Christ. The master persevered in his inhuman conduct, till, at length, on one day, memorable for the perpetration of the infernal deed, he determined, if the poor slave would not renounce Christ, that he would *flog him to death!!* With horrible cruelty, he lashed him till his *flesh was torn, and it hung about him in tatters!!*

5. With inhuman hardness, the master, while he was thus flogging his excellent slave, tauntingly inquired, "What now does your Jesus do for you?" The boy replied, "*He helps me to bear dese strokes, massa, with patience.*" And when this heroic martyr, in the act of expiring, was sneeringly asked by his tormentor, "And now what has your Jesus done for you?" he immediately answered, with a faltering voice, "*Even dis, massa, dat me can PRAY for you, and FORGIVE you.*"

6. Here let us pause for a moment, and contrast the situation of these two human beings ; each possessing an *immortal soul*, equally precious in the eyes of Him that made them. The poor slave, just expiring under the barbarous treatment of his master, and looking forward to that rest and joy which are the inheritance of the faithful, could, with his latest breath, like good Stephen, pray for and forgive his cruel murderer. Though his departure was through severe bodily suffering, his soul is doubtless for ever happy.

7. But language would fail to paint, in its true colors, the situation of the poor master ; and if we have a tear of pity to bestow, let us grant it to him. Avarice and tyranny must have blinded his eyes, and the cruelty of a demon taken possession of his heart. As to his sense of a state of retribution, we must leave that to Him who sees us as we really are, and from whose all-seeing eye nothing can be hid.

THE AFRICAN CHIEF.

FROM THE AFRICAN REPOSITORY.

SOME years ago, the brother of Yaradee, the king of the Solimas, was captured in war, and brought in chains for sale to the Rio Pongas. His noble figure, awful front, and daring eye, bespoke a mind which could know but one alternative—freedom or ruin. He was exhibited like a beast in the market place, still adorned with massy rings of gold around his ancles, as in the days of his glory.

2. The tyrant who bound him, demanded for him an enormous price, and though the warrior offered immense sums for his redemption, he refused to listen a moment to his proposals. Distracted by the thought of his degradation, the tear stole from his eye, when he entreated them to cut his hair, that had long been permitted to grow, and was plaited with peculiar care. Large wedges of gold were now laid at the feet of his master, to obtain his ransom.

3. All was in vain. The wretch who held him was inexorable. Supplication might as well be made to the winds, or the cliffs and deserts of his country. Hope was now dead,—darkness, deep and interminable, settled upon his soul. His faculties were shattered as by a stroke from on

high—he became a maniac ; and that robust frame which never trembled at danger, could not sustain the workings of his wounded spirit, but withered and perished under the weight of his chains.

4. Ye who, under the best governments in the world, range at pleasure, and enjoy all that you can desire, having none to make you afraid, could the miseries produced by the slave trade be represented to you in their truth—in all their immensity, you would not refuse your offerings to remove a curse which has consigned, and is now consigning, ten thousand manly forms to fetters, and ten thousand noble souls to despair.

THE SLAVE-TAKER.

THE following narrative is taken from the Commercial Advertiser, of 1825, as related by a person who attended the deathbed of a man, who had employed much of his time in the infamous business of taking up slaves, and sending them back to their masters. He says, “One evening, just as I was preparing for bed, a female called upon me, and earnestly entreated me to go and see her husband, whom she believed to be near the close of life ; adding, ‘He has been long separated from me, and I arrived only yesterday, after

a journey of ten days, to witness his distressed situation.'

2. "Taking my trusty servant with me, I followed her, and in a few minutes, we were by the bedside of the dying man, who was worn almost to a skeleton, and surrounded by the appearances of abject poverty. The weeping wife threw herself on the bed, and taking one of his feeble hands in hers, told him what she had done, and entreated him to open his heart to the friend she had brought to administer consolation: when, turning his languid eyes toward me, in which horror and despair were strongly expressed—'O! sir,' said he, 'is there, can there be any hope for the greatest and the vilest sinner that ever lived?'

3. "Being exhausted, he fell asleep for a few minutes: but the spirit that never dies making another struggle before its departure, he turned his eyes around upon us, and said, 'This poor suffering woman, whom I have so basely neglected, has forgiven me, but there are those who can *never* forgive me; those whom I have injured and betrayed, and who are out of my reach—beyond any *atonement I can offer.*' 'God is infinite,' said I, 'in all his attributes, and *mercy* is among the number.' 'O! sir, I know it,' replied he; 'but there is one base act of treachery, besides that to my poor wife, which hangs like a *millstone* about my neck.

4. "Having left my native state in poverty and

distress, brought on by bad habits, I came to Philadelphia; and being willing to do almost any thing, I soon fell in with two slave-owners from my own state, looking for some slaves who had made their escape from them: and having it in my power to assist them, I did it, and they rewarded me beyond my highest expectations; and for six years, I obtained a disgraceful subsistence by such acts of cruelty.

5. ““ Among other transactions of that period, was the apprehension of a man called James, who had belonged to the estate of Mr. R——, of Albemarle county, the recollection of which torments me inexpressibly. At the death of Mr. R——, James passed into the hands of those who treated him very ill—and he ran away. When I first fell in with him, he lived on a small lot in New Jersey, with his wife, (a free woman, whom he had married in Virginia, and contrived to bring with him,) and three children.

6. ““ After losing my way, and travelling some hours on foot, I came to his little habitation, late at night. He treated me very kindly, gave me food, and his own bed, while himself and wife occupied chairs by the fire; and in the morning, he walked with me several miles, to put me in the right way: it was in vain that I offered him a small reward, he would not take it.

7. ““ Months had passed away, when by chance I saw an old advertisement, offering a large reward

for his apprehension. I knew at once it was James, for I had observed a remarkable scar on his chin, which was mentioned in the description of him. Hard as my heart then was, and callous to every feeling of humanity, I could not help shuddering at the thought of betraying my kind friend: but the prospect of gain soon made my decision. I wrote to his master, and received his answer. All things were prepared, and I was to have fifty dollars more than the sum mentioned in the advertisement.

8. “‘I went alone to his quiet retreat, (it was in winter, and the weather had been piercingly cold, and the river Delaware was closed,) and arrived at early twilight. How bitter have my thoughts been since, when I have recollected the honest satisfaction that gleamed in his sable features when I approached. During the evening, I proposed to him a removal into Pennsylvania: I told him I had a few acres of land, suitable for a garden, and a comfortable dwelling-house in the neighborhood of the city, and that, recollecting his former kindness to me, I had come to persuade him to occupy the one, and improve the other, for which I could afford to give him high wages.

9. “‘The poor man agreed to accompany me next day, to look at the premises; and if they pleased him, to take possession of them on the first of April. Early in the morning, I was awaked by preparations for breakfast; and they were de-

ighted with my taking so much notice of them as I did, and with my gratitude for the services they had rendered me ; the whole family were cheerful.

10. “ ‘ We parted with light hearts, and James and I reached the river in due time, and began to cross it on the ice. Hitherto, we had walked side by side, but now he fell a little behind me ; and we had proceeded but a little way, when I perceived the ice to give way, and I immediately went down as far as my arms, which I stretched out, and so supported myself for some minutes, until James threw me the end of his greatcoat, to which I held, and he pulled me out, and taking me on his shoulder, carried me very much exhausted to the shore.’

11. “ ‘ Here the sick man closed his eyes, and lay for a short time ; when, reviving, he resumed the affecting narrative :—‘ On coming to myself again, I found what my intended innocent victim had been prompted to do by feelings of humanity and gratitude—he had rescued me from inevitable destruction. Shall I tell you what followed ? ‘ O, my husband !’ exclaimed the wife, ‘ you could not have persevered in your wicked purpose—you never could have sent the man into *slavery* who had *preserved your life* !’

12. “ ‘ Yes, I could, I did !’ replied the husband, —‘ cold-blooded villain that I was : the very day which witnessed my danger and my delivery, saw me assist in *binding, chaining hand and foot,*

him to whom I was indebted for my worthless life! Separated from his wife and children, and *freedom*, he departed without uttering a single word. Once, and once only, he suffered his eyes to dwell for an instant on mine, which sunk before their glare. Never can I forget that agonizing and despairing glance—it haunts me in broad daylight—it is with me in the deepest shades of night!

13. “My servant had risen up, and he stood behind me, his eyes glistening with tears that trickled down his ebon cheeks; and when the sick man saw him, he exclaimed, in the extremity of terror, ‘James is there—behind you, sir—he is come to torment me already! Take him away—take him away!’ he repeated slowly, and sunk into a slumber from which he never awoke!”

14. “The eyes of the Lord are upon the ways of man, he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. He striketh them as wicked men in the open sight of others. They cause the cry of the poor to come unto him; and he heareth the cry of the afflicted. When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only,” Job xxxiv.

THE TWO BOYS.

As W. A. B., a citizen of New York, was returning from Albany, in the winter of 1818 or 1819, in the stage coach, it was overturned, and he was so much hurt, as to render him unable to proceed: he therefore remained at a house about twenty miles from the city.

2. Not long after his fellow-travellers had left him, a man by the name of Howard, with two little black boys, in a covered sleigh, stopped at the door; and our traveller, feeling sufficiently recovered from his hurt to proceed on his journey in an easy way, requested Howard to allow him to take a seat in his sleigh, and accompany him to New York, whither he told him he was going.

3. His request was at first refused, but after much persuasion, and an offer of payment for the trouble, he was permitted to bear them company. On leaving the house, one of the boys was placed on the back of the sleigh, (perhaps because their conversation might betray the wicked purposes of their master,) and was often called to, which circumstances created suspicion that all was not right.

4. They had not gone far, before the boy was missing; and Howard going back to look for him, B. had an opportunity of asking the other boy

some questions; from whose answers he plainly perceived that the design was to take them to the Southern States, for the purpose of selling them. The boy being soon found; they proceeded quietly along till near evening, when they reached the city.

5. B. being left at his own house, he sent a person after Howard, to see where he put up; but instead of going to a livery stable, as he said he should, he went directly to the ferry at Powles Hook and crossed. This information was communicated by B. to some of the members of the Manumission Society, and two of them, C. M. and S. W., who were of the standing committee, were, next morning, though it was a severe snow storm, at the ferry before daylight; and crossing as soon as they could, they pursued him several miles on the post road to Philadelphia; but finding, on inquiry, that he had turned off into a by-way, they followed and overtook him, after travelling several miles further.

6. At the house where he had put up, he was very familiar, and he said he had frequently been there, on his way to and from Washington. Being informed that he had violated the laws of New York, in bringing the boys away, and that he must return with them, he made many excuses; but they were not sufficient, and they all returned together.

7. It appeared, however, on examination of both

Howard and the boys, that they were going by their own consent; therefore, after receiving a severe reprimand, and leaving money to pay the passage of one of them in the stage coach, back to the place of his residence, Howard was suffered to depart. The other, named John Jackson, is a near connexion of Peter Williams's wife, in this city. This one was soon sent to sea, and he has followed that employment ever since; the other soon returned home.

