

# FREEDOM'S JOURNAL.

DEVOTED TO THE IMPROVEMENT OF THE COLOURED POPULATION.

VOL. II.

NEW-YORK, DECEMBER, 5, 1823.

WHOLE NO. 66.

## From the Monthly Anti-Slavery Reporter. SLAVERY. (Continued.)

The DUKE OF WELLINGTON then spoke to the following effect:—"I can assure the noble Lord that if he imagines that any thing which fell from me on a former occasion was meant to cast any reflection on those who are anxious to prove the condition of our Colonial slaves, with a view to the final abolition of slavery, he is much mistaken. I said nothing of the kind. If any thing I said could justify that construction, I trust I shall convince the noble Lord before I sit down, that I have not disapproved of their conduct in urging that the measures recommended by Government should be carried into effect. Why; Parliament itself is a party to those measures which they pray may be enforced. The Government proceeded upon the resolutions of the House, and if I disapproved of the one I must disapprove of the other. But I approve of both.

"I stated, on a former occasion, that the principle of the measures recommended by Government had been adopted in nearly all the Colonies, and that in Jamaica the office of a Protector of slaves was recognised. The noble Lord must be aware that there is a difference between the adoption of a principle, and of a particular measure involving that principle. The legislature of Jamaica did adopt the principle of appointing a Protector of slaves, though not in the way recommended by Government. Their mode of establishing the principle of protection was by appointing the vestries of the several parishes protectors. I wish they had proceeded on a different plan, but still I am glad that something has been adopted which will in any manner give protection to the slaves." It will be the business of Government and of the local authorities to see that due protection is given; and if the present means should fail of affording due protection, then such measures as will ensure it must, from time to time, be recommended. This was what I meant when I said the principle of the measures recommended by Government had been adopted.—Now if that be the case, how could the noble Lord compare the conduct of Jamaica to that of a soldier who obeys some one's order, and refuses to obey others? Jamaica is not bound to obey the orders of a Secretary of State as a soldier is bound to obey the orders of his officer.—The noble Lord does not mean to say, that the Jamaica legislature is not independent. If so, and Jamaica be not bound to obey the orders of the Secretary of State, it is a matter of congratulation to find that in such an important particular as that of a Protector, it has adopted the principle of the recommendations made by Government, and that the legislatures of the other islands have also so far adopted

their principle as may lead finally to the accomplishment of the wishes of Parliament and of the country on this important question.

The noble Lord says I expressed satisfaction with what had been done. It is true I did. But if he understood by this that I am not disposed to go further, he has quite mistaken me. When the Government proposed these measures, they knew they proposed them to legislatures which possessed the power to adopt, to modify, or reject them. And, having that power, Government cannot interfere and force these measures upon them. Does the noble Lord wish us to use force? If so, I tell the noble Lord that we have not the power of enforcing them, if we wished to do so. We have not the power of governing those Colonies by force any more than we have the power of governing this country by force. We can only govern them, as this country is governed, by means of laws which are enacted by the sanction of the Houses of Legislature. I want to know whether I am to attempt force and irritate them by harsh language, or rather to encourage and persuade them? Certainly I would choose the latter mode, and encourage them to do that which will be alike beneficial to them and to this country, and is in accordance with the unanimous wish of the Government, the Parliament, and the people of this country. I cannot conclude without reminding the noble Lord that he must not expect, that in proportion as the legislative assemblies assent to the wishes of this country, in the same proportion laws will emanate from them on the subject which will bear the scrutiny of the acute mind of the noble Lord and his friends, or will come up to the perfection of British legislature. Time is necessary for perfection in all things and legislation is not exempted from this general rule. The enactments of parties not possessing our advantages ought to be treated with some indulgence; and to attempt to exercise force, or to give any other cause of irritation, would only do harm and retard the accomplishment of the object the noble Lord is so desirous to attain.

Can the above speech really have been spoken by the noble Duke, to whom it is attributed? We cannot doubt it, having had the mortification of hearing it ourselves and being able to vouch for the general accuracy with which it has been reported. Neither could we have entertained much doubt of its purport, but for the following conversation which took place a few days after, viz. on the 25th of July, in the House of Commons.

Sir George Murray, in answer to the speech of Sir James Mackintosh, which is inserted above, observed, that he considered the present Government as fully pledged to adhere to the resolutions of 1823, which he conceived reflected the highest credit on the Parliament that adopted them, and were equally necessary whether we re-

garded humanity, justice, or self-interest. Government, he admitted, was bound to pursue such a system, as while it should be most beneficial to the slaves, should respect the rights of private property and the general well being of the Colonies. This system consisted in ameliorating the condition of the slaves; and all measures tending to that object were, in his opinion, most desirable. He would not go into detail, but this he would say, that he fully and entirely concurred with the friends of the negroes in the feeling they entertained, and was desirous, the slaves might ultimately participate in all the advantages enjoyed by their fellow men.

Mr. Buxton heard the Right Honourable Gentleman with the more satisfaction as he had read, with surprise and alarm certain expressions said to have been uttered by a noble Duke in another place; expressions which if correctly stated, would lead to a belief that the solemn pledge made in this House, in 1823, was to be frittered away to a mere recommendation to the Colonies to do what which we wished them to do. On the speech to which he alluded, he should have felt it his duty, to comment at some length, but for what now fallen from the Right Honourable Secretary for the Colonies.

Mr. Peel said, he felt quite sure that Honourable member (Mr. Buxton) had given to the speech of his noble friend an interpretation totally different from that intended by him. When the Honourable member stated that his noble friend's speech went to fritter away the pledge given in 1823, a pledge to which the present ministry felt themselves bound to adhere, he had altogether mistaken the meaning meant to be conveyed by his noble friend. "In deed," he added, "I feel it but just to the cause which the Honourable member advocates, to make this statement; as my noble friend feels not only bound to redeem, but is desirous of redeeming that pledge." When, however, the Honourable member looked to the speech attributed to my noble friend, he should have taken into consideration the speech to which it was an answer. My noble friend was, perhaps upon that occasion, repelling some intimation of a desire to interfere at once with the Colonies by physical force, and was recommending that course which was most desirable, namely, that the reform should be effected by the gradual means, which who, in doing so, would be consulting their own interest and those of the slaves. And if my noble friend did hold this language, I am sure that I should not speak with me that he had given any ground for the advertisement of the noble Duke's speech to have so good an effect.

At these conversations, the noble member bearing on the Anti-Slavery subject, we have thought it right to record them nearly as they were delivered, that our readers

ers may be able themselves to judge of their import, and also to appreciate the value of the few brief remarks we shall now make upon them. We should have been satisfied, indeed, with Mr. Peel's disclaimer, on the part of the Duke of Wellington, of the more obvious import of certain part of his speech; but, as that speech stands recorded in the public Journals of the country, and will naturally carry with it the weight attached to the Duke's eminent services and distinguished character, no less than to his high station as the head of the Government, we shall be excused for endeavoring respectfully to obviate the injurious effect which, if it were to pass without any comment, it might be calculated to produce on the public mind.

