

# FREEDOM'S JOURNAL.

"RIGHTEOUSNESS EXALTETH A NATION"

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## OUR PATRONS.

IN presenting our first number to our Patrons, we call all the diffidence of persons entering upon a new and untried line of business. But a moment's reflection upon the noble objects which we have in view by the publication of this Journal; the expediency of its appearance at this time, when so many schemes of action concerning our people encourage us to come boldly before an enlightened public. For we believe, that a paper devoted to the dissemination of useful knowledge among our brethren, and to their moral and religious improvement, must meet with the cordial approbation of every friend to humanity.

The peculiarities of this Journal, render it important that we should advertise to the world the motives by which we are actuated, and the objects which we contemplate.

We wish to plead our own cause. Too long have others spoken for us. Too long has the public been deceived by misrepresentations, in things which concern us dearly, though in the estimation of some mere trifles; for though there are many in society who exercise towards us benevolent feelings; still (with sorrow we confess it) there are others who make it their business to enlarge upon the least trifle, which tends to the discredit of any person of colour; and pronounce anathemas and denounce our whole body for the misconduct of this guilty one.

We are aware that there are many instances of vice among us; but we know that it is because no one has taught its subjects to be virtuous; many instances of poverty, because no sufficient efforts accommodated to minds contracted by slavery; and deprived of early education have been made, to teach them how to husband their hard earnings, and to secure to themselves comforts.

Education being an object of the highest importance to the welfare of society, we shall endeavour to present just and adequate views of it, and to urge upon our brethren the necessity and expediency of training their children, while young, to habits of industry, and thus forming them for becoming useful members of society. It is surely time that we should awake from this lethargy of years, and make a concentrated effort for the education of our youth. We form a spoke in the human wheel, and it is necessary that we should understand our position on the different parts, and theirs on us, in order to perform our part with propriety.

Though not desirous of dictating, we shall feel it our incumbent duty to dwell occasionally upon the general principles and rules of economy. The world has grown too enlightened, to estimate any man's character by his personal appearance. Though all men acknowledge the excellency of Franklin's maxims, yet comparatively few practise upon them. We may deplore when it is too late, the neglect of these self-evident truths, but it avails little to mourn. Ours will be the task of admonishing our brethren on these points.

The civil rights of a people being of the greatest value, it shall ever be our duty to vindicate our brethren, when oppressed, and to lay the case before the public. We shall also urge upon our brethren, (who are qualified by the laws of the different states) the expediency of using their elective franchise; and of making an independent use of the same. We wish them not to become the tools of party.

And as much time is frequently lost, and wrong principles instilled, by the perusal of

works of trivial importance, we shall consider it a part of our duty to recommend to our young readers, such authors as will not only enlarge their stock of useful knowledge, but such as will also serve to stimulate them to higher attainments in science.

We trust also, that through the columns of the FREEDOM'S JOURNAL, many practical pieces, having for their basis, the improvement of our brethren, will be presented to them; from the pens of many of our respected friends, who have kindly promised their assistance.

It is our earnest wish to make our Journal a medium of intercourse between our brethren in the different states of this great confederacy; that through its columns an expression of our sentiments, on many interesting subjects which concern us, may be offered to the public; that plans which apparently are beneficial may be candidly discussed and properly weighed; if worthy, receive our cordial approbation; if not, our marked disapprobation.

Useful knowledge of every kind, and every thing that relates to Africa, shall find a ready admission into our columns; and as that vast continent becomes daily more known, we trust that many things will come to light, proving that the natives of it are neither so ignorant nor stupid as they have generally been supposed to be.

And while these important subjects shall occupy the columns of the FREEDOM'S JOURNAL, we would not be unmindful of our brethren who are still in the iron fetters of bondage. They are our kindred by all the ties of nature; and though but little can be effected by us, still let our sympathies be poured forth, and our prayers in their behalf, ascend to Him who is able to succour them.

From the press and the pulpit we have suffered much by being incorrectly represented. Men, whom we equally love and admire have not hesitated to represent us disadvantageously, without becoming personally acquainted with the true state of things, nor discerning between virtue and vice among us. The virtuous part of our people feel themselves sorely aggrieved under the existing state of things—they are not appreciated.

Our vices and our degradation are ever arrayed against us, but our virtues are passed by unnoticed. And what is still more lamentable, our friends, to whom we concede all the principles of humanity and religion, from these very causes seem to have fallen into the current of popular feeling and are imperceptibly floating on the stream—actually living in the practice of prejudice, while they abjure it in theory, and feel it not in their hearts. Is it not very desirable that such should know more of our actual condition, and of our efforts and feelings, that in forming or advocating plans for our amelioration, they may do it more understandingly? In the spirit of candor and humility we intend by a simple representation of facts to lay our case before the public, with a view to arrest the progress of prejudice, and to shield ourselves against the consequent evils. We wish to conciliate all and to irritate none, yet we must be firm and unwavering in our principles, and persevering in our efforts.