8. From the boys' account, it appears that one of them had run away from his master in Connecticut, and gone to Peekskill, where the other lived. There Howard, meeting with them, told them of many fine and curious things to be seen at Washington, to which place he was going, and whither he would carry them, free of expense. When they passed through the city, he told them they must lie close in the bottom of the sleigh, for fear they would be taken away, and kept as chimney sweepers

9. They were so entirely deceived by his promises, and so pleased with the prospect he held out to them, that they could scarcely be persuaded to quit his company, even when their danger was stated to them. Poor boys! they did not know the miserable state to which this base man was leading them.

THE LITTLE BOSTONIAN.

IN the year 1819, a decent-looking man, residing at Sturbridge, in the interior of Massachusetts, called at the house of a colored woman in Boston, and inquired if she had not a son, whom she was willing to place on his farm in the country. He promised to feed and clothe him, and to give him an ordinary school education.

2. The poor woman, rejoiced at the prospect of obtaining so advantageous a situation for her child, without inquiring into his character, as she ought to have done, gladly gave her consent; and furnishing the boy with all his best clothing, she despatched him on his journey to the country, with, as she thought, his future master.

3. Instead of taking him to Sturbridge, as he had promised, this man placed him on board a vessel bound to New York, and set sail with him the same day for that place. Immediately on his arrival there, he inquired for a vessel bound and ready to sail for a southern port. He soon found one on the eve of departing for Savannah, and took the boy on board; but providentially, a change of wind prevented them from sailing until the next day.

4. In the mean time, he went on shore to amuse himself, and left orders for the boy to remain in

the fore-castle, stating to the hands that he was his property, and that they must not permit him to go on shore, lest he should be lost. The poor child remained there, according to his directions, ignorant of the fate that awaited him. He was fearful that something was wrong, but still he could scarcely suspect that he could meet with any injury from the person to whom his only surviving parent had entrusted him, with the strongest injunctions of obedience.

5. While he was in that situation, at times manifesting his grief by tears, the pilot who was employed to take the ship to sea, attracted by his interesting appearance and the mournful expression of his countenance, inquired of him the cause of his being there alone, (for the kidnapper was still on shore,) where he was going, and what was the matter with him.

6. The boy told him his story in the simplicity of his heart—that he had left his mother to go into the country upon a farm, and that the man with whom he was going, had gone away and left him alone. The humane pilot immediately suspected the truth, took him by the hand, and led him up to a member of the New York Manumission Society, who made himself acquainted with the particulars of his situation, and promised him his protection.

7. Shortly after, the kidnapper made his appearance, in pursuit of his prey, and upon his arrival,

was taken before the police justices of the city, and committed for his offence. The boy was given up to the members of the Manumission Society, and returned by them to his mother in Boston, to whom he was the first to communicate the particulars of his escape from the dreadful fate which had awaited him.

8. The miserable wretch who had brought him away, in consequence of the interference and solicitations of his friends, and of some indications which were given of his having been at times insane, was permitted to return to his friends, who promised to prevent him from engaging in similar practices in future.

EXTRAORDINARY EXERTIONS TO OBTAIN LIBERTY

The following account of extraordinary exertions to obtain liberty, an object so congenial with the best feelings of the human heart, is copied from the New York Commercial Advertiser of 1822.

“THAT human being, who would run the gauntlet for freedom so desperately as the poor African appears to have done, whose story is given below, surely should never again be brought under the lash of a taskmaster. The captain of a vessel from North Carolina, called upon the police for advisement respecting a slave he had unconscious-

ly brought away in his vessel, under the following curious circumstances:—

2. “Three or four days after he had got to sea, he began to be haunted every hour with tones of distress seemingly proceeding from a human voice in the very lowest part of the vessel. A particular scrutiny was finally instituted, and it was concluded that the creature, whatever or whoever it might be, must be confined down in the run under the cabin floor; and on boring a hole with an auger, and demanding, ‘*Who’s there?*’ a feeble voice responded, ‘*Poor negro, massa!*’ It was clear enough then that some runaway negro had hid himself there, before they sailed, trusting to Providence for his ultimate escape.

3. “Having discovered him, however, it was impossible to give him relief, for the captain had stowed even the cabin so completely full of cotton, as but just to leave room for a small table for himself and the mate to eat on; and as for unloading at sea, that was pretty much out of the question. Accordingly, there he had to lie, stretched at full length, for the tedious interval of *thirteen days*, till the vessel arrived in port and unloaded, receiving his food and drink through the auger hole.

4. “The fellow’s story is, now he is released, that being determined to get away from slavery, he supplied himself with eggs, and biscuit, and some jugs of water, which latter he was just on the point of depositing in his lurking place, when

he discovered the captain at a distance coming on board, and had to hurry down as fast as possible and leave them ; that he lived on nothing but his eggs and biscuit, till discovered by the captain, not even getting a drop of water, except what he had the good fortune to catch in his hand one day, when a vessel of water in the cabin was upset, during a squall, and some of it ran down through the cracks of the floor over him."

THE AFRICAN BOY.

A GENTLEMAN from the East Indies, who lately arrived at Exeter, presented a lady with a little African boy, about nine or ten years of age, which some time since, he humanely preserved from being destroyed by a slave merchant.

2. It appears that among many slaves who were offered for sale by the captain of a slave ship, this black infant was one ; but, not being able to procure a purchaser, he took the child up by the leg and arm to throw him into the ocean, and when in the very act, the above gentleman interposed, and agreed to give him some consideration for him.

ABRAHAM.

A BOY called Abraham, not quite four years old, was not only remarkably patient and resigned during his last illness, but his conversation proved an abiding blessing to his father, who happened then to be in an unhappy state of mind. On the day before he died, he asked him, "Father, do you love me?" The father replied, "Yes, I do." Upon repeating his question, he received the same answer. "But then," added he, "do you love our Saviour?" "No," replied the father, "I am just now very poor and miserable." "Ah!" said the child, "if you do not love our Saviour, you cannot love me as you ought."

JOHN MOSELY.

FROM THE HARTFORD COURANT.

DIED, in this city, John Mosely, an aged colored man, well known for his industry, prudence, and integrity. Having no relations, he devoted his property to charitable objects. By his will, he gave to the Hartford Female Beneficent Society, 100 dollars; to the American Colonization Society,

200 dollars; to the Connecticut Bible Society, 100 dollars; to the American Education Society, 100 dollars; and after other legacies, the residue of his estate to the Domestic Missionary Society of Connecticut.

NANCY PITCHFORD,

A WOMAN of color, died in 1824, at Hartford, Connecticut, aged 67 years. For the first forty years of her life she was a slave. She sustained an excellent character, was for many years a professor of religion, and gave satisfactory evidence of sincere and lively piety. At the time of her death, she had acquired by her industry and care, more than four hundred dollars, the whole of which, after paying the expenses of her last sickness and funeral, she left by will to charitable purposes.

GRATITUDE OF A SLAVE.

CAPTAIN SUDBURY, of the English navy, lately received a consignment of gold dust, valued at 13,000*l.*, (over 60,000 dollars,) from the Slave Coast of Africa, as a present from one of the native princes, whom he had freed from slavery, among a whole cargo of slaves which he had captured. The name of the prince is pronounced Corkboot.

WILLIAM BOWEN.

DIED, near Mount Holly, New Jersey, 12th of Sixth month, 1824, in the 90th year of his age, William Bowen, a man of color. The deceased was one of those who have demonstrated the truth of that portion of Scripture, that "in every nation, he that feareth God and worketh righteousness, is accepted with him."

2. He was concerned in early life to do justly, love mercy, and walk humbly with his God; and by closely attending to the light of Christ, and faithfully abiding under the operation of that blessed spirit of Divine Grace in his soul, he was enabled not only to bear many precious testimonies,

through his life, but to bring forth those fruits of the Spirit, which redound to the glory of God, and to the salvation of the soul.

3. He was an exemplary member of the religious Society of Friends. As he lived, so he died, a rare pattern of a self-denying follower of Jesus Christ. He had no apparent disease either of body or mind; and as he expressed himself, but a short time before his death, "he felt nothing but weakness," which continued to increase until he gently breathed his last, and no doubt entered into his Heavenly Father's rest. "Mark the perfect man, and behold the upright, for the end of that man is peace."

EPITAPH.

The following epitaph on a colored person, is copied from a tombstone, in the neighborhood of Providence.

1. HERE lies the best of slaves,
All crumbling into dust;
Cesar the Ethiopian, craves
A place among the just.

2. His faithful soul has fled,
To realms of heavenly light,
And by the blood that Jesus shed,
He's changed from black to white.

ANTHONY BENEZET.

DIED, on the 3d of Fifth month, 1784, Anthony Benezet, aged 71 years, a member of the Society of Friends. It was a day of sorrow. The afflicted widow, the unprotected orphan, and the poor of all descriptions, had lost the sympathetic mind of Benezet. Society lamented the extinguishment of the brilliant light of his philanthropy.

2. The wandering tribes in the American wilderness, and the oppressed Africans, were indeed bereft; for his willing pen and tongue had ceased for ever to portray the history of their injuries, or plead for the establishment of their rights, before the sons of men.

3. At the interment of his remains, in Friends' burial ground in Philadelphia, was the greatest concourse of people that had ever been witnessed on such an occasion; being a collection of all ranks and professions among the inhabitants; thus manifesting the universal esteem in which he was held.

4. Among others who paid that last tribute of respect, were many hundred black people, testifying, by their attendance, and by their tears, the grateful sense they entertained of his pious efforts in their behalf. Having no children, by his will he bequeathed his estate to his wife during her

natural life. At her decease, he directed several small sums to be paid to poor and obscure persons.

5. The residue he devised in trust to the overseers of the public school, "to hire and employ a religious-minded person or persons, to teach a number of negro, mulatto, or Indian children to read, write, arithmetic, plain accounts, needle-work, &c. And it is my particular desire, founded on the experience I have had in that service, that, in the choice of such tutor, special care may be taken to prefer an industrious, careful person, of true piety, who may be or become suitably qualified, who would undertake the service from a principle of charity, to one more highly learned not equally disposed."

6. He also bequeathed, as a special legacy, the sum of fifty pounds, to the society in Pennsylvania for the promotion of the abolition of slavery. Thus closed the life of this great and good man. Dispensing his blessings with his own hand, he was too liberal to be a man of wealth. He was a native of France; and in the ancient records of his family are exhibited evidences of religious character in his predecessors.

7. Connected with the demise of his grandfather, the event is said to be, "to the great affliction of his children, and the universal regret of his relatives and friends, for he was a model of virtue and purity, and lived in the constant fear of God." Attached to the birth note of his grandson Antho-

ny, are these expressions : " May God bless him, in making him a partaker of his mercies." Though virtue is not hereditary, it must be admitted that example is powerful.

8. Among the productions of Anthony Benezet's pen, was, " An historical account of Guinea, its situation, produce, and the general disposition of its inhabitants ; with an inquiry into the rise and progress of the slave trade, its nature, and calamitous effects."

Note from the Memoirs of A. Benezet.

9. The influence of this work, in giving an impulse to the mind of the indefatigable and benevolent Thomas Clarkson, whose exertions contributed so much toward bringing about the abolition of the slave trade by the British parliament, is certainly remarkable. In the year 1785, Dr. Peckard, vice-chancellor of the University of Cambridge, proposed to the senior Bachelors of Arts, of whom Clarkson was one, the following question for a Latin dissertation : viz. (in English,) " Is it right to make slaves of others against their will ?"