We are bound in fairness to commence with acknowledging that nothing can be more satisfactory than the frank and liberal terms in which both the noble Duke and the two Secretaries of State have borne testimony to the rectitude of the views and conduct of the abolitionists: who it is fully admitted, ask for nothing, and urge nothing, which they are not fully entitled to require, under the solemn act of Parliament of this country, and which the Government and the Parliament are bound to fulfil. Sir George Murray declared that he fully concurred with the friends of the negroes in the feelings they entertained; and the Duke of Wellington, that he could not disapprove of their proceeding without disapproving also of the conduct of Parliament, and of the Government of which he himself has formed so essential a part.

**SLAVERY**

A series of public meetings have recently been held, in London, numberously and respectably attended, the object of which was the formation of a society for the gradual abolition of slavery all over the world, in the manner which shall be most conducive to the interest and well being of the slave, and which shall make to the proprietor all the compensation which he is, or may be thought, entitled to claim, thus combining the advantage of all classes with obedience to the dictates of religion, reason and humanity. The committee appointed to consider the plan proposed, have approved of it, published their report, and been re-appointed in order to carry into effect the measures requisite for effecting the formation of the society, and promoting its object. The committee in their report, state, that, in their selection of the means best adapted to expedite the termination of slavery, the first thing which demanded their attention was the strong necessity of adopting such means in order to obviate the dreadful consequences which may result to Europe and America from the unmitigated continuance of the present system for another half century. In order show that they are not actuated by visionary apprehensions as the convulsions which may ensue, or as to the necessity arising thence of fixing a definite period for the extinction of slavery throughout Europe and America, they state, that, in the Southern districts of the United States alone, the black population amounts to more than two millions; in Cuba, 600,000; in Hayti, 500,000; in the other West Indian Islands, about a million; that, in the extensive district, in South America, from Venezuela to Rio de la Plata, the black are to the whites as seven to one; and that, in the Brazils, the slave trade is still

carried on with the greatest rigor, as it is also in the Danish, French, Dutch and Spanish colonies. Taking, these facts in to consideration, with the hostility towards which is felt by the blacks, and which must continue to be felt so long as the latter are regarded as a proscribed & degraded class, the committee have come to the conclusion that this oppressed and deeply injured class may become a terrible scourge to lands defiled by slavery; and even to the rest of the world, a catastrophe which can only be obviated by the timely removal of the existing cause.

The committee ascribe the little progress hitherto made in the cause of amelioration and emancipation, to the fact that the true interests of all the parties concerned have not been steadily kept in view, and they state that, for the benefit of the negroes themselves, the object should be the termination of slavery in such a manner as would secure to its subjects a blessing rather than a curse. They state it as their opinion, that any forcible attempts to secure immediate emancipation would issue not only in the destruction of a large amount of private property, acquired under the sanction of the British nation, if not to the destruction of the colonies themselves, as part of the British empire, but also to the great and irreparable injury of the negroes themselves. The committee, therefore, describe the disarming of the hostility of the planters, and securing their co-operation in attempting the regeneration of the negroes, as a matter of policy, expediency and justice. They are unanimously of opinion, that it is only by such co-operation that the object of the friends of emancipation can be attained, and that such co-operation can only be the result of adequate security to the planter that he shall not endure any loss, but that to which, as one of the parties to the evil sought to be destroyed, he is fairly liable. The following are the objects of the society, as stated in the ninth and tenth regulations.

9th. That one object of the society shall be to obtain from the different governments of Europe and America, a concordat for the effectual suppression of the slave trade on the coast of Africa, as early as possible, and the total extinction of slavery by the termination of the present century.

10th. That efforts be made from time to time, on the part of the society, to obtain an act or acts of Parliament for effecting the following purposes:—For the equalization of the numbers of the sexes, and the promotion of marriage among the slaves. To give the slaves one day in the week for appropriation to their own concerns, in addition to the Sabbath, and for the more effectual suppression of all traffic on the latter day. To confer freedom on the first born child [or, in case of its death, the next in succession,] of every slave, upon its attaining the age of twenty-one calculating from the termination of the year 1830; such children to be supported by the owner during this term, and to be provided, at its expiration, with half an acre of land, half of which shall be cleared, and contain a habitable hut, consisting of two rooms; and also, with one year's provisions. In case any female, who shall become entitled to her freedom under this act, shall have chil-

dren born to her during her period of slavery, shall have, in addition to the above, one year's provision for every child she may have at the time of her emancipation. For the emancipation of the two eldest children of every slave who shall be born after the expiration of the first twenty years from the passing of the last mentioned act, under the regulations already prescribed; and for the manumission of every child who shall be born after the fortieth year from the passing of that act, under the same regulations. For the establishment of a tribunal for fixing the value of any slave desirous of purchasing his freedom; such value in any case not to exceed a certain sum to be specified in the act. To compel every free person who shall have a child by a slave to purchase its freedom, at the time of its birth, and to provide for its maintenance and education.

Other chief objects of the society are the promotion of the emigration of white persons to the colonies; the establishment of agricultural plantations in the colonies; and moral and religious instruction of the negroes.

On the whole, we think such society very likely to attain the great object for which it is instituted, though by an apparently tedious process. If it be impossible to devise a plan for the immediate extinction of slavery, the next most desirable project is that which shall accomplish it in the least possible time, and in the most perfect manner practicable.

*Liverpool Mercury.*

A Bergen-Dr. Philip, during his travels in Africa met one day with a poor bushman in the desert. He was seated upon a stone, and at his side lay his bow and arrows, and his spear, and an implement for digging roots out of the ground. The Doctor wanted to buy from him some of these things as curiosities. The man had got into the habit of prefacing or concluding every sentence by the expression, "Do you see me?" The following dialogue occurred:—"Will you sell me your bow and arrows?" "Why, do you see me, I will sell them at once; but, do you see me, if I sell them, I cannot shoot game." "Will you sell me your spear?" "O yes I would sell you my spear, sure enough; but, do you see me, I sell you my spear I cannot defend myself, do you see me?" "Well, will you sell your root-digger?" "Sure, I would sell it to you; but then I cannot dig roots, do you see me; so I should starve, do you see me?" Well, but suppose I were to send you to a missionary station, where you could live by working, and be safe from your enemies; would you sell these things to me?" The moment this was hinted to the poor bushman, he started up and exclaimed, "Why then, do you see me, take them all for nothing; I shall not need them there, do you see me." Such, happily, is the prevailing feeling in South Africa, in regard to the missionary stations. Their very name is 'a tower of strength.'—*B'ord*

*Anecdote of the King.*—The following anecdote which is highly creditable to the parties concerned, is now in circulation:—Some time ago an illustrious personage, wishing to take the sacrament, sent for the Bishop of W—to administer it.—The messenger having loitered on his way, a considerable time had elapsed before the Bishop arrived, and some irritation had been manifested by the illustrious person-

age in question. On the arrival of the Rev. Prelate, his delay was complained of, and its cause explained. His—immediately rang his bell, and commanded the attendance of the messenger. On his entering the room, his—rebuked him sharply, and dismissed him from his service. Having done this, he addressed the Bishop thus:—"Now, my Lord, if you please, we will proceed." His Lordship, with great mildness, but at the same time with firmness, refused to administer the sacrament whilst any irritation and anger towards a fellow-creature remained on the mind of his illustrious person.—His—suddenly recollecting himself said, "My Lord, you are right," and then went to the offending party, whose forgiveness and restoration to favour he pronounced in terms of great kindness and condescension.