If ignorance, poverty and degradation have hitherto been our unhappy lot; has the Eternal decree gone forth, that our race alone are to remain in this state, while knowledge and civilization are shedding their enlightening rays over the rest of the human family? The recent travels of Donham and Clapperton in the interior of Africa, and the interesting

narrative which they have published; the establishment of the republic of Hayti after years of sanguinary warfare; its subsequent progress in all the arts of civilization; and the advancement of liberal ideas in South America, where despotism has given place to free governments, and where many of our brethren now fill important civil and military stations, prove the contrary.

The interesting fact, that there are FIVE HUNDRED THOUSAND free persons of colour, one half of whom might perse, and the whole be benefited by the publication of the Journal; that no publication, as yet, has been devoted exclusively to their improvement—that many selections from approved standard authors, which are within the reach of few, may occasionally be made—and more important still, that this large body of our citizens have no public channel—all serve to prove the real necessity, at present, for the appearance of the FREEDOM'S JOURNAL.

It shall ever be our desire so to conduct the editorial department of our paper as to give offence to none of our patrons; as nothing is farther from us than to make it the advocate of any partial views, either in politics or religion. What few days we can number, have been devoted to the improvement of our brethren; and it is our earnest wish that the remainder may be spent in the same delightful service.

In conclusion, whatever concerns us as a people, will ever find a ready admission into the FREEDOM'S JOURNAL, interwoven with all the principal news of the day.

And while every thing in our power shall be performed to support the character of our Journal, we would respectfully invite our numerous friends to assist by their communications; and our coloured brethren to strengthen our hands by their subscriptions, as our labour is one of common cause, and worthy of their consideration and support. And we do most earnestly solicit the latter, that if at any time we should seem to be zealous, or too pointed in the inculcation of any important lesson, they will remember, that they are equally interested in the cause in which we are engaged, and attribute our zeal to the peculiarities of our situation, and our earnest engagedness in their well-being.

THE EDITORS.

From the Liverpool Mercury.

## MEMOIRS OF CAPT. PAUL CUFFEE.

"On the first of the present month of August, 1811, a vessel arrived at Liverpool, with a cargo from Sierra Leone; the owner, master, mate, and whole crew of which are free blacks. The master, who is also owner, is the son of an American slave, and is said to be very well skilled both in trade and navigation, as well as to be of a very pious and moral character. It must have been a strange and an animating spectacle to see this free and enlightened African, entering as an independent trader, with his black crew into that port, which was so lately the nidus of the slave trade.—*Edinburgh Review for August, 1811.*

We are happy in having an opportunity of confirming the above account, and at the same time of laying before our readers an authentic memoir of Capt. Paul Cuffee, the master and owner of the vessel above alluded to; who sailed from this port on the 20th ult. with a licence from the British Government, to prosecute his intended voyage to Sierra Leone.—The father of Paul Cuffee was a native of Africa,—whence he was brought as a slave into Massachusetts. He was there purchased by a person named Slocum, and remained in slavery a very considerable portion of his life. He was named Cuffee, but as it is usual in those parts, took the name of Slocum, as expressing to whom he belonged. Like many

of his countrymen he possessed a mind superior to his condition; although he was diligent in the business of his master, and faithful to his interest, yet by great industry and economy he was enabled to purchase his personal liberty. At the time that remains of several Indian tribes, who originally possessed the rights of soil, resided in Massachusetts, Cuffee became acquainted with a woman descended from one of those tribes, named Ruth Moses, and married her. He continued in habits of industry and frugality, and soon afterwards purchased a farm of 100 acres at the point in Massachusetts.

Cuffee and Ruth had a family of ten children. The three oldest sons, David, John, and John; are farmers in the neighbourhood of West Point; filling respectable situations in society, and endowed with good intellectual capacities. They are all married, and have families to whom they are giving good education. Of six daughters four are respectably married, while two remain single. Paul was born on the Island of Cuttashamker, one of the Elizabeth Islands, near New Bedford, in the year 1750—when he was about fourteen years of age, his father died, leaving a considerable property in land, but which being at that time unproductive, afforded but little provision for his numerous family, and thus the care of supporting his mother and sisters devolved upon his brothers and himself. At this time Paul conceived that commerce furnished to industry more ample rewards than agriculture; and he was conscious that he possessed qualities which, under proper culture, would enable him to pursue commercial employments with prospects of success—he therefore entered at the age of sixteen, as a common hand, on board of a vessel destined to the bay of Mexico, on a whaling voyage. His second voyage was to the West Indies, but on his third he was captured by a British ship, during the American war, about the year 1776, and underwent a detention as a prisoner, at New York, until he was permitted to return home to Westport, where owing to the unfortunate continuance of hostilities he spent about two years in his agricultural pursuits. During this interval Paul and his brother John Cuffee, were called on by the collector of the district, in which they resided, for the payment of a personal tax. It appeared to them, that by the laws and constitution of Massachusetts, taxation and the whole rights of citizenship were united. If the laws demanded of them the payment of the personal taxes, the same laws must necessarily and constitutionally invest them with the right of representing and being represented in the state legislature. But they had never been considered as entitled to the privilege of voting at elections, nor of being elected to places of trust and honor. Under these circumstances they refused payment of the demands. The collector resorted to the force of the laws, and after many delays and detentions, Paul and his brother desired more prudent to silence them by paying the demands; but they resolved, if it were possible to obtain the rights which they believed to be connected with taxation. They presented a respectful petition to the state legislature. From some individuals it met with a warm and almost indignant opposition. A considerable majority was, however, favorable to their object. They perceived the wisdom and justice of the petition, and with an honorable magnanimity, in defiance of the violence of the times, they passed a law, vesting all free persons of color, living in the state, according to the established rules for freemen, and granting them all the privileges belonging to the other citizens. This was an equally honorable triumph to the petitioners, and the legislature—a day which ought to be forever fully remembered by every person of color within the boundaries of Massachusetts, and the names of John and Paul Cuffee should always be united with its recollection.

