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Selections

PROPOSED TESTIMONIAL OF THE AMERICAN BOARD AGAINST SLAVERY.

It has been announced that a new slave State is to be presented for admission into the Union, containing the Indian tribes of the Cherokees and Cherokees, under the teachings of the American Board of Commissioners for Foreign Missions. It would seem that those teachings have had not a little influence in bringing about this event, and consequently a most pertinent question presents itself as to the attitude and responsibility of the Board in this matter. Shall the Board continue its connection and its patronage, as in the case of slave law, its authorization and confirmation of all the abominations of slavery, embraced under its sanction as a Christian domestic institution, of such a nature, that the Board cannot interfere with it?

And if the contemplated transfiguration of this Christianized Indian community into a slave State be carried to its completion, will the relation of the Board to such a transformation be considered honorable to Christianity, and can the result be recorded as a tribute to the influence of missions, that will meet the approbation and delight of the Redeemer? Shall a great and venerable Christian association be such as this be found standing godfather at the introduction of a new State, directly from beneath its own Christian discipline and instruction, into that family of States that maintain the iniquity of slavery as their chosen and perpetual policy, their most sacred domestic life, the fountain of their jurisprudence, and the culmination of their missionary benevolence? Has the American Board, for so many years, been the schoolmaster of these Indians, to lead them to Christ as a State rooted and grounded in the maintenance of a system of abominations more oppressive and unrighteous than the offspring of any organized system of oppression and of evil the world ever saw?

Are the Churches that love the Board for Christ's sake prepared to contemplate, without anguish and shame, the possibility of such a consummation? But if the shame and the evil of such an event are to be avoided, or if the disastrous influence of the connection of the American Board with it, and the stain from such an influence, and its reproach upon the cause of missions and of truth, are to be prevented, there is no time to be lost. Shall the Indians and Cherokees be allured into slavery, into subjection by slaveocracy, and held down under a net-work of despotic slave-law, ere going over this cataract: and if the American Board would not be found in company, accessory before the fact, to the ruin of those who thus plunge, then it is clear that they should leave the ship and the nets, and follow their Savior. A little longer delay, a little farther compromise with this sin, and it will be too late, even for repentance. Long ago, the Board should, with great dignity, and with great effect, have protested against the iniquity and the evil; but the time when such a protest might have been efficacious is rapidly passing away; and if the Board do not act speedily, and in the right direction, then, when it does complete its act, it will be but the unavailing confession of regret and shame.

It is time the subject were taken at once into anxious investigation. We shall mention some of the considerations that combine to impress the conviction of the responsibility on the mind and conscience of the Board with most painful and impressive weight and urgency. Involving, as it does, the continued complicity of the Churches with a great sin, or their prompt and definite rebuke of it, the manner in which the Churches and the Board as one of the most important subjects that can demand their attention. If the Board continue to reject it entirely from their deliberations, as a thing with which they have no more to do, then there are many Churches that will be constrained to ask, What *have* they to concern themselves with, under the sun, either of sin or misery, to which the Gospel must be applied, if it be not this wickedness?

1. The business is legitimately before them. It lies now on the record as an unfinished business, demanding, for the sake of the principles involved, as well as the results impending, an immediate and final decision. Any inaction of the Board, longer continued, is becoming more and more a positive and pernicious action. Any negative position of the Board, that sets them in the support and sanction of slaveholding laws and slaveholding Churches, is every year more injurious, and wantonly unnecessary and impudent.

2. The responsibility is *now* upon them, of free, righteous and usual action. Sooner or later, action will have to be taken. Shall it be taken wisely, voluntarily, to accomplish some definite good, or unwillingly, despitefully, under some compulsion of inevitable evil? The responsibility is upon them, and upon them now?