*From the Ohio Monitor*  
**AMERICAN COLONIZATION.**

The following project of Col. Watson, for the benefit of the free people of colour in this state, we think, is entitled to their consideration. They would undoubtedly, enjoy themselves better in a community separated from the white people; and so far from this plan conflicting with that of the colonization of them on the coast of Africa, it is but an additional measure for the melioration of such as partake not of that. Though we are not as much disturbed with the settlement of black folks amongst us, as some persons yet, when it would be for the mutual benefit of both casts, we feel induced to present it to their consideration, with our wish for its success.

*Important to Free People of Colour.*  
Columbus, Ohio, 17th. Nov. 1828.  
David Smith Esq.

*Editor of the Ohio Monitor.*  
Sir—When I advert to the great number of people of colour, who inhabit this State [there are more than 200 in this place] I am forcibly struck with the advantages which they and the community at large, would derive from the formation of a separate community of their own. To them, in concentrating and developing the resources of their industry, where none but their own colour would sort for a permanent residence, and to the community at large, in preventing that intermingling of white and coloured servants which has a tendency by false pride on the one hand, and imaginary degradation on the other, to destroy the usefulness of both. I am Sir, the proprietor of lot No 27, in sec. or quarter 3, of township 2, range 2, containing 100 acres, situated equi-distant from the towns of Cambridge and Washington, in Guernsey county, viz. five miles from each with the National turnpike passing through it. It is surrounded by highly cultivated farms, with brick buildings, and is well watered by three known springs; and the one immediately on the road, has never been known to fail. There is also an abundance of timber for the purposes of building and fuel; and the soil on the road is well adapted to the making of brick. If from 50 to one hundred persons would form an association for igniting a town at this place I would cause one to be laid off under the name of *Africania*, in that form which the course of the road and the beautiful level on the hill, so readily point to, that is to

say, into a lower and upper town, and would give lots in fee, to such as would build on and occupy them for three years, and I would further enter into obligation with the settlers, not to grant any lots to others than free persons of colour.

I am sir, with respect, Y. M. O. S.  
**JOSEPH WATSON.**

**FREEDOM'S JOURNAL.**

*New-York, December 5, 1828.*

**OUR LABOURS.**

Of all avocations, we from sad experience know that of an editor's to be the most trying. To suit the taste of a few is always difficult; more especially where the great body consider themselves as competent judges, and more than qualified, to issue such a publication as ours. We do not intend to complain; but we really hope, some of our learned advisers will undertake the publication of a journal; they will then find, that it is invariably easier to advise than to perform. While upon this subject, we cannot refrain from expressing our contempt of those individuals, who would rob us of our hard earned labours by running about, and filling the ears of some with a long list of their contributions to the Journal. We acknowledge, that with the exception of the article upon *Mutability of Human Affairs*, we have not written any thing relating to Africa centuries ago; not that the subject was uninteresting, but because many abler pens had handled it in a manner, we had no hopes of attaining, long before the appearance of the Journal. We wish to claim no more than what has really emanated from our pen, and to put an end to all doubts about the matter, we intend publishing a list of contributors to our columns at the close of our labours; when no doubt, many who now wear borrowed plumes, will appear in their true feathers. There is nothing like truth; it will bear its due weight, when the airy whisperings of A. B. C. sink into merited oblivion. We know not who A. B. C. are; nor do we care; we only hope it, that these genls. will undertake the publication of a paper for the edification of unenlightened brethren. After its appearance, from its original matter, its doubt, vice will disappear, and ignorance hide its unfashionable head from among our community. Our course has always been an independent one: we would not be dictated by a certain professor; and we are sure we shall not bear it from others. Did we consider the usefulness and respectability of the Journal to consist in the quantity of its original matter, we assure our readers, we could fill our columns weekly with matter, considered by the writers as original, but in our humble opinion, unworthy even of a place in our columns. In literature as in politics, we wish for no king, no dictator.

**LAND OF LIBERTY.**

The business of arresting our brethren as runaways is still daily occurring in this city. For the last week, our Police Court has been constantly crowded by brethren, in respect to the cause of some dear relative or friend who

trial was going on, or would perhaps occur during the day. Again we warn our brethren, who have cause to fear apprehension to be on the lookout as we have heard, that a Slaves' Convention will be held for the determination of himself and others to have five hundred at least, out of this city, during the winter.

The members of our Manumission Society, have been unwearied in their labours of love—but the duty has been so constant and pressing, that we think something should be done by us to lessen their burdens. Perhaps the formation of such a society as the *Protecting Society*, of Philadelphia for the prevention of kidnapping and man-stealing, might be of incalculable benefit; we ought and must do something, besides spending hours and of late days, as lookers on and interested, though idle spectators.

We are happy to announce that the case of Eliza Garnett, for whom so general a sympathy was felt, has terminated; favourably, and we wish it were in our power to say the same generally of cases of this nature. Their success of late, has rendered slave holders, quite forgetful, that they are in a free State, and this remark we are induced to make, from the fact that in two, I not three cases, they have been bold enough during the evening to enter the dwellings of our brethren without any authority or civil process whatever, but mere physical, force having four or five men in company, and carry them off without a hearing or trial. While upon this painful subject, we cannot refrain from execrating the conduct of those traitors who make it a business to betray their brethren; and from the proceeds of their accursed gains dress genteelly, and are received into society. Beware of such, they are *snakes in the grass, charming, unsightly birds*. The oldest residents hardly ever knew of times of more excitement; but amidst all these trying scenes, it is cheering to have in our power to record an instance of benevolent feeling from a citizen, in behalf of one of our brethren, whose cause had terminated unfavorably. His offer was to give fifty Dollars, towards rescuing him from bondage, if there were any likelihood of a sum being raised for that purpose. If we take into consideration; that this man was a poor man; that his offer was to rescue a man of colour, we shall then estimate it as highly as we should.

To us he is a stranger and probably ever will be, but our constant prayers shall be, that he may be repaid an hundred fold for his benevolent offer in the cause of suffering humanity.

*The Mouse Trap.*

We cannot descend to answer the *Mouse Trap*, unless its author, JEREMIAH HAMILTON of *Hayden Springs*, can do so. It will be considered as a matter of course, such Anonymous letters and notices, shall always come to the same result.

## THE HARMONIES.

Rapp's new establishment is at Economy, Pa. a few miles below Pittsburg, on the Ohio. He and his people are Germans. From the Duke of Saxe Weimar's Travels.

At the inn, a fine large frame house, we were received by Mr Rapp, the principal at the head of the community. He is a gray-headed and venerable old man; most of the members emigrated twenty-one years ago, from Wirtemberg along with him.