To be Continued.

Common Schools in New York. It appears from the report of the Superintendent of Common Schools in this state, that he presented last year to the Education Board, that of the 721,000 children in the State, 721 have been admitted to the law. That in the school districts, the number of colored children who have been received into the

districts have been formed during the year 1826, and that the number which have made returns exceeds that of the last year by 423. That in the 734 districts reported, there are 41,152 children between the ages of 5 and 15, and that in the common schools of the same districts 431,911 children have been taught during the year 1826, the general average having been about 10 months. The sum of \$135,164 has been paid to the various districts during the year, of which \$80,000 were from the state treasury, \$4,241 by a direct tax upon the citizens of the respective towns, and \$11,781 from local funds belonging to several counties. These returns show an increase of 15,508 of the children between five and fifteen; and the number of children taught in the common schools, has increased 18,803 since the last annual report. By the returns of 1816, it appears that the number of children between 5 and 15 was 31,342 more than the number instructed in that year in the common schools; in the year 1826, the number between 5 and 15 is 10,000 less than the number taught; making a difference in favor of those instructed, of more than 50,000.—*N. Y. Observer.*

**DEAF AND DUMB.**—From the 8th Annual Report of the New-York Asylum for the Deaf and Dumb, submitted last week to the Legislature, it appears that the receipts during the year 1826 (including \$4968 37 cents in the treasury at the beginning of the year,) amount to \$16,008 74; and the expenditures during the same period, to \$2476 34; leaving a balance of \$7532 40, which had been disposed of as follows:—\$2200 in the Savings Bank, \$3000 in the Asylum fund, and \$2332 40 in the hands of the treasurer. The present number of pupils is 64, of which 31 are state pupils, 1 charity, 7 pay pupils, 3 part pay, and 7 of the Female Association. At the date of the last report there were 56 pupils. The average number has been about 60. During the year, 23 have been received, and 15 dismissed. The whole number of pupils received the last 8 years, is 177—discharged 113.—*Id.*

**REV. ABRAHAM THOMPSON.**  
We publish this extract, because Mr. Thompson's whole life was honorable to his profession, and creditable to his brethren of color, and because he was generally known and esteemed by our patrons. We have the farther pleasure of promising our readers a biographical sketch of this worthy Divine, from the same pen. Such men as Mr. Thompson should not soon be forgotten. The piety, usefulness and propriety which characterized his life, should excite us to emulate his character.

**EXTRACT.**  
"To die and waste away is the lot of every child of Adam. One event happeneth to them all—the strong man as well as the feeble.—His strength affords no protection from the stroke of death, or the corruption of the grave. Yea, even good men, those who are the most useful to their fellow-creatures, the prophets of the Lord; and the ministers of his word, all die and waste away. All of every rank and condition must sink in death, and waste away in the grave. In the height of his strength, his beauty his usefulness and honor, when we admire him, and he is tempted to feel himself some great one; God says "dust thou art, and unto dust thou shalt return." Descending gradually to the tomb, his strength withers, his desire fails; his flesh consumes, he wastes away till death has but little to do to complete his work. In this way did he accomplish the overthrow of our lamented brother. I remember him when he was in the full vigor of manhood. His nerves were strong, his limbs active, his spirit manly. Often when a little boy lay by his side, listening with thrilling interest while he recounted the hardships and dangers, which he had passed through in different parts of the world. His fortitude inspired me with admiration, and his success with transports of joy. It was highly interesting to hear him tell what he had seen, and what he had suffered; and how he overcame. I wish I could repeat his history, it would be an interesting work; but then, it would lose its interest. To hear it rightly it would come from his own lips; for very few men I assure you, could tell what they had experienced better than brother Thompson. He was possessed of a natural eloquence, which art might improve, but could not produce. But to our point. Possessed of a sound constitution and a vigorous mind, our brother Thompson promised to wear well, and did wear well. But still the seeds of mortality were sown in him. As he grew old, he grew infirm. Death approached him, sending as

his harbinger, one sickness after another, to remove the stays of life; and undermine his frame, until he stood as a house tottering over the brink of a precipice. Thus for a number of weeks he was supposed to remain, while his relatives and friends were calculating every day upon his end, and then by removing the last prop, the earthly house of his tabernacle fell speedily into the grave.

