

## THE PEARL.

HALIFAX, FRIDAY EVENING, SEPTEMBER 28, 1838.

complexion. We all rose as she entered the room ; and though living secluded, and seldom seeing the face of a stranger, she received our compliments and returned them with far less embarrassment than we both felt and exhibited.

But our embarrassment, at least I speak for myself, was induced by an unexpected circumstance. Much as I was interested in her appearance, I was not insensible to the fact that she was accompanied by two young and beautiful girls, who were introduced to us as her daughters. This somewhat bewildered me. While waiting for their appearance, and talking with Constantine Bozzaris, I had in some way conceived the idea that the daughters were mere children, and had fully made up my mind to take them both on my knee and kiss them ; but the appearance of the stately mother recalled me to the grave of Bozzaris ; and the daughters would probably have thought that I was taking liberties upon so short an acquaintance if I had followed up my benevolent purpose in regard to them ; so that, with the long pipe in my hand, which at that time I did not know how to manage well, I cannot flatter myself that I exhibited any of the benefit of continental travel.

The elder was about sixteen, and even in the opinion of my friend Doctor W., a cool judge in these matters, a beautiful girl, possessing in its fullest extent all the elements of Grecian beauty : a dark, clear complexion, dark hair, set off by a little red cap embroidered with gold thread, and a long blue tassel hanging down behind, and large black eyes, expressing a melancholy quiet, but which might be excited to shoot forth glances of fire more terrible than her father's sword. Happily, too, for us, she talked French, having learned it from a French marquis who had served in Greece and been domesticated with them ; but young and modest, and unused to the company of strangers, she felt the embarrassment common to young ladies when attempting to speak a foreign language. And we could not talk to her on common themes. Our lips were sealed, of course, upon the subject which had brought us to her house. We could not sound for her the praises of her gallant father. At parting, however, I told them that the name of Marco Bozzaris was so familiar in America as that of a hero of our own revolution, and that it had been hallowed by the inspiration of an American poet ; and I added that, if it would not be unacceptable, on my return to my native country I would send the tribute referred to, as an evidence of the feeling existing in America toward the memory of Marco Bozzaris. My offer was gratefully accepted ; and afterward, while in the act of mounting my horse to leave Missolonghi, our guide, who had remained behind, came up to me with a message from the widow and daughters reminding me of my promise.

I do not see that there is any objection to my mentioning that I wrote to a friend, requesting him to procure Halleck's "Marco Bozzaris," and send it to my banker at Paris. My friend, thinking to enhance its value, applied to Mr. Halleck for a copy of his own hand-writing. Mr. Halleck, with his characteristic modesty, evaded the application ; and on my return home I told him the story of my visit, and reiterated the same request. He evaded me as he had done my friend, but promised me a copy of the new edition of his poems, which he afterward gave me, and which, I hope, is now in the hands of the widow and daughters of the Grecian hero.

I make no apology for introducing in a book the widow and daughters of Marco Bozzaris. True, I was received by them in private, without any expectation, either on their part or mine, that all the particulars of the interview would be noted and laid before the eyes of all who choose to read. I hope it will not be considered invading the sanctity of private life ; but, at all events, I make no apology ; the widow and children of Marco Bozzaris are the property of the world.

**EFFECT OF RELIGIOUS FEELINGS.**—Nothing gives so high a polish as truly religious feelings : they shrink into nothingness all those minor objects which create asperities between man and man : they give, from the habit of self examination, an insight into the heart, a quickness of perception that knows every tender point and avoids touching it, except to heal, whether its delicacy spring from the virtues, the infirmities, or even the vices of our nature. The Christian cannot be proud, vain, or negligent, except in the indolence and inactivity of spirit which clouds the beauty of his religion : as the sun of righteousness shines out in his heart these clouds melt away.

The courtesy of Christianity is equally visible in health and sickness, in retirement as in a crowd, in a cottage as in a palace. Those sudden gusts of adverse or prosperous fortune, so fatal to artificial pretensions, do not throw it off its guard. Like the finest porcelain of the East, when broken in a thousand pieces, every fracture displays new smoothness and polish ; and, in its shivered state, it best shows the superiority of its beautiful structure, over those coarser kinds which are "of the earth, earthly."