10. Having in the former year gained a prize for the best Latin dissertation, he resolved to maintain the classical reputation he had acquired, by applying himself to the subject ; but it was one with which he was by no means familiar, and he was at a loss what authors to consult respecting it ; " when, going by accident" he says, " into a friend's

house, I took up a newspaper then lying on the table.

11. "One of the articles which attracted my notice, was an advertisement of Anthony Benezet's historical account of Guinea. I soon left my friend and his paper, and, to lose no time, hastened to London to buy it. In this precious book I found almost all I wanted." The information furnished by Benezet's book encouraged him to complete his essay, which was rewarded with the first prize; and from that moment, Clarkson's mind became interested with the great subject of the abolition.

THOMAS SHIPLEY.

DIED, in Philadelphia, on Seventhday morning, 17th of Ninth month, 1836, after a short illness, Thomas Shipley, in the 49th year of his age. He had been for many years distinguished for benevolent and untiring exertions in befriending the African race, and was followed to the grave by more than a thousand colored persons, male and female, — a spontaneous demonstration of their sense of gratitude.

GOVERNOR RITNER'S MESSAGE

TO THE LEGISLATURE OF PENNSYLVANIA IN 1836.

FROM "THE FRIEND."

ONE part of it, that in regard to slavery and the applications of several of the slave-holding states for legislative action thereon, is so honorable to himself, and so fully in accordance with the attitude becoming the state of Pennsylvania in relation to this matter, that we must not withhold an extract from it. After reference to the statute book and journals of the legislature for repeated acts and declarations on the subject, from 1780 to the present time, he thus continues:—

2. "Not only has Pennsylvania thus expelled the evil from her own borders, but she has, on all proper occasions, endeavored to guard her younger sisters from the pollution. On the 19th of December, 1819, the following language was unanimously made use of by the legislature, and approved by the governor, on the question of admitting new states into the Union, with the right of holding slaves:—

3. "That the senators and representatives of this state, in the congress of the United States, be, and they are hereby requested to vote against the admission of any territory as a state into the Union,

unless the further introduction of slavery or involuntary servitude, (except for the punishment of crimes, whereof the party shall have been duly convicted,) shall be prohibited; and all children born within the said territory, after its admission into the Union as a state, shall be free, but may be held to service until the age of twenty-five years.' The preamble to this resolution, too long to be recited at large, is worthy of all consideration at the present juncture.

4. "On the much discussed question of slavery in the District of Columbia, there never has been any thing like hesitation. On the 23d of January, 1819, the legislature passed a resolution instructing our representatives in congress to advocate the passage of a law for its abolition: and the voice of public opinion, as expressed through the press, at meetings, and in petitions, has been unchanging on the subject.

5. "These tenets, then, viz., opposition to slavery at home, which, by the blessing of Providence, has been rendered effectual,—opposition to the admission into the Union of new slave-holding states,—and opposition to slavery in the District of Columbia, the very hearth and domestic abode of the national honor,—have ever been, and are the cherished doctrines of our state. Let us, fellow-citizens, stand by and maintain them unshrinkingly and fearlessly. While we admit and scrupulously respect the constitutional rights of other

states, on this momentous subject, let us not, either by fear or interest, be driven from aught of that spirit of independence, and veneration for freedom, which has ever characterized our beloved commonwealth.

6. "Above all, let us never yield up the right of the free discussion of any evil which may arise in the land, or any part of it; convinced that the moment we do so, the bond of union is broken. For, the union being a voluntary compact to continue together for certain specified purposes, the instant one portion of it succeeds in imposing terms and dictating conditions upon another, not found in the contract, the relation between them changes, and that which was union becomes subjection."

AN AFFECTING STORY.

FROM ZION'S HERALD.

WE copy the following story from the Western Christian Advocate. The statement was made by a Methodist local preacher. A pious negro who was converted through his instrumentality, was present and heard the relation, and repeated it to the correspondent of the above-mentioned paper. The writer has seen others who knew Jack, and he believes the narrative may be relied on as one of truth. We give it a conspicuous place, as it most evidently deserves it.

2. "When I was a lad," (said Jack, in his sermon,) "there were no religious people in the neighborhood where I lived. But I had a *young* master about my own age, who was going to school, and he was very fond of me. At night, he would come into the kitchen to teach me the lessons he had learned himself during the day at school. In this way I learned to read. When I was well nigh grown up, we took the New Testament, and agreed to read it through, verse by verse; and when one would make any mistake, the other was to correct him, for the purpose of learning to read well. In a short time, we both became sensible that we were sinners before God, and jointly agreed to seek the salvation of our souls.

3. "The Lord heard our mutual prayer, and gave us both religion, and I commenced holding meetings for prayer and exhortation, among the black people in the neighborhood. My *old* master soon found out what was going on, and was very angry, especially on account of his son's having become religious; and he forbade me holding any more meetings, saying that if I did, he would chastise me severely for it. From that time, however, I continued to preach or exhort on Sabbaths, and Sabbath nights, and on Monday morning my old master would tie me up, and cut my back to pieces with the cowhide; so that it never had time to get well; and I was obliged to perform my work in a great deal of pain from day to day.

4. "This state of things continued nearly eighteen months, when, on one Monday morning, my master, as usual, had made my fellow-slaves bind me to a shade tree in the yard, after stripping my back naked, to receive the cowhide. It was a beautiful morning in summer time, and the sun shone exceedingly bright, and every thing around appeared very pleasant. He approached me with cool deliberation, took his stand, and surveyed me narrowly, but the cowhide hung motionless at his side. It was an eventful moment in the history of his life,—when conscience triumphed over the malignant spirit of a persecuting tyrant.

5. "'Well, Jack, your back is all covered with scars and sores, and I see no place to begin to

whip. You incorrigible wretch, how long do you intend to go on in this way?' 'Why, master, just so long as the Lord will let me live,' was my reply. 'Well, what is your design in it?' 'Why, in the morning of the resurrection, when my poor body shall rise from the grave, I intend to show these scars to my heavenly Master, as so many witnesses of my faithfulness in his cause here upon earth.' He ordered me to be untied, and sent me to hoe corn in the field.

6. "Late in the evening, he came along, pulling up a weed here and a weed there, till he got to me and told me to sit down. 'Jack,' said he, 'I want you to tell me the truth honestly. You know for a long time you have been constantly sore from the cowhide, and had to work very hard, and are a poor slave; now tell me, are you happy, or are you not, under such afflictions as these?' 'Yes, master, I believe I am as happy a man as there is on earth.' 'Well, Jack, I am not happy. Your religion, you say, teaches you to pray for those who persecute you. Now will you pray for your old master, Jack?' 'Yes, with all my heart,' said I.

7. "We kneeled down, and I prayed for him. He came again and again to me, and I prayed for him in the field, till he found peace in the blood of the Lamb. We afterward lived together like brothers in the same church, and on his deathbed, he gave me my liberty, and told me to go on

preaching as long as I lived, and meet him at last in heaven. I have seen many Christians I loved, but I have never seen any I loved so well as my old master, and I have no doubt I shall meet him in heaven.

SLAVE TRADE.

FROM THE ALBANY DAILY ADVERTISER.

ACCOUNTS from Mantanzas state that the slave-trade still prevails to a great extent in the West Indies ; that many ships from the United States are sold at that place, for the purpose of being sent to the Slave Coast of Africa ; that there is an anchorage ground near that place, where the cargoes of human beings are landed, and driven into market like cattle.

2. Those engaged in this inhuman trade may depend that

“The hour is approaching,—a terrible hour,
And Vengeance is bending her bow.”

The wealth gained by “the agony and bloody sweat” of the poor Africans, who are stolen from their homes, will never prosper ;—the curse of heaven will be on it !

SARAH HOAR.

DIED, in Philadelphia, about the middle of the summer of 1824, Sarah Hoar, a woman of color. In 1817, she went to a house in that city to ask for cold provision, and the people, seeing her much afflicted, supplied her with food. She afterward came frequently, and feeling desirous to know more of her situation and history, they made her a visit, and found her statement of circumstances correct, and were encouraged to assist her.

2. She was afflicted with a cancer in her face, which had so disfigured her by its ravages, as to make it necessary to have it covered. In their frequent visits, they generally found her suffering with severe pain; and the disorder increasing, swallowing became difficult, and in time, her eyes were so affected that she became entirely blind.

3. Inquiry was made whether she had a doctor. She said she had had a number, but none of them could cure her. A doctor who lived near had been very kind to her; he washed and dressed her face twice a day, and gave her medicine, and did not charge her any thing for it, though he was a poor man.

4. On making the doctor and his wife a visit, the wife said her husband sometimes scanted his own family, to give to this poor suffering woman

And the doctor said he believed her to be a good woman, and it was for Christ's sake that he took care of her, and that he was kind to her because he thought it his duty ; and several times repeated, with tears in his eyes, he believed when she died she would go to heaven.

5. When some of the family went to see her in extremely cold weather, they found the only covering to her bed was a few old rags ; yet of this she had not complained, and they would not have known it, but for going into her lodging room to see what she stood in need of. She said, sometimes in the night her sufferings were so great that she could not sleep, and she had got up and prayed to God for relief, after which the pain abated so that she could lie down and sleep.

6. A subscription was raised to pay her board, and the persons of her own color, with whom she was placed, were glad to take care of her, and showed her much kindness ; and of the great number who visited her, we never heard any speak a word to her disadvantage, but on the contrary, they often said she was a good woman, and bore an excellent character.

7. After the disease had affected her eyes so that she could not see those who came in, a young woman who frequently visited her, says, "When I spoke, she immediately knew my voice, and always shook my hand in the most affectionate manner possible, telling me how glad she was that

I came to see her; and then making grateful inquiries about those persons who so kindly contributed to her support.

8. "The doctor told me he sometimes found her on her knees praying, and as she could not see him, and he was unwilling to disturb her, he generally waited quietly until she had finished, without her knowing that he was there.

9. "Many nights toward the last, her sufferings were so extreme that she could not even lie down to sleep; and yet, in all her troubles, she seemed grateful for the blessings she received, and I do not recollect that I ever heard her speak in a dissatisfied manner.

10. "Her children were worthless creatures, and in her greatest affliction they deserted her. This, though a source of trouble to her, she endeavored to bear patiently. I knew her seven years. In all that time she was in the situation described, and had been so a long time.

11. "Some time having passed without my seeing her, one morning the person with whom she had lived, came and told us she was dead. About four o'clock that morning, she appeared as well as common, when the family heard her at prayer, according to her usual custom. At breakfast, she seemed a little unwell, and had lost her appetite.

12. "They sent for the doctor, who, when he came and saw her, said she was dying, and soon after she breathed her last; and I firmly believe

she has gone to a place of rest, where she will receive a reward for her long-continued patience, during the many years of suffering allotted her. Let the reader of these few lines remember that God sees us in all our afflictions, and will comfort all who act correctly, and endeavor to keep the word of his patience."