"Man wasteth away and dieth." And here we cannot help noticing, how wonderfully his mind was sustained under the failure of his bodily powers. That cheerfulness, that affability, that readiness to converse, particularly on religious subjects, which so eminently distinguished him in health, were manifested by him during the whole course of his illness; even in the moments when his body was racked with acute pain; yea, even in the agonies of death. The sufferings of his body were great, but his spirit was firm and unshaken. He was very much the same on his sick and dying bed, that he was in health; composed and cheerful, smiling under pains, snuffing even in death. Instead of torturing his attendants, and visitors, with complaints and murmurings, he comforted them by assurances, that he was resigned to the will of God, and that he had a good hope through grace, of future and eternal blessedness. "My body," (he observed to me, on the afternoon previous to his death,) "my body is full of pain, but my soul is happy." I saw his countenance light up with a smile, and my heart responded, "let me die the death of the righteous, and let my last end be like his." But I must not longer dwell upon his dying expressions and dying conduct, lest I should be considered as removing my neighbors' land mark, and trespassing upon his field. I leave these things, therefore, to those who are to notice his death from the pulpit, where so frequently he delivered the truths of the gospel. One remark, however, I will take the liberty to add; that that smile which so distinguished him in health, and was exhibited to every one who visited his sick bed, was retained so long that every one who viewed him after death: said the soul that inhabited this tabernacle left it rejoicing.

**MISSIONS TO AFRICA.**  
In a late number of this paper, we mentioned the painful fact, that during the year preceding the last Report of the Church Missionary Society, no less than seven of its Missionaries in West Africa had been removed by death. From a letter recently addressed to Bishop White of Pennsylvania, by the Corresponding Secretary of that Society, it appears that they are now turning their attention to the United States for a supply of Missionaries for these stations; and to people of color, as being less exposed than other persons to suffer from the maulubrity of the climate. We copy the letter from the Church Register at Philadelphia:  
*New-York Observer.*

*Church Missionary House, London, Oct. 25, 1826.*  
MY DEAR SIR—The committee of the Church Missionary Society having lost many valuable lives in Africa, have turned their attention to a supply of Teachers better fitted than Europeans to encounter the insalubrity of its climate. They have been strongly recommended to endeavor to procure persons of color for this service; and have been led to suppose that there may be many such in America, who have the requisite piety, talent and knowledge to fit them for such an office. Their duty would be the religious instruction of the liberated Africans congregated in Sierra Leone, from all parts of Africa. For this purpose, the person to be employed must be well acquainted with the English language, and able to read, write, and speak it correctly. They must also possess a good knowledge of the Holy Scriptures, and cordially approve of the articles and Liturgy of the Church of England, and be willing to conform to them in their whole conduct. But the most important qualification for this service, is, intelligent, decided, and matured judgment, and a heart devoted to God, clearly holding the doctrines peculiar to the Gospel, and longing to make them known as widely as possible. We shall be much obliged if you will inform us, whether there be in your knowledge any persons of this description, who would be willing to devote themselves wholly to labor in Africa to diffuse the Gospel. It might not probably be difficult for such persons to obtain ofonation from the bishop of the sister church in America, before they left America. Such persons should pledge themselves to submit to the directions of the society, as to the stations in which they may labor, and their general conduct. The remuneration for their services would be sufficient for their comfortable support; but on this point, and any other connected

with the design, we shall be glad to have your full and free sentiments.  
I am, Dear Sir, faithfully yours,  
EDWARD BICKERSTETH,  
Sec. C. M. Society.  
*Th. Rev. Bishop White, &c. &c. &c.*

**Case of Gilbert Horton.** We stated a few days ago that the committee to whom Col. Ward's resolution was referred, had made a report—not, however, against the unconstitutional seizure and imprisonment of free men of color at the South, but only in favor of exonerating them from the payment of the expenses of such illegal imprisonment. Wonderful generosity for "the only free people on earth!" The chairman of the committee was a Mr. Powell, of Virginia; and we observed that he saved himself much labor in the investigation by patching up a report from the editorial columns of the *New-York Enquirer*—not even stopping long enough to clothe the slavish ideas of our neighbor in another phraseology. This shows that the *Enquirer* stands well with the slave-holding representatives, and it also shows that they are hard pushed for arguments to sustain themselves. The constituents of Mr. Powell ought to call a public meeting, and tender the *Enquirer* a vote of thanks for helping their representative to a report.—*N. Y. Spect.*

**KIDNAPPING.**  
We insert the following narrative, hoping that it may meet the eye of Woolfolk, or some other slave dealer or betrayer, who has accustomed himself to severing the tenderest ties and inflicting the deepest wounds with brutal insensibility. We should prefer the approbation of conscience, and of God, which attends the laudable efforts of the Mayor and Common Council of Philadelphia, rather than the heart of the slave dealer, with the wealth of the Indies.