The elder Rapp, is a large man of seventy years old, whose powers, age seems not to have diminished; his hair is gray, but his blue eyes, overshadowed by strong brows, are full of life and fire. Rapp's system is nearly the same as Owen's community of goods; and all members of the society to work together for the common interest, by which the welfare of each individual is promoted. Rapp does not hold his society together by these hopes alone, but also by the tie of religion, which is entirely wanting in Owen's community; and results declare that Rapp's system is the better. No great result can be expected from Owen's plan and a sight of it is very little in its favour. What is most striking and wonderful of all is, that so plain a man as Rapp can so successfully bring and keep together a society of nearly seven hundred persons, who in a manner, honour him as a prophet.

Equally so for example is his power of government, which can suspend the intercourse of the sexes. He found that the society was becoming too numerous, wherefore the members agreed to live together as sisters. All nearer intercourse is forbidden as well as marriage both are discouraged. Some marriages, however constantly occur, and children are born every year, for whom there is provided a school and a teacher. The members of the community manifest the very highest degree of veneration for the elder Rapp, whom they address and treat as a father. Mr. Frederick Rapp is a large good looking personage, of forty years of age. He possesses profound mercantile knowledge, and is the temporal, as his father is spiritual chief of the community.

All business passes through his hands, he represents the society, which notwithstanding the change in the name of residence, is called the Harmony society in all their dealings with the world. They found that farming and cattle raising to which the society exclusively attended in both their former places of residence, were not sufficiently productive for their industry, they therefore have established factories.

After dinner we visited the village, which is very regularly arranged, with broad rectangular streets two parallel to the Ohio, and four crossing them. Many families still live in log-houses, but some streets consist almost entirely of neat well built frame houses, at proper distance from each other; each house has a garden attached to it. The four story cotton and woollen factories are of brick; Mr. Rapp's dwelling house not yet completed, and a newly begun warehouse, are also of brick. In the cotton and woollen factories, all the machinery is set in motion, by a high pressure engine of seventy horse power, made in

Pittsburg. The machine pumps the water from a well fifty feet deep sunk for the purpose. The community possess some fine sheep among which are many Merinos and Saxons; they purchase wool, however, from the surrounding farmers, who have already begun to raise it to bring to Kentucky. As soon as the wool is washed, it is picked by the old women of the community, who work in the fourth story whence it is reconveyed by a sort of tunnel into the lower story. The wool is then separated according to its qualities into four classes. dyed together in the dye-house near the manufactory, returned to the mill, where it is combed, coarsely spun, and finally wrought into fine yarns by a machine similar to the spinning jenny. As soon as spun, it is placed in the loom and wrought into cloth, this is placed in a steam felling mill so arranged that the steam from the engine is made to answer the purpose of soap and fuller's earth, which is a great saving.

The warehouse was shown us, where the article made here for sale or use are preserved and I admired the excellence of all.

The articles for the use of the society are kept by themselves, as every thing has no private possessions, and every thing is in common; so must they in relation to their personal wants be supplied from the common stock. The clothing and food made use of are of the best quality. Of the latter, flour, salt meat, and all long keeping articles are served out monthly; fresh meat on the contrary, and whatever spoils ready, is distributed whenever it is killed according to the size of the family, &c. As every house has a garden, each family raises its own vegetables, and some poultry and each family has its own bake oven; for such things as are not raised in Economy, there is a store provided from which the members with the knowledge of the directors, may purchase what is necessary, and the people of the vicinity may also do the same.

We saw a small deer park in which the elder Rapp had amused himself in taming some bucks and does, which would eat out of his hand. We saw also here a noble young moose deer, which was as large as a stout ox.

Mr. Rapp finally conducted us into the factory again, and said that the girls had especially requested this visit, that I might hear them sing. When the work is done they collect in one of the factory rooms, to the number of sixty or seventy, to sing spiritual and other songs. They have a peculiar hymn-book, containing hymns from the Wirtemberg psalm-book, and others written by the elder Rapp. A chair was placed for the old patriarch, who sat amidst the girls, and they commenced a hymn in a very delightful manner. It was naturally symphonious and exceedingly well arranged. The girls sang four pieces, at first sacred, but afterwards by Mr. Rapp's desire, of a gay character. With real emotion did I witness this interesting scene.—The factories and work shops are warmed during winter by means of pipes connected with the steam-engine. All the workmen, and especially the females, have very healthy complexions, and moved me

deeply by the warm-hearted friendliness with which they saluted the elder Rapp. I was also much gratified to see vessels containing fresh smelling flowers standing on all the machines. The neatness which universally reigns here, is in every respect worthy of praise.

## VARIETIES.

## Receipt for making Tattlers.

Take one handful of the vine called *runabout*, the same quantity of the root called *nimble-tongue*, and a sprig of the herb called *backbite*, (cut either before or after dog-days)—a table spoonful of *don't-you-tell-out*, six drams of *walce*, and a few drops of *ency*,—which can be purchased at the shops of Miss Fannitha Teatable, and Miss Nancy Nightwalker. Sift them well together and simmer them for half an hour over the fire of *discontent*, kneaded with a little *jealousy*—then steam it through the cloth of *misconception*, and cork it up in the bottle of *malevolence*, hang it by a *skein of street-yarn*, shake it occasionally for two or three days and it will be fit for use.

Let a few drops be taken just before walking out, and the subject will be enabled to speak all manner of evil, and that continually.

N. B. Should a neighbourhood at any time be troubled with too much tattling, just administer a small quantity of *do-as-you-would-be-done-by* and the operation will cease.

## POWERS OF MACHINERY.

At some of the Manchester cotton mills, yarn has been spun so fine as to require 350 hanks to weigh one pound avoirdupois. The perimeter of the common reel being one yard and a half, 80 threads or revolutions would measure 120 yards, and one hank seven times as much, or 840 yards; which, multiplied by 350, gives 294,000 yards, or 167 miles and a fraction. Ten guineas have been given to Mr. Stead for Kirkstall, near Leeds, by the Merino Society, for yarn spun by this machine. The pound of yarn produces 95 hanks, of 560 yards each in length, 53,200 yards, or 80 miles, and 400 yards, to a pound of wool.

## LADY ANNE CARR.

Lady Anne Carr, daughter of the Countess of Somerset, so well known in history for her participation in the infamous murder of Sir Thomas Overbury, never heard of her mother's crime till she read of it in a pamphlet, and was then so affected with horror, that she fell down and was found senseless with the book open before her. But, though the guilt of her mother was not likely to influence her conduct in any other way than by inspiring her with a more serious attention to the duties of morality, the Earl of Bedford, father of her union; by a natural feeling opposed their union; and his son had leave to choose in any family but that. But as a strong mutual attachment subsisted, and Lord Somerset made great sacrifices, to promote the marriage every obstacle was finally vanquished, and Lord Russel in the summer of 1657, received the hand of Lady Anne Carr, and by her he had seven sons and three daughters.

## ROYAL MODESTY.

King Charles II. asked Stillington, how it came about, that he read his sermons before him, when he was informed he always preach-

ed without book elsewhere. He told the king that the awe of so noble an audience, where he saw nothing that was not greatly superior to him; but chiefly the seeing before him, so great and wise a prince, made him afraid to trust himself, with which answer the king was very well contented. But pray, said Stillington, will your Majesty give me leave to ask you a question too? Why do you read your speeches, when you can have none of the same reasons? Why, truly, Doctor, says the king, your question is a very pertinent one and so will be my answer. I have asked them so often, and for so much that I am ashamed to look them in the face.