The courtesy of Christianity is equally solicitous to avoid offending the poor and low, as the rich and great ; recollecting that to the poor the Gospel was first preached, and that the Saviour of the world enabled their situation, by choosing it for his own.—Mrs. Trench ; *Thoughts of a Parent on Education.*

**AMERICAN ALMANACS.**—No country abounds so with these productions as the United States of America. To enumerate but a tithe of them would require more space than our limits will justify. For the year 1839, however, a new class of these manuals is to be employed. We see by various notices in the papers that a number of the religious bodies of America are issuing almanacs adapted to the meridian of their different readers. One will be the advocate of a certain set of doctrines ; a second will promulgate views entirely different ; and a third will agree with neither of the former company of religionists, and yet each party will scatter their decrees, and formulas, and dogmas, in endless profusion over the Union. What a medley of human opinions will be exhibited ! What conflicting ideas will be presented ! And yet all will appeal to *one book*. With regard to no other book in the world is there such a *vast diversity* of opinion as the Bible. And no marvel. It is not read as other writings are. A letter by JUNIUS is read through at one time, and is viewed as a *whole*. The main design of the writer is sought after, and we do not attempt to pick a scrap here, or to select a few words there, to prove a position which was not before the mind of the writer when he penned his letter, and totally unconnected with his argument. But a letter by PAUL, the apostle, must be read by *bits*, and those little pieces be brought to prove any thing and every thing the scrap-reader pleases. Now if a person may drag from its connection a portion of scripture and explain it independently of that connection, we do not see why one interpretation is not as good as another, as far as the genuine sense of the inspired writer is concerned. And, most certainly, so long as it is popular to expound the scriptures in minute portions, and to read it as if composed of independent sentences or apothegms, so long will religious sects multiply and abound, while those at present in existence will remain as widely apart as ever. Scarcely a passage can be brought from the word of God, but will, if considered as perfect and entire in itself, admit of a variety of constructions. And yet the passage can have but one legitimate meaning, and the proper construction can be arrived at only by a careful investigation of the context. We have, however, wandered from our subject, and must apologise for it, for we feel no inclination to run the gauntlet with our modern texuaries.

Through the diligence and politeness of the Anti-Slavery Society of the United States we have been favoured with their Almanac for 1839. It contains a rich variety of matter, happily condensed and arranged. It furnishes a portion in due season for abolitionists and shareholders—a manual and text-book for the one—and an anti-slavery lecturer to the other. But the most amusing portions of the work are the cuts. The engravings "talk right out, in plain English," and cannot be misunderstood. A description of a few of these pictures with their appropriate explanations may interest many of our readers. The first engraving we shall notice refers to the district of Columbia, and is entitled,

## THE NATION'S ACT. MAN AUCTION AT THE CAPITAL. A FREEMAN SOLD.

In the front of the plate we have a colored man standing on a table, exposed for sale. On a stool is perched the republican auctioneer, and around him are the exquisitely consistent republican man-bidders and man-buyers. In the back ground are two large buildings, and on one is printed Jail. Here is the Almanac interpretation thereof.

"As the District of Columbia was set apart to promote the interests and honor of the nation, its institutions should conform to the will of the nation. THEY DO. *It is the nation's will* that any colored man in the District should be liable to arrest and imprisonment, without evidence, oath or warrant against him, on the simple *pretence* that he has been robbed of his liberty, and even when this has been virtually proved false, it is the *nation's will* that he be sold to pay the cost of this cruelty."

The following appeared in a Washington paper, July, 1834.

"NOTICE. Was committed to the prison of WASHINGTON Co., D. C. \* \* David Peck. He says he is FREE. The owner or owners are requested, &c. or he will be sold as the LAW DIRECTS. JAMES WILLIAMS, Keeper of the Prison."

"In 1831, a free coloured coachman, whose wife was confined, started to go for a midwife. He was seized and imprisoned by the patrol, notwithstanding his tears and entreaties. In the morning his wife was found dead,—a victim to the nation's cruelty."—See *Letter from Washington, in the Genius of Universal Emancipation.*

We were in Columbia during the year 1836, and never were we more annoyed than by the sight of a slave vessel at one of the wharves at Alexandria destined to convey the slaves to Alabama and other of the southern states. We also saw a slave factory, something like a large workhouse, and in which the slaves are placed till a sufficient cargo is obtained to ship for the South. The owner was a republican—a member of a religious society—and considered an honorable man. Well, if a man can deprive a human being of his liberty, and hold him in bondage, and be a

member of a Christian church, what guilt shall be considered sufficient to exclude him from the church of Christ. But to our next picture. It is called