**MARY DAVIS.**  
*A true Story.*  
On the evening of August 25, 1812, a poor, yet interesting young woman, with an infant, about six weeks old, in her arms, came with a pass-billet, to remain all night at the Greyhound inn, at Folsingham, in Lancashire.—Apparently sinking with hunger and fatigue, she unobtrusively seated herself by the kitchen fire, to give that substance to her baby of which she appeared in equal want herself. Silently breaking from observation, she neither solicited nor obtained the notice of any one. The soas of intemperate mirth never ceased their riotous tumult, nor relaxed their virulence to sooth her sorrows. The bustling servants brushed past without regarding her, and the rustic politician continued to spell over again the thrice conned paper, without casting his eyes upon her.

There is, however, an eye that never slumbers, there is an ear that is ever open to the supplication of the afflicted, and there is a hand which is ever ready to be stretched out to succor and support them in their necessities. That eye now beheld her unobtruded sorrows, that ear was listening to her silent prayers, and that hand was supporting her apparently sinking frame, and preparing for her the cup of consolation. Hers was indeed a tale of many sorrows!—This, the following slight sketch of her story, previous to her arrival at Folsingham will serve to evince:—Her name was Mary Davis; she resided with her husband and one child, a boy about seven years of age, in the city of Westminster. Her husband, who is a private in the 2d regiment of foot guards, was compelled to leave her in the beginning of the above year, to accompany the regiment to fight the battles of his country, under the gallant and victorious Wellington. Impelled by poverty and maternal affection, poor Mary was under the necessity of leaving her darling boy, now her only remaining comfort, to the care of strangers, whilst she went out to wash for his maintenance and her own. She, however, repined not; her toil was lessened, and her cards were enlivened by the reflection that she could, after the labours of the day, return to her beloved boy, gaze on the reflected features of his father, give him smiles for smiles, press him to her maternal bosom, join him in his sports, enlighten his understanding, and teach him to know, to fear, and to love his God. With these delightful enjoyments, even the poor, laboring, widowed Mary could not be termed unhappy; but these were the only sweet ingredients in her cup of bitter sorrows. Let those, then, who have feeling hearts, and know the force of parental affection when confined to one object, judge, if they can, what must be the agonies of poor Mary, when, on returning from her daily task, only eight days after the departure of her

husband, she learned that the woman (if it deserves that name) in whose care she left her darling boy, had absconded with him, nobody knew whither. Now then, who might be termed unhappy, for hope itself could scarcely find admittance to her bosom, so it truly was it occupied by affliction and despondency.

Soon after the event, she was informed that it was discovered that the wretch who had stolen her child was a native of Leeds. This truly to those who bask in sunshine, would appear a feeble ray; yet this on Mary's midnight gloom, shed a glimmering cheering light. This, faint as it was, aroused and animated her soul; it seemed to her as if it merited to direct her to her son, and she lost no time in taking the path to which it pointed. Five weeks after the birth of her child, did she set out; her weak state, without money, on foot, to carry her infant nearly 400 miles, (thither and back again,) on a road and to a place with which she was totally unacquainted.

And yet, with all these aggravating circumstances, poor Mary was, in reality, perhaps less miserable than many, even of the poor and daughters of affluence. So little does happiness depend upon external circumstances; so comparatively inpartially has God distributed good and evil among his creatures, even in this life, that the most miserable are not without their consolations, nor the most prosperous without their sorrows. Labor and sorrow are the lot of humanity, and they must be unhappy indeed who, from a mixed company, cannot select those with whom they would be unwilling to exchange situations. So, perhaps thought poor Mary, as she sat by the side of the kitchen fire of the inn at Folsingham, regarding with looks of attention and pity two poor chimney-sweeper's boys, who were eating their frugal supper before the same fire. They had been sent for from a distance, to sweep some chimneys, early in the morning, and were now taking their scanty meal, before they retired to obtain, by a few hours sleep, a short respite from their sufferings. Mary long viewed them attentively; perhaps the sufferings of her lost boy might be connected with the commiseration which she felt for these poor oppressed children. However, that might be, she continued to gaze upon them, till the younger, who sat with his back towards her, turned his sooty face, and fixing his eyes upon her; regarded her for a few seconds with attention, then springing up, he exclaimed, "My mother! that's my mother!" and in an instant was in her arms.—The affectionate and astonished Mary, on hearing his voice, in a moment recognised her boy, and clasped him to her bosom; but she could not speak, till a flood of tears having relieved her almost bursting heart, she gave utterance to her feelings.

After the confusion and the agitating sensation, which this unexpected rencontre had occasioned amongst both actors and spectators were in some degree subsided, the master of the boy, who was present, was particularly questioned how he came by him. His account was as follows:—He was walking on his business, in the neighbourhood of Sleaford, where he resides, when he met a ragged woman with a little boy whom she was beating most unmercifully. On inquiry, she told him that she was in great distress, that she had a long way to go, and that she did not know how to get along with him. This led to further conversation, which ended in her offering to sell the boy to him as an apprentice, for two guineas. The bargain was soon struck, and the lad was regularly bound, the woman making oath to his being her own son. There did not appear to be any reason for questioning the account of the master, especially as it was corroborated by the boy, with this addition, that the woman was beating him so unmercifully, as she had frequently done before, because he would not call her mother.