## ADMIRAL MILBANK.

Several years since, the bargemen of his Majesty's ship, Berwick, then at Spithead, quarrelled with the bargemen of the ship which Admiral Milbank then commanded as captain, and the latter were heartily drubbed, to the no small mortification of the Admiral, who was, in his younger days, exceedingly athletic, and somewhat addicted to boxing. A few days after, the admiral called the boat's crew together, upbraided them for a set of cowards, dressed himself in a common jacket and trowsers, and observing the Berwick's barge rowing ashore to Portsmouth beach ordered his own to be immediately manned; and, thus disguised, took an oar as one of the crew. The coxswain, as particularly directed, ran the head of his barge against the Brunswick's barge quarte; in consequence of which a broadside of oars were given and returned, which produced a challenge to fight with more substantial weapons. The admiral, as champion of his crew, beat the whole of the other barge's crew, one after the other (eleven in number), to the great joy and admiration of his sailors; and, then making himself known, went and visited his friends in Portsmouth, as though nothing had happened.

An Inference. A servant had lived many years with a Clergyman, and his master took occasion to say "John, you have been a long time in my service; I dare say you will be able to preach a sermon as well as I." "Oh no, sir," said John, "but many an inference I have drawn from yours." "Well," said the Clergyman, "I will give you a text out of Job; let me hear what you infer from it; And the asses snuffed up the east wind." "Well replied John, the only inference I can draw from it is, that it would be a long time before they would grow fat upon it."

## From the Bunker Hill Aurora.

Journeyman Hat ers. Perhaps there is no class of men, more united in the bands of good fellowship and feeling than are the hat manufacturers. The man of sensibility, who will look into their actions, will find much to interest and please him. The Jour, as they are technically called, are remarkable for their travelling propensity, and it is seldom one is met with that has not seen almost every part of the U.S. They scarcely ever remain in one shop more than three months. Owing to this wandering disposition they are sometimes pinched by poverty but notwithstanding this, they are the most independent men in the world. They travel along life's thorny path, totally regardless of the future, and perfectly happy with the present. The travelling Jour meets a friend wherever he finds a brother of the craft, and in the settled parts of the U. S. hat factories are seldom more than a day's journey apart. It would be deemed an act of disgrace for one Jour to neglect another while he had any things wherewith to help him. The he had any things wherewith to help him. The travelling Jour, when he arrives at a manufactory, first makes himself known to the head

journeyman, who immediately gives notice to the master or owner of the establishment that there is a man on turn. If the master is in want of another hand, he enters into an agreement; if not, he orders stock to be weighed out sufficient to make three hats, and lets the Jour work it up, and gives him his pay, (about three dollars) and the Jour then proceeds on to the next factory. This is called giving him a paper. In case the planks in the factory are all full, and there is no room for the man on turn, then the employed Jour make up a purse which is sufficient to help their brother to the next shop. Sometimes there is a turn out for higher wages. When this is the case, though all the Jour in the country were to pass through the place, not one would engage at a less price than that demanded by those who had made the turn out. A shop from which there has been a turn out, is called a *soul shop* until the seceders return, and every Jour is bound in honour to avoid it.

The Murderer taken. George Swearingen, high sheriff of Washington county, Maryland, who recently murdered his wife, and absconded with a Woman with whom he had kept up an illicit intercourse, has been taken in Virginia and lodged in jail.

## ORIGINAL COMMUNICATIONS.

## For Freedom's Journal.

Mr. Editor.—I enclose you for publication in your very useful paper some observations upon the history of our colour, which I have extracted from the "African Repository and Colonial Journal" for March 1825. You will find that our origin is such; that no one, however exalted his station in life, need be ashamed of having descended from black parentage. We may be very degenerated people, so are the Greeks, but this is the result of circumstances not within our control, but that our origin is a reproach to us, I most positively deny. We ought to cultivate all the social virtues, improve our intellect, and render ourselves worthy of our origin.—Washington City, November 20th 1825. A Constant Reader.

## OBSERVATIONS

On the early history of the Negro Race To those who are at all acquainted with the early history of mankind, it must afford a serious commentary upon the mutability of human affairs, to hear the strange conjectures which are sometimes indulged about the origin of the Negro-Race, in defiance of all our records of antiquity, both sacred and profane. They are contemptuously spoken of as a distinct order of beings; the connecting link between men and monkeys.

Those who talk in this way, do not recollect that they do not know, that the people whom they traduce, were for more than a thousand years (that is ten times as long as this Government has been in existence), the most enlightened in the globe.

They were called *Ethiopiens* from two Greek words denoting the colour of their skin, and the spirit of adventure, by which they were distinguished, together with the superiority which they every where manifested over the nations among whom they dwelt, rendered them famous illustrations throughout Europe, Asia and Africa.

The father of this race distinguished, though now despised and persecuted, was Cush, the grandson of Noah. He was himself a Ethiopian, and is so called by the Alexandrine Chronicler, Josephus, Bryant, and other writers of equally high repute.

The nation whom the I.X. called *Ethiopiens*, are in the Hebrew designated *Cushites*, or *Cushites*, and this is the name by which they were known, wherever the Greek language was not spoken, where Jeremiah says, "can the Ethiopian change his skin?" the word in the original, is *"Cushite"*.

The Cushites, or Ethiopiens, established the first government, and the first regular Police, which history records. The first great city which we have described in history was built by them.

They surrounded it with walls, which according to Rollin, "in thickness 87 feet, and height 350 feet and in compass 430 furlongs, which make sixty miles." This stupendous work they shortly afterwards eclipsed by another, of which Diodorus says, "never did any city come up to the greatness and magnificence of this." (Diod. Lib. 2. p 90, 98) All those mounds and causeways, (says a modern writer of ability), the high roads and stately structures which have been attributed to Semitians of Babylonia, are the works of this people. They at a time when the rest of the world was in a state of barbarism, the Ethiopian family were exhibiting prodigies of human genius; at which mankind have not yet ceased to wonder and which they have never so much dreamed of being able to transcend. They were first located in a beautiful region, between the Euphrates and the Tigris, which taking its name from them, was called "the Country of the Cushites" by the western nations. Chaldeans, and in scripture, the land of Shinar. Here it was that the splendid achievements which have just been noticed were performed. In after times, led on by men who are signalized in history under the name "of Royal Scepters," they subjugated the whole of upper Egypt, which they held in bondage for more than three hundred years.

They found that country in a state of barbarism; they left it the mother of Science, and the mistress of the world. They colonized lower Egypt, which was before scarcely habitable, by the most stupendous efforts which human genius ever conceived, or human enterprise accomplished, they drained a large Lake from the other ocean, and converted a territory, which others had abandoned to hopeless sterility, to one that is celebrated to this day, by travellers and poets, as the garden spot of the world. And the same daring spirit, which in the name of Gods authority, built a city upon the top of the Tower of Babel, as if in mockery of the men threw up pyramids, obelisks, and other monuments, which even now baffle conjecture, if they were not still standing, would be curious of all nations, might have been the credit of itself.