3. By applying now the principles of God's Word, the truth of God, as supreme and decisive, in the matter of a fugitive slave, a great good may be wrought out, and good men will be strengthened, and their hearts encouraged, in resting on the Word of the Lord in the great conflict against the progress of this iniquity in our land. The position taken by the Board as such, as yet, that a movement in the right direction would effect a great and beneficial change, would animate faith, would call forth prayer, would rally many that are wavering and desponding, would remove reproach upon the Word of God and his work, would give course to be glorified, and opening for it an utterance where there are many adversaries. The opportunity of such good lying in the direct line of duty, so that only by unhesitating, simplicity of obedience to the Word of God can be achieved, certainly the great principle of God's Word comes into application with the Board, just as with an individual, To him that knoweth to do good, and doeth it not, to him it is sin.

4. The direct, positive and palpable nature of the connection of the Churches under the American Board in the Choctaw and Cherokee territory with slavery, and their submission to its laws, forbid the continuance of the Board in such relation. It cannot be a righteous continuance, and any farther delay in hearing testimony against it must be an unrighteous delay. The complicity with evil, and the sanction of it, are in this case so grave that we have reason to fear that it is the application by God himself of some of the many passages in his Word, the direct execution of the principles involved in which would overwhelm us with destruction. We have reason to apply the warning of a Prophet in a like case, "Should then I keep thy ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord." The laws in support of slavery among the Choctaws and Cherokees are so oppressive, so inconsistent with Christianity, so evidently designed and contrived to fasten the system of slavery and make it perpetual, that any Christian Church, or Board of Churches, for protesting against them, but sanctioning and obeying them, takes an attitude against God, and become inevitably instrumental in building up and perpetuating this remorseless and stupendous wickedness.

5. The nature of these laws, and the tenor of the Word of God when examined in regard to them, demand an immediate protest in reputation of them, and a Christian action, so far as possible, against them. We are commanded to have no fellowship with the unfruitful works of darkness, but rather to rebuke them; it is not enough simply to withdraw from them, or avoid them, at the same time avoiding all expression of opinion, but it is our duty to remonstrate and rebuke. But it we do not only refrain from the utterance of God's Word against them, but enter into a partnership under them, a compliance acknowledging their validity and justice, this is raise against our Savior and the Gospel, and brings a reproach upon the truth, that no counter profession or testimony can remove. The laws are such that they only need be quoted to fill the Christian with shame that our common Christianity should so long have been compelled to bear the sin and disgrace of sanctioning them. But when we remember that the slave code is everywhere essentially the same, with all its bitter, antichristian and infinitely cruel principles, and that when these professedly Christian communities shall come into the American Union as a slave State, under the religious tuition of the American Board, the slave code, with all its claims and securities, will be established, at the same time remember what a legitimate, admirable opportunity has been given to the Board, by the existence of such communities in Churches under its supervision, to have stood up these laws, and in the spirit of all Christendom examined them in the light of God's Word, and pronounced upon their wickedness a sentence that should have gone to the very heart of the slave system itself; and yet what increased and progressive power the system and its laws have been gaining by the policy of silence—we feel that the Board have been guilty, both negatively and positively, of a great sin in admitting and practically sanctioning the whole of this wickedness and evil. Such neglect, any longer continued, would be high treason, would make us, with a high hand, and on a large scale, partakers of other men's sins. Among the laws are the following:

"*Be it enacted, etc.*, That from and after the passage of this act, if any citizen of the United States, acting as a missionary, or a preacher, or teacher, or otherwise, shall be found in Texas, or any native part in favoring the principles and notions of the most fatal and pernicious nature, he shall be compelled to leave the nation and forever stay out of it.

"*Be it further enacted, etc.*, That teaching slaves how to read, to write, or to sing in meetings or elsewhere, or any other thing, without the consent of the owner, or allowing them to sit at table with him, shall be considered by the council persons of fevering the principles and notions of abolitionism."