The story soon became generally known in the place and through the exertions of Mr. Wellbourne and others, a subscription was raised for poor Mary and the little chimney sweeper, who was soon cleaned, clothed, and transformed into a very different looking little being:—

"And restored to his mother, no longer needs creep Through lanes, courts, and alleys, a poor little sweep."

After they had stopped for some time to rest and refresh themselves, the mother and son had places taken for them in the coach to proceed to London. Thither they departed, with hearts overflowing with gratitude both to their heavenly and earthly benefactors.

**EFFECT OF BRIGHT UPON A PERSON BORN BLIND.**  
The operator, Dr. Grant, having obtained the eyes of his patient, and convincing his relatives and friends, that it was highly probable he could remove the obstacle which prevented his sight; all his acquaintances had any curiosity to be treated in the same



POETRY

THE AFRICAN CHIEF.

BY HAYAST.

Chained in the market place he stood,  
A man of giant frame,  
Amid the glistening multitude,  
That shrunk to hear his name—

All stern of look and strong of limb,  
His dark eyes on the ground—  
And silently he laid on him,  
As on a lion's head.

Vainly, but with what chief had fought,  
He was a chief no more;  
Yet pride, that to some humbles not,  
Was written on his brow.

The scars his dark broad bosom wore,  
Showed warrior true and brave;  
A Prince among his tribe before,  
He could not be a slave.

Then to his conquerors he spoke—  
"My brother is a King;  
Undo this shackles from my neck,  
And take this bracelet ring."

And send me where my brother roams,  
And I will fill thy hands  
With store of ivory from the plains,  
And gold dust from the sands."

"Not for thy ivory nor thy gold  
Will I unbind thy chain,  
That bloody hand shall never hold  
The battle spear again.

A price thy nation never gave  
Shall yet be paid for thee;  
For thou shalt be the Christian's slave,  
In lands beyond the sea."

Then went the warrior chief, and bade  
To shroud his locks away,  
And, one by one, each heavy braid  
Before the victor lay.

Thick were the platted locks, and long,  
And deftly hidden there  
Shone many a wedge of gold among  
The dark and crisped hair.

"Look, feast thy greedy eye with gold,  
Long kept for soot and need;  
Take it—thou earnest sums untold—  
And say that I am freed.

Take it—my wife, the long, long day  
Weeps by the cocoa tree,  
And my young children leave their play,  
And ask in vain for me."

"Take thy gold—but I have made  
Thy fetters fast and strong,  
And woe that by the cocoa shade  
Thy wife will wail thee long."

Strong was the agony that shook  
The captive's frame to hear,  
And the proud meaning of his look,  
Was changed to mortal fear.

His heart was broken—crazed his brain—  
At once his eye grew wild,  
He struggled wildly with his chain,  
Whispered, and wept, and smiled.

Yet, woe not long those faint bands,  
And once at that day,  
They drove him forth upon the sands,  
The foul hyena's prey.

EFFECTS OF SLAVERY.

From the N. Y. Christian Advocate.

Mr. Editor.—A few days since the following fact which occurred six or eight weeks ago, on a circuit, was related to me. It took hold of my feelings in a very peculiar manner, and excited within my bosom a greater detestation of slave dealing as well as of those who engage in this nefarious practice, than I ever realized before. I feel in my own mind that such individuals are unworthy of a place in society, and should be treated by every philanthropist with cold neglect. The ears of God are open to the cries of the hundreds whom they have torn from the society of those who rendered life agreeable to them. How great and tremendous then will that account be which shall be summed up against them in the day of eternity.

"OMEGA."

A few weeks since, there was a sale of the effects of the late Dr. McARDY. Among other things were several slaves. One of them, a man named William, was a member of the Methodist Episcopal church at the time he was sold. As far as I can ascertain, he was a very pious, humble Christian, and useful among the people of his own color, by holding meetings and occasionally exhorting them. Among those present at this sale was a Mr. W. from a neighboring city, a man who I am told, does nothing for a livelihood but go about to purchase negroes, and employ others to do so. To this detestable person was poor William knocked off, for about \$275. When the man was going to quit the place, he ordered William to stretch out his hands in order

to be tied. He rather shrunk from this, as every honest man would do: however with much piety and resignation, he submitted.—Then it was that his colored friends began to weep bitterly: William turned his attention to them, and with a becoming dignity and Christian fortitude, which melted the hearts of all present, but the hard and scoured one of his purchaser, said "Don't cry for me; God is every where." This so affected those around, that a Mr. S. offered Mr. W. \$400 for the man. But he refused it, and poor William was driven off. Where he now is I know not; but I think it more than probable, that he is far, very far from his native place, as I am informed that the same man, a short time after, put four or seven wagon loads of slaves on board a vessel which has already sailed from B. Poor William! my heart feels for you more particularly, when I think that you may fall into the hands of some hard, tyrannical master; but fear not, your "God is every where;" and you shall feel the truth of that promise given to the disciples of Jesus, "Lo I am with you always, even to the end of the world."