BLESSED FEELINGS FROM AN ACT OF JUSTICE.

FROM THE GENIUS OF UNIVERSAL EMANCIPATION.

It may be recollected that the family of slaves belonging to David Patterson, of North Carolina, were sent to Hayti a short time ago. This family consisted of an elderly woman, her six children, and four grandchildren. They were recommended to the special notice of President Boyer, and received his particular attention.

2. The following letter was received just as this paper was going to press:—

"Port au Prince, April 12th, 1825.

"SIR,—With pleasure I embrace this favorable opportunity to write to you, to inform you that we have arrived safe, and are all well. We have been kindly received, and are doing tolerably well at present, on the president's plantation. We are all

satisfied, for the present, except Adam. Please to write to our people, and direct them to send their letters to you; and please, when you receive them, send them to us. When you write, we all wish our particular respects presented to them.

“Your humble servant,

“MARGARET PATTERSON

“MR. B. LUNDY.”

3. A highly esteemed female correspondent speaking of the recent benevolent conduct of David Patterson, stated that she visited his dwelling on the day when his slaves set out for Baltimore, and gave the following account of the solemn parting.

4. “The impressive scene was now about to be closed. Solemn concern rested on the face of the mistress, at parting with those to whom her fostering care had contributed so much. I saw the liberated captive receive her hand with sobs and tears; and I must confess that my own eyes could scarcely retain or reabsorb the crystal treasure, forced from its cell by this act of justice.

5. “Seriousness pervaded the countenances of many spectators. The master, after taking a solemn leave, walked into his house with a cheerful mien (blessed were his feelings!) that seemed to say, ‘I have washed my hands in innocence, and can now sit down under my own vine in peace.’”

6. This worthy couple have long been members of the Baptist Society; and often said they could

not rest easy until something should be done for the enlargement of their slaves. May we not indulge the hope that this is a "breaking of the ice" in this frozen state? Or must we stand chilled, and look in vain for another couple, that shall come under the refining power of truth, and go and do likewise?

EXTRAORDINARY MUNIFICENCE.

FROM THE GENIUS OF UNIVERSAL EMANCIPATION—'825.

A PARAGRAPH has lately gone the round of the papers, announcing that a gentleman of Virginia had emancipated *upward of eighty slaves*, and chartered a vessel to send them at his own expense to Hayti, but without giving the name of the author of so distinguished an act of munificence.

2. We think it due to justice, says the Norfolk Herald, to supply this deficiency, and to add the following facts, which have been communicated to us by gentlemen familiar with them, as well as by Captain Russell, one of the owners of the brig Hannah and Elizabeth, of Baltimore, the vessel chartered.

3. The gentleman who has thus distinguished himself, is Mr. David Minge, of Charles City county, living near Sandy Point, on James River.

Captain Russell informs, that there were put on board the Hannah and Elizabeth, eighty-seven colored people of different ages, from three months to forty years, being all the slaves Mr. Minge owned, except two old men, whom he had likewise manumitted, but who being past service, he retains and supports them.

4. The value of these negroes, at the prices now going, might be estimated at about twenty-six thousand dollars! and Mr. Minge expended, previous to their embarkation, about twelve hundred dollars in purchasing ploughs, hoes, iron, and other articles of husbandry for them; besides providing them with several suits of clothes to each; provisions, groceries, cooking utensils; and every thing which he supposed they might require for their comfort during the passage, and for their use after their arrival out. He also paid sixteen hundred dollars for the charter of the vessel.

5. But Mr. Minge's munificence does not end here. On the bank of the river, as they were about to go on board, he had a peck of dollars brought down, and calling them around him, under a tree, he distributed the hoard among them, in such sums, and under such regulations, that each individual did, or would, receive seven dollars.

6. By this provision, Mr. Minge thought his emigrants would be enabled to commence the cultivation of the soil immediately after their arrival, without being dependent on President Boyer for

any favor whatever, unless the permission to improve the government lands be so considered.

7. Mr. Minge is about twenty-four or twenty-five years of age, unmarried, and unincumbered in every respect; possesses an ample fortune, and has received the benefits of a collegiate education at Harvard University. He assigned no other motive for having freed his slaves, and for his subsequent acts of generosity toward them, than that he conceived it would be doing a service to his country to send them out of it; that they had been good servants, but that he was rich enough without them.

8. We have heard of splendid sacrifices at the shrine of philanthropy; aged men, on quitting the stage of mortal existence, have bequeathed large endowments to public charities, and princely legacies to religious and moral institutions. But where shall we find an instance of the kind attributable to a man of Mr. Minge's age? The case we believe is without a parallel.

9. In addition to the fact of the emancipation of eighty slaves, by Mr. Minge, of Virginia, the Richmond Whig of Friday last, says, that two instances of the triumph of philanthropy and patriotism, over the sordid selfishness of our nature, can be recited, equally meritorious and splendid as that act of distinguished munificence.

10. The Rev. Fletcher Andrew, an ordained minister of the Methodist Episcopal Church, re

ceived from the bounty of a dying relative, twenty slaves, at that time valued at ten thousand dollars. Shortly after he attained the age of twenty-one years, although they constituted nearly the whole of his worldly property, this amiable and pious man generously emancipated every one of them. And Mr. Charles Crenshaw, a farmer, residing in the neighborhood of Richmond, has recently manumitted all the slaves he owned, amounting altogether to sixty.

KIDNAPPING.

FROM THE NEW YORK SPECTATOR—1826.

THE Mayor of Philadelphia recently received a letter from Mississippi, stating the arrival of a kidnapper, by the name of Ebenezer F. Johnson, with three negro boys, and one negro woman for sale—the three former having been kidnapped and stolen from Philadelphia. The woman was a slave taken from Virginia.

2. The boys have fallen into the hands of a humane protector, and will probably be reclaimed. The mode by which they were entrapped was this. A mulatto man engaged them singly, to help bring melons on shore from a sloop; and when they went on board, they were taken below—seized, confined, and carried off.

**TEMPTATION RESISTED, AND HONESTY
REWARDED.**

FROM DILLWYN'S ANECDOTES.

A POOR chimney-sweeper's boy was employed at the house of a lady of rank, to sweep the chimney of the room in which she usually dressed. When finding himself on the hearth of a richly furnished dressing-room, and perceiving no one there, he waited a few moments to take a view of the beautiful things in the apartment.

2. A gold watch, richly set with diamonds, particularly caught his attention, and he could not forbear taking it in his hand. Immediately the wish arose in his mind, "Ah! if thou hadst such a one!" After a pause, he said to himself, "But if I take it I shall be a thief; and yet," continued he, "nobody would know it; nobody sees me—nobody! does not God see me, who is present every where?" Overcome by these thoughts, a cold shivering seized him. "No," said he, putting down the watch; "I would much rather be poor, and keep my good conscience, than rich, and become a rascal." At these words, he hastened back into the chimney.

3. The lady, who was in the room adjoining, having overheard the conversation with himself, sent for him the next morning, and thus accosted him: "My little friend, why did you not take the

watch yesterday?" The boy fell on his knees, speechless and astonished. "I heard every thing you said," continued her ladyship; "thank God for enabling you to resist this temptation, and be watchful over yourself for the future: from this moment you shall be in my service: I will both maintain and clothe you: nay, more, procure you good instruction, which will assist to guard you from the danger of similar temptations."

4. The boy burst into tears; he was anxious to express his gratitude, but could not. The lady strictly kept her promise, and had the pleasure of seeing this poor *chimney-sweeper* grow up a good, pious, and intelligent man.

5. An Indian, being among his white neighbors, asked for a little tobacco to smoke, and one of them, having some loose in his pocket, gave him a handful. The day following, the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that as it was given him he might as well keep it, he answered, pointing to his breast, "I got a good man, and a bad man here, and the good man say, 'It an't yours; you must return it to its owner:' the bad man say, 'Why he gave it you, and it is your own now:' the good man say, 'That's not right; the tobacco is yours, not the money:' the bad man say, 'Never mind, you got it, go buy some dram:' the good man say, 'No, no, you must

not do so :’ so I don’t know what to do, and I think I go to sleep ; but the good man and the bad keep talking all night, and trouble me ; and now I bring the money back I feel good.”

6. Another Indian related, that having got some money, he was, on his way home, tempted to stop at a tavern and buy some rum : “ But,” said he, pointing to his breast, “ I have a good boy, and a bad boy here ; and the good boy say, ‘ John, don’t you stop there :’ the bad one say, ‘ Poh ! John, never mind, you love a good dram :’ the good boy say, ‘ No, John, you know what a fool you made yourself when you got drunk there before, don’t do so again.’ When I come to the tavern, the bad boy say, ‘ Come, John, take one dram ; it won’t hurt you :’ the good one say, ‘ No, John, if you take one dram, then you take another :’ then I don’t know what to do, and the good boy say, ‘ Run, John, hard as you can’—so I run away : and then, be sure, I feel very glad.”

THE GOOD OLD INDIAN.

CAPTAIN James Smith relates, that he was taken prisoner by the Indians in the year 1755, and lived several years among them. At one time, he lived with an old man named Tecaughretanego, and his little son, Nunganny; they were quite alone, and there were not any inhabitants for many miles around. The old man was too lame to go out a hunting; it was winter; they had no victuals; the snow was on the ground, and so frozen, as to make a great noise when walked on, which frightened away the deer, and the captain could not shoot any thing for some time.

2. He says, "After I had hunted two days without eating any thing, and had very short allowance for some days before, I returned late in the evening, faint and weary. When I came into our hut, the old man asked what success. I told him not any. He asked me if I was not very hungry. I replied, that the keen appetite seemed in some measure abated, but I was both faint and weary.

3. "He commanded his little son to bring me something to eat; and he brought me a kettle with some bones and broth. After eating a few mouthfuls, my appetite violently returned, and I thought the victuals had a most agreeable relish, though it was only fox and wildcat bones, which lay about

the ground, which the ravens and turkey buzzards had picked; these Nunganny had collected, and boiled until the sinews that remained on them would strip off. I speedily finished my allowance; and when I had ended my *sweet* repast, the old man asked me how I felt. I told him I was much refreshed.

4 "He then handed me his pipe and pouch, and told me to take a good smoke. I did so. He then said he had something of importance to tell me, if I was now composed and ready to hear it. I told him I was ready to hear him. He said; 'The reason why I deferred my speech till now, is, because few men are in a right humor to hear good talk when they are very hungry, as they are then generally fretful and discomposed; but as you now appear to enjoy calmness and serenity of mind, I will communicate to you the thoughts of my heart, and those things I know to be true.'

5. " 'Brother, as you have lived with the white people, you have not had the same advantage of knowing that the great Being above feeds his people, and gives them their meat in due season, as we Indians have, who are frequently out of provisions, and yet are wonderfully supplied, and that so frequently, that it is evidently the hand of the Great Spirit that does this: whereas, the white people have commonly large stocks of tame cattle, that they can kill when they please; and they also have barns and cribs, filled with grain, and there-

fore have not the same opportunity of seeing that they are supported by the Ruler of heaven and earth.