The Chaldeans also planted a Colony in Egypt, which lies immediately to the west of Egypt, since demolished by the Romans.

And there can be no doubt that the vast region from which our slaves are brought, was first settled by this hardy and adventurous population. Of this there are many proofs—1st, the striking accordance of complexion, language, manners, customs, &c. by which (with slight shades of variety,) the inhabitants of the south and west, are assimilated to those whom we know to be of Ethiopian extraction.—2d. The whole southern peninsula of Africa was once called Ethiopia.—3d. Bruce gives us to understand, that there is a tradition handed down from time immemorial in that country, that Cush was their father, and that he actually dwelt among them—4th. It is expressly related by historians that the Cushites, (traversed a great part of Africa [See Rees Cusu] 5th, and lastly, the Geographical situation of the Country, renders it almost a matter of demonstration. Whoever will take the trouble to examine a map of Africa, may see at once that the shores bordering the Mediterranean coast, are separated from the rest of the Continent by a boundless and impassable wilderness to the west of Egypt, says our distinguished Countryman, Dr. Griffin, stretching away to the South, is the immense Lybian desert; west of that commences the great desert of Sahara, which extends across the continent to the Atlantic Ocean, cutting of the whole country of Puert [Barbary,] from the body of Africa, by an Ocean of sand 800 miles in breadth.

Thus the only highway to the south, was blocked up by the Cushites, who themselves had nothing to prevent them from spreading into all the regions now occupied by the Negro Race.

But their enterprize did not exhaust itself in the prodigies which they performed in Africa. The bore sway over almost all Asia, and travelled even to the borders of Japan. Negro settlements are at present, scattered through out the mountains of that country. Even two continents could not afford field enough for the expansion of their energies. It is supposed by some that the whole Scythian race sprang from that section of Arabia, which they once inhabited. Be that as it may, they wandered over all Europe; and a settlement long existed on the western coast of Spain, which was called from them, *Iberian Ethiopia*.

"This people," says a writer from whom we have already quoted, were rewarded for their wisdom." "Whoever they went they were in every respect superior to the natives. It does really appear as if all the nations of the earth were under the heaviest obligations to them. They gave to Africa, and through her to Europe and America, all the wisdom of the Egyptians; while they scattered over Asia the Arts of weaving, dying, the management of silk and cotton, and the culture of the vine.

"They introduced that form of Idolatry which has been denominated Hero worship, and made themselves the Gods."

Their achievements have been shadowed forth in the superstition of the early ages. It is supposed that they are the Giants that invaded Heaven, on the plains of Babylonia, the Magicians of Egypt, the Asrologers of Chaldea, the Magi of the east, the Titans of Greece, the Cyclops of Sicily, and the fabulous Heroes of the world; invincible in war, and eminent in all the arts of peace; distinguished above other men for learning, prize and valour—at once the tyrants and the saviours of mankind!

The Egyptians borrowed from them their arts and sciences and even their religion—out of the wide elements of which, the classic mythology of Greece was afterwards constructed.

Beneath the influence of this elegant superstition, the imagination was kept constantly a-

wake, it breathed life into all the forms of material nature—the wilderness became populous with invisible inhabitants—every grove had its presiding genius; every City its guardian Deity; a Dryad inhabited every venerable oak; and some beautiful Nymphs bathed herself in every fountain. Doubtless it was to this dream of fanciful deceptions, that the Grecian barons were indebted for much of their poetic inspiration.

For their philosophy, the Greeks were more unequivocally indebted to the Egyptians. Plato and Pythagoras studied in the school of Heliopolis. But even the Egyptians, who through other nations have shed down upon us the mellowed glories of antiquity, shine only with a borrowed illumination,—It was the light of this ancient people!

Note.—[1]—See on this subject, Bibliotheca of Roonelles, under "Cush" Brown, under "Cush," supplements to Calme's Dictionary, p. 27. Charlevoix edition—Rollin, vol. 1. p. 186—Strabo's Geography, p. 27. 24—Josephus, Antiq; of the Jews, B. 1. ch 6. See D.

**Shocking Occurrence.** The E. Falls People, Friend, contains an account of a most dreadful case of the taking of the life of an infant by a boy of only five years of age.

About dusk, on the evening of the 17th. inst. Sarah, a coloured woman, and wife of John Wermuth, set out with the wife of Mr. John Lepper, [ who resides in the little cleared valley above Browns' distillery a quarter of a mile from the turnpike passing through that village ] to go of an errand across the river. They left the house in care of Mrs. Lepper's children, a boy of nearly five, a girl of three years old, her infant being laid in a cradle, and Sarah, [ a girl of sixteen months old ] in the bed, his mother having charged the boy Amos not to meddle with Sarah's child. Returning in an hour after, Sarah observed the boy and girl getting upon the bed, and going to look for her child, Amos told her a black man had come and killed it. She immediately ran out to seek her infant, and found it lying dead and awfully mangled about twenty feet from the door. Its head was deeply gashed and bruised, apparently with several blows of an axe; the left leg was chopped off close to the foot; and wounds were seen upon the other foot, and various parts of the body.

The alarm soon spread, and crowds of people gathered at the house: but no intelligence could be obtained that night concerning the probable perpetrator of the horrid deed, but from the story of the boy, viz. that "a drunken black man, dressed in light coloured clothes, killed Sarah's child, and cut its leg off. Next morning, however his sister Irene being asked on awaking, who killed the baby, answered—that it cried while mamma was gone, and Amos carried it out and killed it with the axe." The boy soon after acknowledged to the same effect.

A half witted callant, John, who lived near Glasgow, was sent to the Laird of "Cross-my-roof," with a present of some game, from the Laird Maxwell, of Brediland, near Glasgow. The landlady being in the kitchen, asked him to step in and ordered the servants to give him some bread and milk. As soon as the Laird heard of his arrival, he came down to inquire

what news the messenger brought of his friends, family. During the conversation, the Laird perceived a fly in the milk, and told John to take it out. "Never mind," said the simpleton, "it's no sse deep; it can waige' out." The master took the hint and ordered more milk. "Dinna trouble yourself," rejoined the laird, "I've as muckle milk as I hae bread for." This second hint produced the desired effect.

**Portry.**

For Freedom's Journal.

*On a Tree blighted by the wind.*

Alas! lovely Hawthorn, how lately I gazed  
On thy flourishing branches, all covered with bloom;  
So perfect their beauty, I paused while I praised,  
And inhaled from the gale their delicious perfume.

Like the blush on a cloud, in the sun's parting beam,  
When dew drops are sparkling on meadow and tree,  
Did the beautiful glow of thy lustre seem,  
But I deem'd not its fading, an emblem of thee

No, I thought, that I still, in my rambles might trace,  
The smile which around thee delighted to play,  
And my footsteps unconsciously stray'd to the place,  
Where I have beheld thee, all blooming and gay.

But how changed! where has vanished that roseate hue  
How shiver'd the leaves, late in verdure array'd,  
The breath of the spoiler hath passed where they grew,  
And all blacken'd they shrink wither'd, torn and decay'd.