VARIETIES.

Advantage of Choosing a Wife by Proxy.—Among other observations, we took occasion to inquire, whether the practice of the elders and addresses (of the sect of the Muravians) in selecting a partner for a young man who wished to marry, was not sometimes attended with serious inconveniences. But they seemed to have no doubt, that this regulation produced more happy marriages, than would be effected by leaving the parties to choose for themselves. A lively and sensible person, with whose conversation we were particularly pleased, took occasion to give us his own experience on the subject. He expressed himself to the following effect: "When I wished to change my situation in life, I applied to one of our elders, and communicated the matter to him. He asked me whether I had any particular young woman in view; I replied in the negative, and that I wished my superiors to choose for me. Pleased with my answer, and the confidence reposed in them, he assured me that the greatest care should be taken to select for me a partner, who would be, in every respect, proper for me. The elders and addresses consulted together; and, after a suitable time, fixed on a young woman, whose disposition and qualifications were correspondent to my own, and which they thought were adapted to make me happy. We were introduced to each other in the presence of our superiors. The interview was favorable: we became mutually attached; and in a short time we were married. The event has perfectly answered our most sanguine hopes. I probably should not have chosen so happily, if left to decide for myself; but I am certain I could not have made a better choice." He concluded his observations with a degree of animation and satisfaction, which precluded all doubt of the truth of his assertions.—Memoirs of Lindley Murray.

The Egg Trade.—Few people have any idea of the extent to which the trade in Eggs is carried on, as an article of export and import. A friend of ours, recently conversed with an Irish gentleman in this town, who had come here for the purpose of selling some of that "surplus produce" of grain which, according to one of our statesmen, is the cause of Irish starvation, and who is also engaged in the egg trade. He stated to our friend that he generally ships from ten to fifteen crates per week of this "merchandise" from Dublin to Liverpool, each crate containing 7000 eggs. The trade in this article has greatly increased, it seems, within the last two or three years; and in the last year there have been sent from Dublin to England not less than 100 crates, or 700,000 eggs per week! Liverpool and Manchester, particularly the latter, are great consumers of the article.—The general price in Dublin is five shillings per hundred, but the hundred, it must be remembered, is calculated according to a sort of Irish arithmetic, and in plain English amounts to 124; the odds being probably a sort of allowance for breakage and chance of over-keeping. It thus appears that \$4000 per week, or something better than 700000 per annum, is expended in Dublin in eggs for exportation alone! It would not be a very easy matter to calculate the number of eggs consumed in Dublin itself, seeing that good Catholics look upon egg-eating as sinful, and taking into consideration the number of Catholics, and the quantum of fast days which their church enjoins. The eggs are collected from the country all round Dublin; but are principally brought from the province of Connaught, where, probably the housewives are more expert in the rearing of fowls than in any other part. There is also a considerable trade in this article from Belfast. The eggs are packed in straw, which is laid a foot thick at the bottom of the crate; upon this is placed a layer of eggs, then a layer of straw,

and so on until the crate is filled. But these eggs are not all consumed in Manchester and Liverpool; the latter supplies Birmingham, and the former sends to the "hard-fisted artisans of Sheffield" a portion of Connaught's "surplus produce."—Kendal Chronicle.

Chinese Fashions.—It is well known, that in China a ridiculous custom prevails, of rendering the feet of their females so small, that they can with difficulty support their bodies. This is deemed a principal part of their beauty; and no swathing or compression is omitted, when they are young, to give them this fancied accomplishment. Every woman of fashion, and every woman who wishes to be reckoned handsome, must have her feet so small, that they could easily enter the shoe of a child of six years of age. The great toe is the only one left to act with freedom; the rest are doubled down under the foot, in their tenderest infancy, and restrained by tight bandages, till they unite with and are buried in the sole. I have inspected a model of a Chinese lady's foot, exactly of this description, which I was assured was taken from life. The length was only two inches and three-fourths; the breadth of the base of the heel seven-eighths of an inch; the breadth of the broadest part of the foot, one and one-fourth of an inch; and the diameter of the ankle, three inches above the heel, one and seven-eighths of an inch. Gentil assures us, that the women, in the northern parts of China, employ every art to diminish their eyes. For this purpose, the girls, instructed by their mothers, extend their eye-lids continually, with the view of making their eyes oblong and small. These properties, in the estimation of the Chinese, when joined to a flat nose, and large, open, pendulous ears, constitute the perfection of beauty.—Dicks. Phil of Religion.

A widow, of the name of Rugg, having taken Sir Charles Price for her second husband, and being asked by a friend how she liked the charge, replied, "O, I have sold my old Rugg for a good Price."

DIED.—In this city, on Friday the 21 inst. Mr Peter Lawrence, aged 38 years.  
On Saturday the 31 inst. Mr John B. Mitchell, aged 27 years.  
On the third inst. Mrs. Betsey Madison, aged about 40 years.