6. “ ‘Brother, I know you are now afraid that we will all perish with hunger, but you have no just reason to fear this. I have been young, but I am now old. I have been frequently under the like circumstances that we now are, and some time or another, in almost every year of my life; yet I have hitherto been supported, and my wants supplied in time of need.

7. “ ‘Brother, the Good Spirit sometimes suffers us to be in want, in order to teach us our dependance on him, and to let us know that we are to love and serve him; likewise to know the worth of the favors that we receive, and also to make us thankful.

8. “ ‘Brother, be assured that you will be supplied with food, and that just in the right time: but you must continue diligent in the use of means: go to sleep, and rise early in the morning, and go a hunting—be strong, and exert yourself like a man, and the Great Spirit will direct your way.’ ”

9. The captain was thus encouraged to try again the next morning, though much disheartened and extremely hungry. He went a great distance before he could shoot any thing; but at length he shot a buffalo cow: thus finding, as the good old Indian had said, that the Great Spirit enabled him to provide for them just at the time of their distress.

FAITH OF A POOR BLIND WOMAN.

A PERSON going to see a very aged woman of color, found a respectable-looking white girl sitting by her, reading the Bible for her. On inquiring of the old woman whether she could ever read, the visiter was answered, "O yes, mistress, and I used to read a great deal in that book, (pointing to a Bible very much worn, that lay on the table,) but now I am most blind, and the good girls read for me; but by and by, when I get on Zion's hill, I shall then see as well as any body."

2. The poor of this world are often found rich in faith, and their confidence in the wisdom and goodness of a bountiful Creator, strong. How frequently, on visiting the abodes of the aged and the infirm, do we find this verified: one saying, when something is handed her, "The Lord has sent me this;"—another, "The Lord put it into my heart to be industrious, and lay up something for old age;" &c.

AFRICAN SCHOOLS IN NEW YORK.

THE Clarkson Association, for instructing adult females of color, commenced in the spring of 1811, and was conducted ten or twelve years by a number of young females of the Society of Friends. This was the first institution that came under the appellation of Sabbath School in this city, where there are now so many.

2. It was taught on that day, because those people had generally more leisure to attend, than on other days of the week : but these benevolent females soon appropriated also one afternoon in the middle of the week, for such as were at liberty to attend. There were a considerable number of aged women, as well as those in the prime of life, who learned to read, and rejoiced greatly in the acquisition. There were also schools kept by young men, for adults of color of the other sex.

3. The African Free Schools, under the care of the Manumission Society in New York, have engaged the attention of many distinguished persons who have visited the city : and many encouraging observations on these schools, have appeared in the public prints.

4. The following remarks are taken from one of the daily papers of 1824 :—“ We had the pleasure

of attending the annual examination of the scholars of the 'New York African Free School;' and we are free to confess that we never derived more satisfaction, or felt a deeper interest in any school exhibition. The male and female schools were united on this occasion; and the whole number present was about six hundred. The exercises of the scholars were commenced by an address spoken by one of the lads; in which were included thirteen lines from Cowper, in favor of liberty, beginning with

'For there is yet a liberty unsung.'

5. "The examinations were in reading, writing, arithmetic, a critical examination in American Geography, and a grammar class; with a recitation of several appropriate pieces, and an exhibition of work done by the females in their department: (this branch of their education is under the care of a committee of females, annually appointed by the trustees of those schools, whose business it is to visit the school once or more every week.)

6. "The articles exhibited, made within the past year, are as follows:—Shirts, 93; pillow cases, 61; sheets, 7; cravats, 49; towels, 23; handkerchiefs, 15; wristbands and collars, 25 pairs; dresses for scholars, 13; fine samplers, 9; bench covers, 1 pair; pocket books, 2:—knitting, 27 pairs of children's socks; 26 pairs of suspenders; 7 pairs of stockings, and 6 pincushions. These specimens

of knitting and needlework all appeared to much advantage.

7. "The number in this department is 154; of which there are 56 acquainted with making garments and marking, and 42 with knitting socks, stockings, suspenders, &c.; the remainder are progressing in those branches. Of this school, Eliza J. Cox is teacher, and Charles C. Andrews of that for boys. The whole scene was highly interesting, and we never beheld a white school, of the same age, (of and under fifteen,) in which, there were more order, neatness of dress, and cleanliness of person.

8. "The exercises were performed with a degree of promptness and accuracy, that was surprising. We could plainly perceive, (notwithstanding what is asserted to the contrary,) that the effects of education were as visible upon the countenances of these children, as they are upon those that are white. Their countenances, beaming with intelligence, and the liveliness of their spirits, with their apparent happiness, were subjects of universal remark. There were two or three Southern gentlemen present, and we should have been pleased had there been many more.

9. "There is one remarkable fact, connected with the effects of this excellent school upon the moral condition of the blacks. At every term of the court of sessions in this city, there are many blacks convicted of crimes, and sent to the state

prison or penitentiary. This school has now been in operation a number of years, and several thousands of scholars have received the benefits of a good thorough English education, *and but three persons, who have been educated here, have been convicted in our criminal courts.*

10. "This *single fact* speaks volumes in favor of education, and endeavoring to improve the condition of this unfortunate class of people. It is the cultivation of the mind and the heart, which teaches them to be honest, makes them quiet and orderly citizens, and leads them to a knowledge of the means whereby they may obtain comfort in this life, and happiness in the life to come."

11. Several girls, who have received their education at this school, have gone with their parents to Hayti, where they will be capable of teaching schools and may be of singular benefit. Two interesting letters, written in a very fair intelligible hand by one of these girls about fourteen years old, have been received by E. J. Cox; extracts from which are here subjoined.

"Republic of Hayti, City of St. Domingo, Sept. 29, 1824.

"DEAR TEACHER,—With pleasure I hasten to inform you of our safe arrival in St. Domingo, after a passage of twenty-one days. Mother and myself were very much afflicted with sea-sickness, for about nine or ten days, but after that we enjoyed a little of the pleasures of our voyage.

13. "On our arrival, we were conducted by the captain of the port to the governor's house, where we were received by him with all the friendship that he could have received us with, had we been intimately acquainted for years. After informing him of our intention of residing on the island, we were conducted to the residence of the second general in command, where we had our names registered.

14. "From thence we went to see the principal chapel in the city; to give a description of which, it requires a far abler pen than mine;" (she however mentions many particulars;) "but you cannot form an idea of it, unless you could see for yourself. After we had viewed the church throughout, we were conducted to our lodging, at which place we are at present. Since we have been here, my sampler and bench cover have been seen by a number of ladies and gentlemen, and have been very much admired by all who have seen them.

15. "Dear teacher, notwithstanding we are hundreds of miles from each other, I hope you will not think that I shall forget you, or those kind friends (I mean the trustees) who have been so kind to me: for had it not been for them and yourself, perhaps I never should have known one half what I do, as respects my education; for which, for them and you, to God I shall offer up my humble prayers for your welfare, both in this life, and that which is to come.

16. "Please to give my kind respects to Mr. Andrews, and my love to all my schoolmates. Father, mother, and brothers, join in love with me to you and Mr. Andrews.

"P. S.—Please to get three yards of fine white canvas, three yards of fine yellow, three sets of knitting needles, and two skeins of blue worsted—which I forgot. Mother has enclosed four dollars for the same.

"I am, with respect, yours,

"SERENA M. BALDWIN."

"Republic of Hayti, City of St. Domingo, June 30, 1825."

"DEAR TEACHER,—I received your letter, dated November 11th, 1824, and was truly happy to hear from you. The canvas, worsted, and books, I received also; for which I thank you kindly. The advice that you have given me, I shall cherish in my bosom, and hope the impression it will make there, shall be such as time never can destroy.

18. "Although we are separated from each other hundreds of miles, I shall ever consider it my duty to adhere to your advice; especially when it is such as concerns my eternal welfare. Among your good wishes, you wish I may live to enjoy freedom. Dear teacher, if ever there was a country where Liberty dwells, it is here. It is a blessing enjoyed alike by all men, without respect to fortune or color—it cannot be otherwise, as our motto is, 'Liberty and Equality.'

19. "As respects our situation, it is a pleasant one. Picture to yourself a farm a quarter of a mile from the city, containing about twelve acres of even land, in the centre of which stands a little white cottage, surrounded by all kinds of fruit trees that the island produces, besides vegetables of every kind, which we have raised since we have been here. Add to these, two cows, one calf, geese, ducks, and upward of one hundred chickens, and I am certain you will agree with me, in saying our situation is truly pleasant.

20. "On New-Year day, which is the anniversary of our independence, we went to the parade, where the troops were assembled in the public square at an early hour." After mentioning divers particulars, she concludes with saying, "At ten o'clock, the inhabitants, with one accord, retired to their respective homes, without the least noise or tumult. Thus passed the day of Haytian independence. My parents join with me in love to you and Mr. Andrews, &c.

"SERENA M. BALDWIN."

Extracts from letters from Charles W. Fisher (formerly of Baltimore) to his father, written at Cape Haytien in 1825.

"You wish to know how I am likely to make out to live in this country. I have received a plantation from the government, and find the soil good for tillage, and its productions good for food. We have plenty of vegetable food, though meat is

not procured in such abundance here as in America. Many of the emigrants are dissatisfied on that account: they are impatient, and indulge in complaints, like the children of Israel, when in the wilderness, not knowing the good prospect that awaits them. Every one that will patiently bear a little privation at first, can live here, and do well."

22. "I am in good health, and the production of my land is in good order, yielding coffee, corn, sweet potatoes, yams, bananas, oranges, pine-apples, cotton trees in abundance, and oil trees. I have 2000 bearing coffee trees, besides young ones too numerous to mention. My plantation is eight miles from the city of Cape Hayti. I come to town every Saturday, to hear news from America and the price of coffee. As soon as I get my coffee in, I shall send you a hundred pounds to try it."

NEW YORK AFRICAN SCHOOL FOR BOYS

COMMUNICATED TO THE COMPILER.

IN the African school for boys, in Mulberry-street, a class has long been established, which is perhaps the only one of the kind in the city of New York. It is composed of such boys as are the best behaved, and most advanced in their learning, say in arithmetic, as far as the Rule of Three. They are distinguished in school, by a medal suspended to the neck, on which are engraved the words, "*Class of Merit.*"

2. This class has a regular meeting once a month, to transact business, and to hear the reports of standing and other committees. It is allowed one hour each session to conduct its business. Its officers are a chairman, secretary, register, and treasurer. The class, by a vote, determines in what branch of learning a member shall excel, to entitle him to the chair at the next succeeding meeting—the teacher always deciding. I have seen some specimens of penmanship, map drawing, composition, both in prose and verse, the performance of those lads, the result of this laudable emulation.

3. The chairman preserves order and decorum at the meetings of the class; the secretary records, in a neat manner, their proceedings; the register

enters in his book the names, qualifications, character, and other particulars, of every member when admitted; and the treasurer collects the voluntary contributions* of the members at every stated meeting. On the admission of a new member, he is addressed by the chairman, and received in due form, in presence of the whole school.

4. The class appoints a committee at each stated meeting, whose duty it is to take notice of the general deportment of the members when out of school, and to report to the class, if they discover any thing in the conduct of a member immoral, or unbecoming; and the member so reported, is dealt with in such manner as the circumstances of the case may require; such as suspension, expulsion, or otherwise: even reproof by the chairman has been known to have a very striking effect.