With these laws are coupled enactments against emancipating any negro, except by the Government of Congo, and banishing every such emancipated negro from the nation, providing also for the public sale of such negro or negroes, if they shall at any time return into the nation; and a penalty of twenty with Choctaw and Chickasaw blood and violating the law exiling them from the nation, are to be seized and sold to the highest bidder for life. The concealment or protection of any such free negro to be considered by the law, except by the Government of Congo, and banishing every such emancipated negro from the nation, providing also for the public sale of such negro or negroes, if they shall at any time return into the nation; and a penalty of twenty with Choctaw and Chickasaw blood and violating the law exiling them from the nation, are to be seized and sold to the highest bidder for life. The concealment or protection of any such free negro to be considered by the law, except by the Government of Congo, inability to pay, the infliction of fifty lashes on the bare back. Among the Cherokees a law exists against teaching negroes to read or write, of such a nature that the American Board could not consistently continue to profess be faithful to God without exposing and denouncing its wickedness. It is as follows:

"*Be it enacted by the National Council*, That from and after the passage of this act, it shall be lawful for any person or persons whatever to teach any free negro, or negroes, not of Cherokee blood, or any other person, or persons, to say citizen, or citizens, of the nation, to read or write. The penalty annexed to the violation of this enactment is a fine of fifty lashes, at the discretion of the Court."

6. The American Board, coming, in the discharge of its legitimate duties, in face of such laws, in antagonism of the very first principles of the Gospel against them, were bound, long before, to have confronted them with the authority of Jehovah, to have tried the power of the Word of God upon them, to have made the light of divine truth and love burn in portion and power, to have made the instruction of the Word of God are plain in regard to this matter. "Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?" We are not only forbidden to *obey* such laws, but commanded to *oppose* them, and it is plainly taught that the wrath of God has been more than once kindled upon his own people for submitting to such wickedness and participating in it. For removing the bound of his law, and obeying wicked statutes, both princes and people of Israel and Judah were visited with repeated judgments, and at length utterly swept away. God declared that *for this particular wickedness* he would pour out his wrath upon them like water, and would be to them as a moth and as rottenness, because they *willingly walked after the commandment*, oppressed and broken in judgment." "For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels, that I should make thee a desolation, and the inhabitants thereof hissing." The wrath of God has been made the subject of hissing and scorn, and ought to render the Christian Church and nation that endures, enforces and obeys them a byword of indignation and contempt among the nations. Israel and Judah were taken captive, and trodden in subjection by wickedness, and forbidding any allowance of it, that it passes our limits, in an article like this, even to advert to them. The case of the Choctaws and Cherokees, as under the instructions of Christian men, and under the Christian and humanitarian enactments into execution, against their colored brethren, although themselves professing to have been redeemed by the blood of Christ, reminds us of the thunders of God's wrath against those who "trod down the poor, and oppressed and broken in judgment," because they remembered not the brotherly covenant, but pursued their brethren with the sword, and cast off all pity, and carried them captive, and confirmed the captivity." The selling of the righteous for silver is one of the ways in which God's own people are arraigned for despising the law of the Lord, and not keeping his commandments, but walking in their own statutes which they made, and in the lies which caused them to err; "which oppress the poor, which crush the needy, but say to their masters, Bring ye, and let us drink together."

Is all our piety debased and rotten, that under pretence of a righteous expediency it can sanction this? If the Churches and the Board as one of the most important subjects that can demand their attention. If the Board continue to reject it entirely from their deliberations, as a thing with which they have no more to do, then there are many Churches that will be constrained to ask, What *have* they to concern themselves with, under the sun, either of sin or misery, to which the Gospel must be applied, if it be not this wickedness?

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of the company liable to punishment according to English law. Mr. Selwin and Mr. W. D. Lewis were for the plaintiff. Mr. Bacon and Mr. Allhutt were for the defendants. The 6th section of the Act 6th and 7th of Victoria, cap. 98, passed in 1843, for the more effectual suppression of the slave trade, provides that nothing in that act contained should be taken to subject to any forfeiture, punishment, or penalty, any person for transferring or taking any share in any ship or vessel, which shall established before the passing of that act, in respect of any slave or slaves in possession of such company before such time, or for selling any slave or slaves which were lawfully in his possession at the time of the passing of the act, or for forbidding at once made the order for the sale of the slaves; and after considering the terms of the act of Parliament, and saying that the framers of the act must have been aware that the children of slaves "follow the dam," and that the act added a humane clause, Lord Denman, Lord Justice Knight Bruce asked if an Englishman went to Brazil, and bought an estate with slaves upon it, he would be guilty of an offence. Mr. Selwin answered that he would; for by the act of Parliament, any dealing or barter, or transfer of slaves, whether by purchase or sale, involved the penalty of felony. His Lordship also put the case of a benevolent man, buying a slave for the purpose of emancipating him, and asked what would be his fate. Mr. Selwin apprehended that it would go hard with such an individual, for the words of the Act of Parliament were of a most sweeping description.