## JOHN BULL'S MONARCHY, A REFUGE FROM BROTHER JONATHAN'S SLAVERY.

And it is drawn to the life. We wish we could transfer it to our pages. Many a hearty laugh it would raise from all beholders. On the left hand, at the top, is printed U. STATES, and on the right, CANADA. In the centre is a river, and in the distance can be discerned a British Man of War, and nearer a British fort with the colours flying. On the Canada side is a negro just escaped from republican bondage, and with hands uplifted, exulting in his freedom. On the United States side is the slaveholder pursuing with the fleetness of a deer after his late captive. His attitude is most natural, and his countenance betrays his eagerness to regain his slave. On the river standing in a boat is JOHN BULL—with one hand he welcomes the runaway slave, and with the other points significantly to JONATHAN, as much as to say, "You must stop now—not an inch beyond the margin of the water—your slave is no longer in your hands." Here is the Almanac commentary thereof.

"Facts. Our GOVERNMENT has tried to enslave many thousand persons who are enjoying their inalienable rights in Canada. May 10, 1828, the following resolution was adopted in the U. S. House of Representatives, and as appears from the journal, without opposition, or the calling for the yeas and nays.

"Resolved, That the President of the United States be and he is hereby requested to open a negotiation with the British Government in the view to obtain an arrangement whereby fugitive slaves who have taken refuge in the Canadian provinces of the Government, may be surrendered by the functionaries thereof to their masters upon their making satisfactory proof of their ownership of said slaves."—Jour. H. R. 1 Sess. 20th Cong. pp. 715 and 720."

This is the first time we have heard of this barbarous demand. Wonder whether the Canadas will not be requested next ! Our third wood-cut represents the entrance to a Sunday-school building. At the door stands a minister—some white children are entering the school, and behind them is a coloured woman with two children neatly dressed. The preacher of the Gospel beckons to the latter to depart, and looks as if saying "There is no Christian instruction for you, inasmuch as your skin is black." The Almanac notice is

## COLORED SCHOLARS EXCLUDED FROM SCHOOLS.

"If the free coloured people were generally taught to read, it might be an inducement to them to remain in this country. WE WOULD OFFER THEM NO SUCH INDUCEMENT."—Rev. Mr. Converse, a colonizationist, formerly of N. H. now editor of the Southern Religious Telegraph.

"In those parts of the country where the persecuting spirit of colonization has been colonized, such exclusion has ceased."

Another of these admirable engravings represents a northern freeman enslaved by northern hands, and concerning it our guide says,

"Nov. 20, 1838, (Sunday,) Peter John Lee, a free coloured man of Westchester Co., N. Y., was kidnapped by Tobias Boudjnot, E. K. Waddy, John Lyon, and Daniel D. Nash, of N. Y., city, and hurried away from his wife and children into slavery. One went up to shake hands with him, while the others were ready to use the gag and chain. See Emancipator, March 16, and May 4, 1837. This is not a rare case. Many northern freemen have been enslaved, in some cases under colour of law. Oct. 26, 1836, a man named Frank, who was born in Pa., and lived free in Ohio, was hurried into slavery by an Ohio Justice of the Peace. When offered for sale in Louisiana, he so clearly stated the facts that a slaveholding court declared him FREE—thus giving a withering rebuke to northern servility."

On a subject of a similar nature we have another drawing, headed

## THE NATION ROBBING AN INDIAN CHIEF OF HIS WIFE.

This is a spirited piece, portraying the agony of the Indian chief in chains with his child by his side, while his wife is making strenuous efforts to detach herself from the grasp of her destroyers. The Almanac remarks,

"When monarchical Spain governed Florida, many slaves fled thither from republican oppression, and found shelter. One of them, having married an Indian chief, their FREEBORN daughter became the wife of Ocoola. She was seized as a slave in 1835, by a person, (who had probably never seen her,) holding the claim of her mother's former master. Ocoola attempted to defend his wife, but was overpowered and put in irons, by General Thompson, (our government agent,) who commanded the kidnapping party. What marvel that an Indian Chief, as he looked on his little daughter, and thought of his stolen wife, vowed vengeance on the robbers."

From a number of others we make choice of one more, entitled A MINISTER ARRESTED FOR PREACHING AGAINST SIN.

"Dec. 14, 1835, Rev. George Storrs, who was invited to address the Anti-Slavery Society at Northfield, N. H. was dragged