Alas! lovely tree, in thy fate I can read,  
The hopes of some fond one, all blighted and lost,  
Who imagined the morning's bright dawn to precede,  
A noon as unclouded, by sorrow uncross'd.

And methinks, whilst I gaze on thy perishing form,  
It seems the meet emblem of some gentle maid,  
Whose youth, in its beauty, hath shrunk from the storm,  
That low in the dust, all its loveliness laid.

But that youth shall revive, & its beauty renew,  
In the light of a heaven; unclouded by storms,  
And again lovely Hawthorn, thy bloom we shall view,  
In springs that more genial no tempest deforms.

When we'll mourn not that all, that is fairest on earth,  
Blooms but for a season, and quickly decays,  
But when the glad dawn, of that lovelier birth,  
When immortal in beauty, springs breaks on our gaze.

Liverpool. E. D.

**Martien.**

In this city, by the Rev. John Stanford, Mr. Robert Lewis of Hallowell, Me. to Mrs. Wealtha A. Jones of this city.

In this city by the Rev. B. Paul, on 27th. Mr. Charles Dubois to Miss Levina Freeman—Mr. C. H. Johnson to Miss Sarah Day—Mr. John Clark to Miss Anne White—Mr. John J. Baptist to Miss Julia A. Jones—Mr. W. Roberts to Miss Philenda H. Price; all of this city.

**Malta.** Mr Temple says it is estimated that not one in ten thousand of the female population of this island can read a syllable. Also that a bout one person in ten is a priest, or belongs to some religious order.

It was a saying of Godeau, bishop of Venice, that to compose was an author's heaven, to correct his works an author's purgatory, but to correct the press an author's hell. Alas! the heaven of the author, more probably, arises from his habitation being nearer heaven, nothing disturbing him but a cat conceit, or the overflowing of the gutters.

**EVENING SCHOOL.**

The Subscriber's Evening School for instruction in READING, WRITING, ARITHMETIC, ENGLISH GRAMMAR, GEOGRAPHY, &c. will open on Monday Evening next, 17th inst. on the first floor of the *Mummission Society's* school room in McLary-street, near Grand.

For terms, which will be moderate, and further particulars, please to enquire at No. 149 Church-street.

JNO. B. RUSSWURM.  
New-York Nov. 6. 1828.

**TO LET.**

Part of a HOUSE in Grand street, pleasantly situated. Enquire at this Office.  
New-York, Oct. 16, 1828.

**To Free People of Colour**

I beg leave to tender to my patrons my grateful thanks for past encouragement, while by increased exertions, and by the known character and the utility of my school, both to individuals and society, I hope to merit future support.

Having at considerable cost, compared with my condition, built at my residence on 15th street, sufficiently distant from the centre of business, a commodious school house, and having every convenience that could be expected from my prescribed circumstances, for the accommodation of a respectable school of Free Coloured Pupils, I now flatter myself that my exertions to serve my Coloured Brethren, will be duly appreciated by them.

I would cordially invite to this institution the friendly attention of those gentlemen who charitably hope they are fostering for Liberia, callow chiefs and embryo statesmen. By your love for your country, by your commiseration for degraded man, encourage an institution which has for its object, no less the honour of society than individual happiness—the elevation of the free people of colour from mental thraldom, from degradation.

In this school are taught ENGLISH GRAMMAR, MERCANTILE ARITHMETIC, GEOGRAPHY, and MENSURATION, with the necessary subordinate branches of education.

Terms—\$3 75 cents, payable quarterly in advance.

Those who live remote from the city may be accommodated with board, for six dozen boys, on liberal terms.

JOSEPH SHIPARD.  
Richmond, Va. Jan. 10. 1828.

**WANTED IMMEDIATELY.**

A YOUNG MAN, qualified to take charge of a school in the interior of this State. Enquire at this Office.

**EVENING SCHOOL.**

THE New-York African Mutual Instruction Society re-opened their School on *Wednesday Evening, the 1st of October last*, at No. 96 Centre-street, at the foot of Canal-st. in the basement room of the Organ Factory.

A general invitation is given to all adult persons of colour, of both sexes.

In this school will be taught *Reading, Writing, and Arithmetic*, for the small sum of *One Dollar and Fifty Cents* for six months; to be paid on entering the school. The school will meet for instruction three times a week: *Monday, Wednesday, and Friday* Evenings, at 7 o'clock, and dismiss at 9 o'clock, until the evenings are shorter; and then from half past 7 to half past 9 o'clock.

We inform the public that the above room being much larger and more commodious than the former rooms, the rent is much higher, and we cannot meet the demands of the owner without raising the initiation to \$1 50.

AARON WOOD, Pres.  
J. H. WILLIAMS, Sec.  
New-York, 1828.

**STEAM SCOURING & TAILORING.**

J. C. THOMPSON & CO.  
NO. 109 1-2 BOWERY,  
(Between Hester & Grand street.)

Where they will continue as usual, to carry on their Clothin' and Dressing Establishment, and perform their work in a correct and systematic style, having perfect knowledge of the business, and been brought up to it. Their mode of cleaning and dressing Coats, Pantaloons, &c. is by steam scouring and sponging, the only way of cleaning. They respectfully inform their friends and the public, that they extract all kinds of stains, grease, paint, tar, &c. on a plan different from the dyers: refit and alter, to any size or shape, with new collars, cuffs, &c. at very reduced prices. They will not boast of their art, but leave the work to prove itself. Where the seams have worn white in black or blue Coats, they can be restored to their original colour.

New-York, Sept. 25, 1828.

**GROCERIES.**

THE Subscriber returns his sincere thanks to his friends and the Public for their liberal patronage, and solicits a continuance of their favours; he has received at his store, No. 1 Courtlandt-street, near Broadway, a quantity of superior Canton and Porto Rico Sugars. *ALSO—Coffee, Teas, Flour, Gosben Butter, Cheese, &c. Rum, Gin, Brandy, Wine, Cordials, Porter and Cider, &c.* which will be sold cheap for cash.

DAVID RUGGLES.

N. B. The Sugars above mentioned are free sugars—they are manufactured by free people, not by slaves.

All orders will be thankfully received and promptly attended to.

New-York, Aug. 22, 1828.

**NICHOLAS GOLDSBERRY'S**

CLOTHES DRESSING and DYEING ESTABLISHMENT,  
N° 161 Greenwich-street, nearly opposite the New York Hotel.

The subscriber having obtained a full and complete knowledge of the art of cleansing all sorts of cloths, silks, satins, meringe shawls &c. from any kind of dirt or stains, whatever, and effectually restoring them to their original color, most respectfully solicits the kind Patronage of his friends and the public.

All kinds of Dyeing done in the newest manner, and at the shortest notice.

His utmost exertions, and endeavours shall be, to perform all his engagements with Justice and Punctuality.

**SCIPIO C. AUGUSTUS**

Restoration, informs his friends and the public in general that he recently opened his house for the reception of gentlemen, Pensioners of Colour, with BOARD and LODGING. His house is in a delightful part of the city, at the south part of Neck Lane, facing State and Oliver-street. There will be every energy used on his part to render the situation of those who honour him with their patronage agreeable.