5. Another committee observe the appearance of the members, as it respects cleanliness, and report, if occasion require; and a third is called the Health Committee, who, on hearing of the sickness of any member, visit him, and render services of kindness, and report on such subjects at every regular meeting.

* These contributions chiefly consist of school tickets of reward, bearing a nominal value, which the teacher receives for cash, and places to the credit of the class. These funds, with the consent of the teacher, are disposed of by the class in purchasing books for the library, &c.

6. I now subjoin an instance of the good effect of this juvenile tribunal. Some time ago, at a meeting of the class, held then in the back part of the school room, one of the members was observed by the teacher to be in considerable trouble. The rest of the class were seated, and the chairman was standing in the attitude of addressing this poor fellow, who it appeared had been doing wrong. The scene being one which interested the teacher, he walked toward the class, and the following dialogue took place:—

7. *Teacher.* May I be permitted by the chairman, to ask, what is the cause of the grief which seems to afflict this member of the class? (pointing to the boy in tears.)

8. *Chairman.* Yes, sir. He has been reported by the Standing Committee, as having made use of bad language out of school; it has been proved against him here, and he has been sentenced by the class, to be reprov'd by the chairman in this manner.

9. *Teacher.* It is a serious sentence, and a still more serious crime which has occasioned it; but I perceive that the offender is in great distress. Have you gone through with what you intended to say to him?

10. *Chairman.* No, sir; I have considerable yet to say to him.

11. *Teacher.* Shall I request one more indulgence, and that in behalf of poor William? (the

name of the offender :) I wish to speak a few words to him.

12. *Chairman.* By all means, sir.

13. *Teacher.* How is this, William; did you not know that it was very wicked, as well as offensive to your classmates, thus to transgress?

14. *William.* O, yes, sir, (the tears all the while streaming down his cheeks,) I know it was very wrong—but do pray, sir, please to ask the class to forgive me; I will never be guilty of the crime again—I know I have disgraced myself, and I am very sorry—I have done very wrong. Can't I be forgiven?

15. It appears that this was spoken with so much earnestness as to affect the whole class, and a readiness to forgive seemed evident in every countenance. The teacher then, turning to the chairman, asked him if he could, with propriety, dispense with saying any thing further to William than to express his forgiveness, on condition of a promise that he would be more careful in future.

16. The chairman (a boy of fourteen years of age) bowed assent; and handing back to the little penitent his medal, of which he had been deprived on conviction of guilt, he expressed the forgiveness of the class in a becoming manner. Poor William, still in tears, thanked his teacher for interceding for him, resumed his seat, and soon appeared greatly relieved.

SNOW STORM.

SEVERAL persons of color, among whom was one about nineteen years old, having been toward the south side of Long Island on a *frolic*, were returning home across Hempstead Plains, on the morning of the 3d of 4th month, 1825, when there was a violent snow storm,—and the snow, being deep in many places, had drifted so as to make travelling very difficult and tiresome.

2. The youth, complaining of cold and fatigue, was helped by his companions some distance, but finding themselves unable to get him along through the snow, which had become very wet and heavy, one of them agreed to stay with him until the other two should seek a conveyance to some shelter. They accordingly left those two, and pursued their way as fast as they could. They were obliged to travel a considerable distance before they could obtain the desired object, and when they returned, the unhappy youth had expired.

QUASHI.

T. BRANAGAN, in his Essay on Slavery, makes the following remarks: "To illustrate my assertion, that the Africans, no less than ourselves, are capable of gratitude and resentment, friendship and honor, I give the following well-attested relation:—

2. "Quashi was, from his childhood, brought up in the same family with his master, and was his constant playmate. As he was a lad of considerable abilities, he rose to be an overseer under his master, when he succeeded to the plantation. Still he retained for his master the tenderness which, in childhood, he felt for his playfellow. The respect for his new master was softened by that tender affection, which the remembrance of their juvenile intimacy still kept alive in his breast.

3. "He had no separate interest of his own; to promote his master's interest, not only while he was present, but when he was absent, was his constant study. Nay, in his master's absence, he redoubled his diligence, that his interest might sustain no injury from it. There was, in short, the most intimate, strong, and seemingly indissoluble union between them, that can subsist between a master and his slave.

4. "His master had discernment to perceive

when he was well served, and policy to reward good behaviour. But, unfortunately for his faithful servant, if he conceived a fault committed, he was inexorable. Even when there was only an apparent cause of suspicion, he was too apt to allow prejudice to usurp the place of proof. Something happened on the plantation, which Quashi could not explain so as to clear himself to the satisfaction of his master, and he was threatened with the shameful, as well as painful punishment of the *cart whip*; and he knew his master too well to doubt of the execution of his threatening.

5. "It is well known in the West Indies, that a negro who has grown to manhood, without undergoing the punishment of the cart whip, is apt to feel a pride in the smoothness of his skin; and is at greater pains to escape the lash from this, than, perhaps, from any other consideration.

6. "It is not uncommon for a slave, when he is flogged, or threatened with it, for what he reckons no fault, or if any, a very trifling one, to stab himself. Such is the *sense of honor*, which some of them entertain, that, rather than be disgraced, they would choose to die.

7. "Dreading this mortal wound to his honor, Quashi secretly withdrew from his master. It is not unusual for slaves, when they are afraid of punishment, to apply to some friend of their master's to intercede for them. Such mediation a humane master readily accepts in the case of some

trifling offence. Of this custom, Quashi intended to avail himself.

8. "To save the glossy honors of his skin, he resolved to hide himself, until he should find an opportunity of a friend to advocate his cause. He lurked among his master's negro huts, and his fellow slaves had too great a regard for him, to discover to his master the place of his retreat. Indeed, it is almost impossible to prevail with one slave, in any such case, to inform against another.

9. "It happened, that at this time his master's nephew became of age, and, for the celebration of the event, a feast was to be made. This opportunity Quashi determined to improve; hoping, that amid the good humor and festivities of the day, he might be able, through the intervention of an advocate, to obtain the reconciliation of his master.

10. "But most unhappily, before he could execute his design, perhaps at the very time he was setting out to solicit the aid of a mediator, his master happened to be walking in the fields, and discovered him. Quashi, the moment he was discovered, ran off; and his master pursued him: but just as his master stretched out his hand to lay hold of him, he struck his foot against a stone or clod, and fell.

11. "They fell together, and both being stout men, they struggled hard for the mastery. After a severe conflict, in which each was several times uppermost, Quashi seated himself on his master's

breast, now panting and almost out of breath, and with his weight and one of his hands, kept him so fast that he could not move. He then drew out a sharp knife, and, while the other lay in awful suspense and agitation, he accosted him thus:—

12. “ ‘ Master, I was bred up with you from my infancy ; I was your playmate while you and I were boys ; I have loved you as myself ; your interest has been my daily care ; I am innocent of the fault of which you suspect me. Had I been guilty, my attachment to you might have pleaded for me. Yet you have condemned me to a punishment, of which, were it inflicted, I ever must bear the disgraceful marks. In this way only can I avoid them.’ Uttering these words, he drew the knife, with all his strength, across *his own throat*, and fell down dead, on his master, bathing him in his blood.”

13. Another instance of arbitrary power in the slaveholder, he mentions being a witness to, in Grenada:—“ A sucking infant was, with more than brutal barbarity, forced from its mother’s breast, to return no more to her, and because she struggled to keep it, which natural affection irresistibly prompted her to do, she was flogged with great severity !”

EXHORTATION OF A MEXICAN INDIAN TO
HIS SON.

FROM WINTERBOTHAM'S AMERICA.

“MY son, we know not how long Heaven will grant to us the enjoyment of that precious gem which we possess in thee; but however short the period, endeavor to live exactly; praying God continually to assist thee. He created thee; thou art his property. He is thy father, and loves thee still more than I do: repose in him thy thoughts, and day and night direct thy sighs to him. Reverence and salute thy elders, and hold no one in contempt. To the poor and distressed be not dumb, but rather use words of comfort. Honor all persons, particularly thy parents, to whom thou owest obedience, respect, and service.

2. “Mock not, my son, the aged or the imperfect. Scorn not him whom thou seest fall into some folly or transgression, nor make him reproaches; but restrain thyself, and beware, lest thou fall into the same error which offends thee in another. Go not where thou art not called, nor interfere in that which does not concern thee. Endeavor to manifest thy good breeding, in all thy words and actions.

3. “In conversation, do not lay thy hands upon

another, nor speak too much, nor interrupt or disturb another's discourse. When any one is discoursing with thee, hear him attentively, and hold thyself in an easy attitude, neither playing with thy feet, nor putting thy mantle to thy mouth, nor spitting too often, nor looking about here and there, nor rising up frequently, if thou art sitting; for such actions are indications of levity and low breeding."

4. He proceeds to mention several vices, which are to be particularly avoided; and concludes with -- "Steal not, nor give thyself to gaming; otherwise thou wilt be a disgrace to thy parents, whom thou oughtest to honor for the education they have given thee. If thou wilt be virtuous, thy example will put the wicked to shame. No more, my son: enough has been said in discharge of the duties of a father. With these counsels I wish to fortify thy mind. Refuse them not, nor act in contradiction to them, for in them thy life, and all thy happiness depend."

THE INJURED AFRICANS.

FROM THE NEW YORK OBSERVER—1826.

IN our paper of the 21st of January, we inserted a communication from a correspondent, giving an account of an aged colored woman, who emigrated with her husband from New Orleans to this city last summer, bringing with her another colored woman whom she had rescued from slavery at the expense of *her little all*. The object of these poor people in coming to New York, was simply to enjoy the privileges of the gospel without interruption.

2. A benevolent gentleman of our acquaintance, whose feelings were much interested in the account which we published, and who has since repeatedly visited this interesting family, has put into our hands the following particulars of their history for publication. The name of the husband is *Reuben*, that of his wife, *Betsey*, and that of their companion, *Fanny*.

3. "*Reuben Madison*, the husband, was born in Virginia, near Port Royal, about the year 1781. His parents, and all his connections in this country, were slaves. His father died when he was about seven years old. His mother is now living in Kentucky, enjoying freedom in her old age, through the filial regard of *Reuben*, who purchased

her liberty for seventy dollars. She is seriously disposed, but not a professor of religion.

4. "He has now eight brothers and sisters living in Frankfort, Franklin county, Kentucky, all slaves, and all, excepting one, members of a Baptist church in that place. About a year after his conversion, Reuben was married to a slave, who had been kidnapped in Maryland, and sold to a planter in his neighborhood. She was also hopefully pious.

5. "While they lived together, she became the mother of two children; but about four years after their marriage, she and one of the children, aged eight months, were sold without his knowledge, and transported to a distant Spanish territory, and with so much secrecy, that he had no opportunity even to bid her a last farewell. 'This,' said he, 'was the severest trial of my life, a sense of sin only excepted. I mourned and cried, and would not be comforted.

6. "After several months, however, the hope of meeting her and my children again in the kingdom of God, when we should never be separated, together with a promise from my master that I should at some future time go to see her, in some measure allayed my grief, and permitted me to enjoy the consolations of religion.' The other child is now a slave in Kentucky, though the father has often endeavored in vain to purchase his freedom.