BRITISH RELATIONS WITH FOREIGN POWERS.

From The London Daily News, Aug. 12.

Let who will grumble at the Cherbourg celebration, and criticise its details, the people of England have reason to regard it in certain of its aspects with serene and cheerful satisfaction. We may or may not think it child-ish to be swayed by pomp in the shape of powder and the Cherbourg rate. We may or may not think the noise and smoke more of a nuisance than a delight. We may or may not sympathize with the pursuers of pleasure under difficulties when they tell us that it was pleasure purchased at the price of fatigue. All these matters are trifles in comparison with the real interest of the English in the transactions of last week. The reception given to the Royal family and the Ministers by the French Court, and the greetings accorded to the Queen, are at once a reward and an admonition to every true Briton who did his duty last winter. Without building too much on the Cherbourg demonstration as a guarantee or security in any way to the alliance, we may safely infer that the position last week was a proud one—thanks to the true old English spirit manifested by the people six months ago. We have retrieved our position as to our independence and self-government; we have proved our strength, and through them all the world, the point beyond which we will yield nothing, and will permit no interference; we have preserved the sanctuary of our hospitality for strangers who need such a shelter; we have resisted foreign dictation in regard to our law-making; and the result is—not war, but an anxious and cordial invitation to peace. This is a result which should not only cause satisfaction and thankfulness, but instruct us how to proceed in every case of the same nature that may arise. A few months ago we were in danger of the worst humiliation, from the unpatriotic bearing of the late Ministry; and when that peril was overcome, by a very questionable submission of a stroke of good fortune, we were to be in the way of menace, encouragement, insulting requirements, and injurious misrepresentation. Happily, the old English spirit lived in the heart of the nation as vigorous as ever, and the country was ready and able to call it forth, it affirmed the principle and sustained the temper of our constitutional liberties, and won the day. The effect was seen in the reception of the English at Cherbourg. We did not pass Conniparcy of Paris, and there be no Ministerial Conference, nor Cabinet Council, and there be no man in Europe who could not see that we are respected, and we remain masters of the situation; that is—for we have no other aim than holding our own, that we may spend our lives in our own way—we have asserted our right to manage our affairs in our own fashion; and we find ourselves respected accordingly. There can be no doubt that we have the sympathy of every true-hearted Frenchman in this. We should have lost much and gained nothing by letting the Tuileries Government answer for us, or yield up anything in our name; and in proportion to the lowering of our neighbors' respect for us would have been the increase of danger to the peace. Happily for both sides the result is, that we are as gallant in their sympathy with our gallantry as the best order of Frenchmen. The mass of the American people will be with us in heart if we assert the anti-slavery policy of our country with the same spirit which has secured our political hospitality, and our liberty of the press. We must strengthen our American alliance, and improve the chances of permanent peace by a thorough steadiness in our anti-slave trade principles, however conciliatory we may be in regard to such methods as do not involve the object. We now see how bitter was the disappointment of our real allies in the United States when they understood (by a natural mistake) that we had surrendered our anti-slavery policy. We now see how thankful they are to learn (as they are doing by slow degrees) that we have surrendered nothing that belonged to our position as the leaders of the anti-slavery policy of the world. We now see how it is that we have been able to go to war against the interests of the national flag; and how our aid is needed, and is asked, and will be valued, if we respond to the call in a spirit worthy of the occasion. We have had to bear, from a few noisy, self-styled, ill-mannered citizens of the Great Republic, threats and scoldings as vehement as those which came from France. We have only to hold our ground as we did then. We have shown that we do not allow threats to deter us from our principles; and that our candor having cleared the ground and silenced clamor, we have only to assert our principle and policy in regard to the protection of the weak and the progression of the race, as we did about Mount Cenis and Pelion, and the result is, that we have nothing to yield. We have adopted them for better, for worse; and we shall stand by them. The consequences of absolutely right conduct on our part will be the earliest practicable recognition of our rights, and the earliest practicable moment possible, the placing us a *Fabri* of insult from the bully-element of the Republic for some time to come.