New-Haven, July 21, 1828.

**THE ACADEMY**

In Morris' Alley, under the care of J. C. GLOUCESTER & JONES

Is again opened for the reception of pupils. In the above Academy are taught all the common branches of a good English education: *READING, WRITING, ARITHMETIC, ENGLISH GRAMMAR, and GEOGRAPHY*; to which are added the study of the *LATIN language* and *NATURAL PHILOSOPHY*, on the most approved plan.

In addition to the foregoing, in the Female department will be taught *Plain and Ornamental NEEDLE-WORK, and DRAWING*, for all which competent teachers are provided.

The liberal patronage which the academy has heretofore received from a generous public, has stimulated the subscribers to renewed exertions to render it worthy of their continued patronage.

Satisfactory information, as to the character of the academy and competency of the teachers, may be obtained by application to *Rev. Dr. Mr. Scott, Thos. Bradford, Esq. and Dr. Wm. Rush.*

**TERMS PER QUARTER.**

Children, under 7 years, for Reading and Spelling, \$1 50  
Spelling, Reading, and Writing, \$1 50  
Arithmetic, do. do. \$2 50  
In addition to the above, Grammar, Geography & Natural Philosophy, \$ 00  
Latin and Greek Languages, \$ 00  
Philadelphia, Oct. 6, 1828.

**W. M. P. JOHNSON**

Successor to James P. Johnson, No. 551 Pearl-street, near Broadway that old and well known establishment. Respectfully informs his friends and the public generally, that he still continues to make *BOOTS and SHOES* to order, at reasonable prices; and as it is generally known that assiduity and despatch are the life and soul of his profession, he has no need to publish, at the short-est notice.

ALSO—He keeps constantly on hand a superior quality of *LIQUID SOAP*, of his own manufacture, free from the use of vitriol, all of which he will sell cheap for cash.

W. P. J. returns his sincere thanks to his friends and the public for the very liberal patronage that he has heretofore received.

**CLOTHING**

Kept constantly on hand, for sale by JOHN WALKER, No. 42 Brattle-street, Boston, a great variety of *New and Second hand Clothing*; such as *Coats, Pants, Hats, &c.*

He also cleans all kinds of *Woolen Clothing* in the best manner, and on the most reasonable terms.

Oct. 20, 1828.

**BOOTS AND SHOES.**  
**CHARLES MORTIMER,**  
 No. 107 Church-street, New-York.  
 Respectfully informs his friends and the public generally that he still continues manufacture *Boots and Shoes* of a superior quality, at reduced prices.

As a generous public by their patronage hitherto have given him hopes that the work manufactured by him was of a superior quality, and the employment of none but the best rate workmen, to merit a continuance of the same.

**BOOTS and SHOES** repaired at the shortest notice.  
 New-York, September 9, 1823.

**BOARDING & LODGING.**  
**DAVID SHAMAN**

Respectfully informs his friends and the public generally, that his **HOUSE**, No. 62 Leonard-street, (next door to Zion Church,) is still open for the accommodation of respectable persons of colour, with *Boarding and Lodging*, on the most reasonable terms.

His House is in a pleasant part of the city, and no pains will be spared on his part to render the situation of all who honour him with their custom, as comfortable as in any other house in the city, and at one half the expense.

New-York, Sept. 2, 1823.

**BOARDING & LODGING**

The subscriber respectfully informs his **FRIENDS**, and the public in general, that his *House No. 28 Elizabeth street*, is still open for the accommodation of genteel persons of Colour, with *Boarding and Lodging*.

P. S. In addition to the above establishment, the subscriber keeps on hand a quantity of the best *Refreshments* Oysters, &c. served up at the shortest notice. His house is in a healthy and pleasant situation, and he hopes by the unremitting attention that will be paid to all those who may favour him with their patronage, to be entitled to public favour.

**DAVID JOHNSON.**

Philadelphia, June 2d, 1823.

**LEGHORN BONNETS.**

**MRS. SARAH JOHNSON,**  
 No. 551 PEARL-STREET, respectfully informs her Friends and the Public, that she has commenced *BLEACHING, PRESSING, and REPUTTING LEGHORN, and STRAW HATS*, in the best manner. *LADIES* dresses made, and *PLAIN SEWING* done on the most reasonable terms.

Mrs. J. begs leave to assure her friends and the public, that those who patronize her may depend upon having their Work done faithfully, and with punctuality and despatch.  
 New-York, April 29, 1823

**WANTED IMMEDIATELY,**

ONE or TWO active **BOYS**, as Apprentices to the Shoe-Making business. Good recommendations will be required. Boys from the country would be preferred. Apply at No. 157 Bowery.  
 Sept 25, 1823.

Economy is the Road to wealth—And as a penny saved is as good as two pennys earned. Then call at the United States **CLOTHES DRESSING Establishment,**



**JAMES GILBERT.**

Who has removed from 411 to 423 Broadway, and continues as usual to carry on the *Clothes Dressing* in correct and a systematical style; having perfect knowledge of the business, having been legally bred to it, his mode of cleaning and Dressing *COATS, PANTALOONS, &c.* is by *STEAM SPONGING*, which is the only correct system of *CLEANING*, which he will warrant to extract all kinds of *STAINS, GREASE, &c.* of *Tar, Paint &c.* or no pay will be taken.

N B The public are cautioned against the imposture of those who attempt the Dressing of clothes, by *STEAM SPONGING*, who are totally unacquainted with the business as there are many Establishments which have recently been opened in this city.

All kinds of Tailoring Work done at the above place.

All clothes left to be cleaned or repaired will be good for one year and one day—if not claimed in that time, they will be sold at public auction.

**AFRICAN FREE SCHOOLS.**

**NOTICE.**—Parents and Guardians of Coloured Children, are hereby informed, that a Male and Female School has long been established for coloured children, by the Manumission Society of this city—where the pupils receive such an education as is calculated to fit them for usefulness and respectability. The male school is situated in Mulberry-street, near Grand-street, to which is attached a female school, and another female school in William-st, near Duane-st; all under the management of experienced teachers. The Boys are taught Reading, Writing, Arithmetic, Geography and English Grammar—and the Girls, in addition to those branches, are taught Sewing, Marking, and Knitting, &c.

**TERMS OF ADMISSION.**

Pupils of 5 to fifteen years of age are admitted by the Teachers at the Schools, at the rate of twenty-five cents to one dollar per quarter, according to the circumstances of the parents; and the children of such as cannot afford to pay any thing are admitted free of expense, and enjoy the same advantages as those who pay.

Each school is visited weekly by a committee of the trustees, in addition to which a committee of Ladies pay regular visits to the Female schools. Care is taken to impart moral instruction, and such have been the happy effects of the system pursued in these schools, that although several thousand have been taught in them since their establishment (now more than thirty years) there has never been an instance known to the trustees where a pupil having received a regular education has been convicted of any crime in our Courts of Justice.

By order of the Board of Trustees.  
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There shall be no pains spared to render their situation as agreeable as possible on his part.

New-York, July 25, 1823.

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