7. "About six years since, having hired his time

of his master for five years previous, at 120 dollars a year, Reuben succeeded, by trafficking in rags, and in other ways, in collecting a sum sufficient for the purchase of his own freedom, for which he paid 700 dollars, and not only so, but he was enabled, with his surplus earnings, to build a brick house, and to provide it with convenient accommodations. By the dishonesty of his former master, however, all was taken from him.

8. "Thus stripped of his property, he left Kentucky and went to New Orleans, that he might learn something from his wife, and, if possible, find and redeem her; but he only succeeded in gaining the painful intelligence that she was dead. He there formed an acquaintance with his present wife, whose former name was Betsey Bond, and they were soon married. The circumstances of her life were briefly these:—

9. "Betsey was born a slave, near Hobbs's Hole, Essex county, Virginia, about 1763, and was married to a slave at about the age of twenty years. By him she had three children, one of which, together with her husband, died a few years after their marriage. Soon after their death, she was led to reflect on her lost state as a sinner, and after about seven months of deep anxiety, was enabled, as she trusts, to resign herself into the hands of her Saviour, and experience those consolations which he deigns to grant to the broken-hearted penitent.

10. "She gained the confidence and attachment of her mistress, who treated her with much kindness, and she was married to a pious servant of the family, where she remained about nine years. At the close of this period, a planter from the vicinity of Natchez, coming to Alexandria, in Virginia, where she then lived, for slaves, she was sold, and carried, with eight others, to his plantation, leaving her husband behind.

11. "Her new master treated her with great severity, and she was compelled to labor almost incessantly every day of the week, Sabbath not excepted, to save herself from the lash. With this man she lived nineteen years. He then died, and left his slaves, by will, to another planter, who also dying soon after, she was again sold, and transported to New Orleans, where she arrived about the year 1812.

12. "At the end of two years, this master also died; and when his slaves were about to be sold, Betsey succeeded with some difficulty in hiring her time, and in a little more than a year, by washing and other labor, she acquired sufficient property to purchase her freedom, for which she paid 250 dollars. Her youngest son and his wife being also slaves in New Orleans, she hoped to obtain, by her industry and economy, money sufficient to purchase them also; but their master refused to part with them.

13. "About six years ago, a large number of

slaves were brought to New Orleans from Virginia, and were about to be offered for sale, and Fanny was among the number. Having accidentally become acquainted with her, previous to the sale, and finding her a sister in Christ, Betsey's feelings were deeply interested, and she resolved to purchase her, and to treat her not as a slave, but as a child and companion.

14. "This determination she communicated to Fanny, and with the aid of a gentleman she succeeded in accomplishing her object. The price was 250 dollars. She paid 200, *her all*, and obtained a short credit for the remainder. Soon after this, her present husband coming to New Orleans, as before stated, they were married, and the payment for Fanny was then completed.

15. "By their united industry, they were soon able to build a comfortable house, in which they set apart a room for religious purposes. Here they assembled with others every Sabbath, for the worship of God. But being constantly exposed to disturbance in their worship, they felt a great desire to go to a free state, where they might enjoy religious privileges unmolested; where they could unite with Christian friends in social prayer and conversation, without a soldier with a drawn sword stationed at their door.

16. "They fixed upon New York as the desired asylum; and having arranged their concerns, rented their house, and collected their effects, they

engaged and paid their passage, which was seventy dollars, and sailed from New Orleans about the 12th of July, 1825, with pleasing anticipations, for a land of freedom and religious privileges.

17. "They suffered much on the voyage, through the cruelty of the captain;* being exposed without shelter, during the whole of the passage, either on deck or in the longboat. In consequence of this exposure, both of the women were taken sick; and in this condition, they arrived at New York, and were landed on the wharf in a land of strangers, their money almost expended, and none to commiserate their sufferings.

18. "After a few days, however, Reuben succeeded in obtaining a miserable cellar in Chapel-street, at sixty dollars annual rent, where he remained until quite recently, supporting the family in their sickness, by his labor as a shoemaker, and by the sale of some of his effects.

19. "On his arrival at this port, his first act was, to grant entire freedom to Fanny, giving her liberty to live with him, or to go where she pleased. She chose to remain with him; and she now assists in the support of the family by washing and other

* The name of this wretch is Anderson, and the vessel which he commanded at that time was the brig Russel. We are happy to learn that a benevolent gentleman, who accidentally became acquainted with his cruelty, prosecuted him soon after his arrival, in behalf of the injured family, and received for them damages to the amount of forty dollars.—*Editor N. Y. Obs.*

labor, and nurses her mistress, who is evidently declining with the consumption, occasioned doubtless by the severity of her treatment on the passage from New Orleans.

20. "Not being able to pay their rent in advance, owing to their sickness and other expenses, their landlord not long since compelled them to quit their residence; and they have since been obliged to put up with still more miserable accommodations in a cellar in Elm street, where they now reside.

21. "They appear to put their trust and confidence in God, and express their entire belief that all their trials are designed for their good. They seem to be one in sentiment and feeling, and to manifest a spirituality of mind rarely to be found. Every little attention is most gratefully received, and the best of blessings are implored on him who bestows it.

22. "With some assistance from the benevolent, and with what they may receive from New Orleans for rent, it is believed they may be provided with a comfortable house, and be introduced to those privileges which they so ardently desire. No one of the family can read, though they are all desirous to learn, and from a little attention which their friends have given them, it appears that they may be taught without difficulty."

23. We trust that the mere recital of these facts will be sufficient to awaken the sympathy of our

Christian friends, and to induce immediate measures for the relief of the benevolent sufferers. A note from our correspondent informs us, that within a few days the health of the sick woman has rapidly declined, owing doubtless to her miserable accommodations, and that she is now apparently in the last stage of the consumption.

24. In a few weeks at farthest, her spirit will ascend to that world where sorrow and sighing will cease, and all tears be for ever wiped from her eyes. We hope that the little remnant of her days on earth will be made happy, and that when she appears at the bar of the Great Judge, she will not have to speak of white men in the language of accusation only.

25. It is an affecting thought, that the wrongs of this poor woman, which commenced at her birth, and were inflicted without interruption during the long years of slavery, still followed her on her passage to the land of freedom, and have been finally consummated in this city, the city of her hopes, her fancied asylum from the oppressor.

SHELTER FOR COLORED ORPHANS IN PHILADELPHIA.

THIS interesting and useful institution has several times been noticed in the columns of "The Friend," and some memoirs given of two or three of its little inmates, illustrating the happy effects of the moral and religious discipline which pervades the house. It is a pleasing and refreshing sight to the benevolent mind, to see twenty or thirty of the little creatures rescued from filth and wretchedness, and all the contaminations of wicked example; and placed under a course of training calculated to prepare them for usefulness in life, and Christian hope in the hour of death.

2. From a knowledge of the Friends who kindly act as managers of the economy and order of the house, we have reason to believe that it is exceedingly well conducted; and there cannot be a doubt that the sound principles implanted in the infant minds of these fatherless children, will exercise a beneficial influence over them through the remainder of life.

3. When we consider the early and decided stand made by our religious society, in favor of the oppressed Africans, the kindness and benevolence which were afterward shown them by our forefathers, and their now (in some places) degraded,

despised, and almost friendless condition, it feels to us that the children of Africa still have strong and peculiar claims on our sympathies, and that the "Shelter for Colored Orphans," especially challenges the liberality and benevolence of every member of the Society of Friends.

4. A report of the rise and progress of the institution has recently been published, which we commend to the notice of Friends, and hope to see extracts from it transferred to the columns of "The Friend." We learn that the house at present occupied by the society is too small to accommodate their orphans, and that a Friend, with noble liberality, has presented them with a lot for the erection of a new building, if the requisite funds can be obtained.

ASYLUM FOR COLORED ORPHANS IN NEW YORK,

An institution similar to that in Philadelphia, established by the "Association for the Benefit of Colored Orphans." The following is a copy of their first annual report :—

"AMID the various charitable institutions with which our city abounds, the colored orphan appears to have been neglected, until the autumn of 1836, when an attempt was made to extend some relief to this destitute part of our population, which resulted, ere the close of the year, in the formation of an association for that purpose.

2. "It was the design of all interested, to establish the society on the basis of enlarged Christian charity, without sectarianism or party spirit, and entirely independent of the exciting questions that have lately agitated the public mind, in relation to the colored race. When it is remembered that three asylums for white children are liberally supported in this city, and that there still remained a class excluded from a share in their benefits, with souls to be saved, minds to be improved, and characters to be trained to virtue and usefulness, can any one for a moment doubt the necessity for establishing such an institution.

3. "One year has now elapsed since the society was organized, and it becomes the duty of the

managers to render an account of their proceedings, in doing which they can truly say that their efforts have not been unblessed by Him who has said, 'Leave thy fatherless children, I will preserve them alive,'—and his gracious providence has never ceased to smile upon their feeble endeavors.

4. "The concurrence of many persons of wisdom and benevolence in the expedience of the undertaking, and a number of very liberal donations and subscriptions, enabled the association to prosecute its plans, and during the winter an attempt was made to hire a house for the accommodation of the orphans. Such, however, was the force of prejudice, that no dwelling could be obtained for the purpose; and thus situated, it became necessary to purchase.

5. "A suitable building was eventually procured, in Twelfth street, near the Sixth Avenue, for the sum of nine thousand dollars. The trustees of the residuary estate of the late Lindley Murray, granted one thousand dollars toward this purchase, which enabled the association to complete a payment of three thousand dollars: allowing six thousand to remain on mortgage. This, while it laid the foundation of the institution, completely exhausted its funds, and the asylum opened, at a time of great pecuniary pressure, with an exhausted treasury.

6. "Notwithstanding these adverse circumstances, the managers ventured to admit a few children, and engaged a person to take charge of

them. Donations of furniture, provisions, &c., were liberally supplied; and up to this moment, 'the barrel of meal has not wasted, nor the cruise of oil failed, in their humble household.'

7. "A promise of five hundred dollars toward education, from the Manumission Society, (375 dollars of which amount has been received,) authorized the formation of a school, which should extend its benefits to colored children indiscriminately. During the summer, the day school contained nearly forty children, but since that time, the establishment of two other schools in the neighborhood has very materially diminished the attendance.

8. "The number of orphans has been gradually increased, and the managers now have it in their power to congratulate their benefactors on having extended their fostering care to *twenty-nine* destitute children. Several of this number are half-orphans, who have been admitted on the same terms required in the Half-Orphan Asylum. Most of them have been rescued from scenes of misery which can be conceived by those only, who are acquainted with the extreme wretchedness and degradation of the lower class of our colored population.

9. "A few were taken from the alms-house, with the cordial approbation of the commissioners, where they were found in circumstances under which the managers deemed themselves justifiable

in admitting them into the asylum. It may not be improper to mention here, that colored children do not participate in the excellent arrangements of the Long Island Farms, but are retained with the adults in the crowded buildings at Bellevue.