The genuine alliance of the two nations will be too strong to be trifled with by any abortive effort over the power of the Queen. The one is brought close to that of the other. Abhorrence of slavery is the strong passion of the hulk of the American people at present—various as are the grounds of that abhorrence—from the lowest depths of political inability, or prejudice of inconvenience, up to the highest point of moral reprobation. That abhorrence once brought into line with our deliberate and experienced anti-slavery policy, the two nations will be placed at a further distance from war than they have ever been, from the battle of New Orleans to this day. The thing to be done on our side the water is for the people at large to show their settled purpose in regard to the slave trade as conspicuously as their representatives did on the occasion of Mr. Hutt's motion about withdrawing our cruisers from the African coast. By encouraging every fair industrial enterprise in Africa, by supporting all reasonable projects of cotton supply, by acting as guardians and police and public prosecutors in preserving the purity of traffic on the seas, and bringing to light all infractions of treaties, and all disguises of all slave-traders, be they who they may, English citizens may take up their ground before the eyes of the world in a way which will gain the present object, and secure it from encroachment in future. If more is necessary, in the way of public demonstrations, meetings, petitions, or even elections, nothing of the kind should be wanting. The fate of the slave trade is in our hands, and in our management. If we are true to ourselves, and to the race to which we belong, we shall secure a serene supremacy in regard to progress and peace. If we defect in the least from the right line, we shall have every bad and bitter element of the world's bullies, as well as the reproaches of the helpless, wherever we let tyranny in to make a hell of the world's growing gardens.

It is almost too late now to apply to our Neapolitan and other Italian relations what we have said of the French and American. We have much to recover in Italy, before we can assume the high bearing which we may sustain elsewhere. The evil here is the secret diplomacy which prevents the national heart from coming into play. We must put an end to all secrecy which hides away our ancient spirit and modern emotions, while old Rome and young Sardinia are appealing to the human race to choose between them on behalf of mankind. Then, and then only, we may come into the alliance on the ground of providing for the liberty of Italy, as we now can with all good citizens of France and America.

CAPTURE OF A SLAVER UNDER THE AMERICAN FLAG.

THE OFFICIAL REPORT OF THE CAPTURE.

From The Washington Union, August 31.

The Secretary of the Navy has received the following despatch from Lieut. Maffit, confirming the account already given of his capture of a slaver off the coast of Cuba:

UNITED STATES BRIG DOLPHIN,
At sea, lat. 23° 50, lon. 80° 40,
August 21, 1858.

Sir: I have the honor to inform the Department that, after a long chase, I overhauled and captured, at 6 o'clock this evening, a slaver, surrendering under American colors. She has on board over 300 slaves, and, when I first made her out, was standing for Kay Verde, with the expectation of landing her cargo this evening. Her officers and crew consist of eighteen men, several of whom are American. One prize crew is on board, under my command.

I have put the prize under the command of Lieut. J. M. Bradford, with Lieut. C. C. Carpenter, ten seamen, and six marines, with orders at once to proceed to Charleston, S. C., and act in the premises, as the [illegible] may direct.

I am credibly informed that several American vessels are expected on the north of Cuba about the 1st of October.

Being short of officers and men, and the vessel requiring some overhauling, I shall sail at once for Key West, there to await the instructions of the Department.

I am, very respectfully, your obedient servant,
J. N. MAFFIT, Lieut. Commanding.

The Hon. Isaac Toucey, Secretary of the Navy.