MARINE LIST.

ARRIVED.

Ships Queen Mab, Buffalo, from Havre, sailed Jan. 17, with dry goods, specie, &c. Enay, Whiston, 12 days from Savannah, with cotton, Commodore Perry, 13 days from Charleston, cotton and rice. Barque Four Pons, Adams, 16 days from St. Croix, West end with sugar and rum.—Brigs, Gen. Collin, Collin, Johnson, 7 days from St. Johns, N. B. with plaster. Belvidere, Vose, 20 days from Mobile, with cotton. Ivanhoe, Tinkham, 60 ds from Palermo, with oranges and lemons. William Penn, Talper, 20 ds from Mobile, with cotton. Phœnix, Bailey, 11 ds from Savannah, with cotton.

March 12.

Ships, Aurora, Tabunan, 30 ds from Liverpool, with earthenware, &c. Courier, Behnam, 10 ds salt and dry goods. Dublin Packet, Newcomb, 52 ds from Havre, with ballast. James Monroe, Skidmore, 34 ds from Havre, with ballast. Minerva, Wallace, 47 ds from Glasgow, ballast and dry goods. Jupiter, Clark, 15 ds from St. Croix, with sugar and rum.—Brigs Betsey, Akurland, 156 ds from Sweden, with goals. &c. Tampico, Palmer, 20 ds from Puerto Babello, with steel, fustic, hides, &c.

March 13.

Ships, Frances, Fosdick, 21 ds from New Orleans with cotton, sugar, &c. Henry Hill, Post, 19 ds from Mobile with cotton. Louisa, Matilda, Wood, 6 ds from Savannah, with cotton, &c. Brigs Charlotte Lathrop, 19 ds from New Orleans, with sugar, molasses, &c. Loader, Corans, 25 ds from Mobile, with cotton, staves, &c. Beaver, Spurling, 24 ds from do. with cotton. Elizabeth, Whitmore, 6 ds from Savannah, with cotton. George, Scofield, 5 days from Charleston, with cotton, rice, &c.—Schooners, Exchange, Scribner, 24 ds from Maracaibo with coffee, &c. Henry Hicks, 46 ds from St. Croix, with rum. Horatio, Trowbridge, 24 ds from Mata Moros, with specie, hides, &c. Oregon, Baker, 10 ds from Savannah with cotton. Guide, Gibbs, 6 ds from Charleston, with cotton, rice, &c.

March 14.

Ship, Robert Fulton, Britton, from Liverpool, sailed Feb. 23h, with dry goods.—Brig North Carolina, below.

E. F. HUGHES' SCHOOL.

For Coloured Children of both Sexes.

Under St. Philip's Church, is now ready for the admission of Pupils.

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

Terms from two to four dollars per quarter.

Reference.—Rev. Peter Williams, Rev. James Varick, Rev. S. E. Cornish, Rev. Benjamin Paul, Rev. William Miller.  
New-York, March 14.

PROPOSALS FOR PUBLISHING THE FREEDOM'S JOURNAL.

As education is what renders civilized man superior to the savage: as the dissemination of knowledge is continually progressing among all other classes in the community: we deem it expedient to establish a paper, and bring into operation all the means with which our benevolent Creator has endowed us, for the moral, religious, civil and literary improvement of our injured race. Experience teaches us that the Press is the most economical and convenient method by which this object is to be obtained.

Daily slandered, we think that there ought to be some channel of communication between us and the public: through which a single voice may be heard, in defence of ~~the~~ <sup>the</sup> ~~thousand~~ <sup>thousand</sup> free people of colour. For ever has injustice been heaped upon us, when our only defence was an appeal to the ALMIGHTY; but we believe that the time has now arrived, when the clamours of our enemies should be refuted by forcible arguments.

Believing that all men are equal by nature, we indulge the pleasing anticipation, that as the means of knowledge are more extensively diffused among our people, their condition will become improved, not only in their daily walk and conversation, but in their domestic economy.

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

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

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

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

Recommendations.

The following Testimonials in favour of the gentlemen who propose a paper in this city, more especially adapted to the wants and circumstances of coloured people, have been handed to us for publication: we insert them the more readily, because we believe them to be justly merited.—New-York Observer.

From the Rev. SAMUEL H. COX, Pastor of the Light-street Church, New-York.

Being well acquainted with the Rev. Samuel E. Cornish, and having good evidence of the character of his colleague, John B. Russwurm, A. B.; and they having become co-editors of a weekly paper, designed chiefly for the reading of their coloured brethren; I am free to express my confidence in the promise of their enterprise, and in the relative competency with which its concerns will be conducted. New-York, Jan. 17, 1827.

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

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

To our Subscribers.

Those of our subscribers who are not prepared to pay the amount of their subscriptions at this time, are informed that we shall expect they will do so next week, on the appearance of our second number.

Letters and Communications intended for publication, must be just paid, and addressed to the "Editors of the Freedom's Journal."

Advertisements inserted by the month, quarter, or year at a reasonable rate.

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No subscription will be received for a less term than One Year.

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