10. "The persons employed at present in the asylum, are, a respectable colored matron, a teacher, and an assistant in the family. The regulations of the house have been few and simple, calculated to inculcate a strict regard to cleanliness, order, and economy. The food has been plain and wholesome; and many of the children, who, on their admission, presented a squalid and neglected appearance, have assumed the aspect of health and cheerfulness; and they have thus far been mercifully exempted from a single case of severe or dangerous illness.

11. "While thus presenting a brief outline of their proceedings, which they trust are but a prelude to more important results, they would gratefully acknowledge the generous patronage of their friends, and the kind and judicious counsel and encouragement of the gentlemen who are advisers of the board.

12. "The infant institution has been sustained in a remarkable manner, through a period of great public embarrassment; and the moderate expenditures of the house, amounting to only two hundred and thirty-four dollars and three cents in seven months, is an evidence of the generous manner in

which the necessary supplies of clothing, provisions, &c., have been furnished as occasion required.

13. "Encouraged by these indications of a favoring Providence, they are prepared to persevere in the work they have attempted, confident that they will not be left without support in an undertaking which has claims so numerous and touching to the sympathy and favor of the public."

14. In addition to the donations mentioned in the foregoing report, the association has received, from individuals, several hundred dollars, in sums varying in amount from one dollar to two hundred, and from the estate of the late William Turpin nearly seven thousand dollars. It has thus been enabled to make a good beginning: yet it is only a beginning; for the amount of good that it is now able to do, is very small compared with that which might be done with ample means.

15. It is hoped, however, that the institution will be so well endowed, by the liberality of the benevolent, that it will be enabled to extend its operations until not a single orphan remains unprovided for. And let it be remembered, that those who contribute to its funds, confer a benefit not only upon the poor orphans, but also upon themselves and the community at large, by preserving the objects of their benevolence from becoming either an annoyance or a burden.

HENRY BOYD.

FROM THE ANTI-SLAVERY RECORD.

HENRY BOYD* was born a slave in Kentucky. Of imposing stature, well-knit muscles, and the countenance of one of nature's noblemen, at the age of eighteen he had so far won the confidence of his master, that he not only consented to sell him the right and title to his freedom, but gave him his own time to earn the money.

2. With a general pass from his master, Henry made his way to the Kenhawa salt works, celebrated as the place where Senator Ewing of Ohio, chopped out his *education* with his axe! And there, too, with his axe, did Henry Boyd chop out his *liberty*. By performing double labor, he got double wages. In the daytime, he swung his axe upon the wood, and for half the night, he tended the boiling salt kettles, sleeping the other half by their side.

3. After having accumulated a sufficient sum, he returned to his master and paid it over for his freedom. He next applied himself to learn the trade of a carpenter and joiner. Such was his readiness to acquire the use of tools, that he soon

* This account is taken from the lips of a friend who resided in Cincinnati three years ago, (1834,) and had good opportunity to know the facts.

qualified himself to receive the wages of a journeyman. In Kentucky, prejudice does not forbid master mechanics to teach colored men their trades.

4. He now resolved to quit the dominions of slavery, and try his fortunes in a free state, and accordingly directed his steps to the city of Cincinnati. The journey reduced his purse to the last *quarter of a dollar*; but, with his tools on his back, and the consciousness of his ability to use them, he entered the city with a light heart. Little did he dream of the reception he was to meet. There was work enough to be done in his line, but no master workman would employ "*a nigger*."

5. Day after day, did Henry Boyd offer his services from shop to shop, but as often was he repelled, generally with insult, and once with a *kick*. At last, he found the shop of an Englishman, too recently arrived to understand the grand peculiarity of American feeling. This man put a plane into his hand, and asked him to make proof of his skill. "This is in bad order," said Boyd, and with that, he gave the instrument certain nice professional knocks with the hammer, till he brought it to suit his practiced eye.

6. "Enough," said the Englishman, "I see you can use tools." Boyd, however, proceeded to dress a board in a very able and workmanlike manner, while the journeymen from a long line of benches gathered round with looks that bespoke a deep personal interest in the matter. "You may go to

work," said the master of the shop, right glad to employ so good a workman. The words had no sooner left his mouth, than his American journeymen, unbuttoning their aprons, called, as one man, for the settlement of their wages.

7. "What! what!" said the amazed Englishman, "what does this mean?" "It means that we will not work with a *nigger*," replied the journeymen. "But he is a first-rate workman." "But we won't stay in the same shop with a *nigger*; we are not in the habit of working with *niggers*." "Then I will build a shanty outside, and he shall work in that." "No, no; we won't work for a *boss* who employs *niggers*. Pay us up, and we'll be off." The poor master of the shop turned with a despairing look to Boyd—"You see how it is, my friend, my workmen will all leave me. I am sorry for it, but I can't hire you."

8. Even at this repulse our adventurer did not despair. There might still be mechanics in the outskirts of the city, who had too few journeymen to be bound by their prejudices. His quarter of a dollar had long since disappeared, but, by carrying a traveller's trunk, or turning his hand to any chance job, he contrived to exist till he had made application to every carpenter and joiner in the city and its suburbs. *Not one would employ him.* By this time, the iron of prejudice, more galling than any thing he had ever known of slavery, had entered his soul.

9. He walked down to the river's bank below the city, and throwing himself upon the ground, gave way to an agony of despair. He had found himself the object of universal contempt; his plans were all frustrated, his hopes dashed, and his dear-bought freedom made of no effect! By such trials, weak minds are prostrated in abject and slavish servility, and stronger ones are made the enemies and depredators of society; it is only the highest class of moral heroes that come off like gold from the furnace.

10. Of this class, however, was Henry Boyd. Recovering from his dejection, he surveyed the brawny muscles that strung his Herculean frame. A new design rushed into his mind, and new resolution filled his heart. He sprang upon his feet and walked firmly and rapidly toward the city, doubtless with aspirations that might have suited the words of the poet,

“Thy spirit, *Independence*, let me share,
Lord of the lion heart and eagle eye.”

11. The first object which attracted his “eagle eye,” on reaching the city, was one of the huge river boats laden with pig iron; drawn up to the landing. The captain of this craft was just inquiring of the merchant who owned its contents for a hand to assist in unloading it. “I am the very fellow for you,” said Boyd, stripping off his coat, rolling up his sleeves, and laying hold of the

work. "Yes, sure enough, that is the very fellow for you," said the merchant.

12. The resolution and alacrity of Boyd interested him exceedingly, and during the four or five days in which a flotilla of boats were discharging their cargoes of pig iron with unaccustomed despatch, he became familiar with his history, with the exception of all that pertained to his trade, which Boyd thought proper to keep to himself. In consequence, our adventurer next found himself promoted to the portership of the merchant's store, a post which he filled to great satisfaction.

13. He had a hand and a head for every thing, and an occasion was not long wanting to prove it. A joiner was engaged to erect a counter, but failing, by a drunken frolic, the merchant was disappointed and vexed. Rather in passion than in earnest, he turned to his faithful porter—"Here, Henry, you can do almost any thing, why can't you do this job?" "Perhaps I could, sir, if I had my tools and the stuff," was the reply. "Your tools!" exclaimed the merchant in surprise, for till now he knew nothing of his trade.

14. Boyd explained that he had learned the trade of a carpenter and joiner, and had no objection to try the job. The merchant handed him the money, and told him to make as good a counter as he could. The work was done with such promptitude, judgment, and finish, that his employer broke off a contract for the erection of a large frame warehouse,

which he was about closing with the same mechanic who had disappointed him in the matter of the counter, and gave the job to Henry.

15. The money was furnished, and Boyd was left to procure the materials and *boss* the job at his own discretion. This he found no difficulty in doing, and what is remarkable, among the numerous journeymen whom he employed, were some of the very men who took off their aprons at his appearance in the Englishman's shop! The merchant was so much pleased with his new warehouse, that he proceeded to set up the intelligent builder in the exercise of his trade in the city.

16. Thus, Henry Boyd found himself raised at once almost beyond the reach of the prejudice which had well nigh crushed him. He built houses and accumulated property. White journeymen and apprentices were glad to be in his employment and to *sit at his table*. He is now a wealthy mechanic, living in his own house in Cincinnati, and his enemies who have tried to supplant him, have as good reason as his friends to know that he is a man of sound judgment and a most vigorous intellect.

17. Without having received a day's schooling in his life, Henry Boyd is well read in history, has an extensive and accurate knowledge of geography, is an excellent arithmetician, is well informed in politics, having been for several years a regular subscriber to several of the best newspapers pub-

lished at the west. He is truly public spirited, and is remarkable for his morality, generosity, and all those traits which mark a noble character.

18. Mechanics, who we trust compose a considerable part of our readers, will understand what power of mind it required to vault at once from the bottom to the top of their ladder. Where is the white man who can boast a more difficult performance? Where is the white man, of this or any other age or country, who has shown more decision or energy of character? And let it be observed that the narrative illustrates the vincibility as well as the strength of American prejudice against color.

EMANCIPATION IN NEW YORK.

THE period fixed by law for the termination of slavery in the state of New York, was the 4th of July, 1827. According to the census of 1820, there were 20,279 free persons of color, and 10,092 slaves in the state; making in all 30,371.

“Say that, in future, negroes shall be blessed;
Ranked e'en as men, and man's just rights enjoy;
Be neither sold, nor purchased, nor oppressed;
No griefs shall wither, and no stripes destroy.”

A VALEDICTORY ADDRESS.

The following is a Valedictory Address, composed by *Andrew R. Smith*, aged 14 years, and spoken by him at an Annual Examination, on his and others' leaving the New York African Free School, April, 1822.

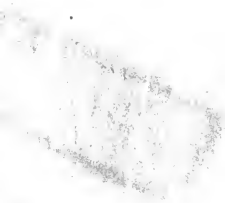
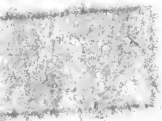
RESPECTED PATRONS AND FRIENDS, — With much diffidence, I rise to address you on a subject which is of great importance, both to myself and to those of my schoolmates who are about to leave this school. I feel it my duty, on this occasion, to return my humble thanks to those gentlemen who have so long been and still are, the supporters of this valuable institution. I consider myself under many and great obligations to you; and my ardent desire and wishes are, that you may flourish and prosper in this benevolent undertaking.

2. To you, my much respected teacher, I am greatly indebted. For your kind attention to me, while under your care, I most sincerely and humbly thank you. When I first became your pupil, I was ignorant of letters, and learned my A, B, C, by means of writing in the sand: since that time, I have passed regularly through every class in the school, and have had the honor of filling almost every office in the same; and more than this, down to the present day, I have had the pleasure of enjoying the expressions of approbation of my teacher.

3. My books and exercises, exhibited before you this day, will, I doubt not, be regarded by you, gentlemen, who are trustees of this school, as testimonials in my favor, that your labor, and that of my preceptor, have not been bestowed upon me in vain.

4. As the various exercises of the day have detained you some time, it requires me to be short. In conclusion, let me remind you, my fellow-pupils, who are about to leave with me, that we are now entering into a wide field, and that we must be industrious and upright to make respectable members of society; and to be an honor to our parents, we must make such use of our learning, as will prove a blessing to ourselves, and to the community with which Providence now calls us to mix.

END OF PART II



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