Lieut. Bradford, in writing to the Department from Charleston, says that a portion of the slaver's cargo, the prisoners, Brazil to be put in irons, would, if executed, have made our voyage to this place impracticable, for the slaves, as soon as they found that they had new masters, destroyed large quantities of water and provisions for the ship's crew, obtaining a small quantity of each for their own uses. I rescued their former masters, and they had to resort to the fiercest cruelty before they could break up these precincts of the slave."

The Charleston Mercury states that twelve of the slaves have died since their capture.

In his orders to Lieut. Bradford, Lieut. Maffit directed all the prisoners (the officers and crew of the slaver) to be placed in irons, under close confinement, and well guarded. He was to proceed to Charleston and consult an attorney-at-law in reference to the best course to pursue. He was also to call upon the Mayor of the city and request him to procure quarters for the slaves, that they might be immediately landed from the vessel.

By the act of May 10, 1800, the owners of vessels fitting out for or engaging in the slave trade forfeit their property and incur a fine of double the amount. Under the act of May 15, 1820, the crime is piracy, and American citizens serving on board of American or foreign vessels engaged in the trade incur the penalty of death. In making the prize the officers and crew of the Dolphin have made a stroke of good fortune. The law not only gives them one-half of the value of the vessel, but also $25 a head prize money. They will thus be entitled to between eight and nine thousand dollars, to be divided among the officers and crew. The law also gives the President to send the captured negroes back to Africa at the expense of the United States. We believe this is the first case of a captured slaver with negroes on board being brought into our ports.

FURTHER PARTICULARS.

From The Charleston Mercury, August 30.

The real name of the captured brig is the General Putnam. These letters are partially effaced, and covered over with a coat of the same name. Echo, and would doubtless have been restored had success crowned the enterprise in which she was engaged when taken. She is of Baltimore build, say 280 tons burden, and, it is believed, was employed in the coffee trade between that port and Rio. On the 6th of March last she cleared from New Orleans with a captain, two mates, eight seamen, a cook, steward and one passenger. On the 5th July she shipped a cargo of 452 slaves on the west coast of Africa, at Kabenda, situated in latitude 5.30 south, longitude 12 20 east. It is in Lower Guinea, in the southern part of the District of Loango, and not far from the river Congo or Zaire. These slaves were purchased in a circuit of 500 miles, and assembled at a barracoon near the point of shipment. The brig set sail with them, and in forty-seven days made the trip, reaching the point of destination on the morning of the 21st inst. In this space of time one hundred and forty-one negroes had died, leaving but three hundred and fourteen alive. A bay on "Cape Verde," one of the keys on the north coast of Cuba, latitude 23 30 longitude 80.20, was the landing place, where the Dolphin left the harbor of Sagua la Grande the day before, and, while cruising westward in search of slavers, perceived the Echo at daylight in the distance, bearing down and finding herself about to fall into the clutches of the cruiser, thought to be British, hauled down the flag and ran up the stars and stripes.

The Dolphin followed suit, displaying her true colors, and brought her to with a blank cartridge, and sent a boat over. She was boarded by Lieut. Bradford and sixteen men, and surrendered at discretion. No papers were found, but a signal of a black cross on a white ground, which had probably just been used to notify the party on shore by a previous agreement. The crew, nineteen in number, professed to be all passengers without captain or officers. But Lieut. Maffit selected the prisoner who appeared to be at the head of the enterprise, and took him aboard the Dolphin with a sick seaman and comrade to act as nurses. The rest were brought here by Lieut. Bradford. It seems that the captain and those two men were not sent to Charleston on board the Catawba, from Key West, as was expected, but are now in the jail here, and in the Dolphin. The names of eighteen, excepting the captain, are as follows:

Domiaica de la Piena, Juan Brevera, Jose Francisco, R. I. Bates, Pedro Sanos, Alexandro Rodiguez, Francisco Acheg, John E. Capell, Archibald Scott, George Fielden, Antonio Almera, Tomas Unday, Antonio Romos, Jose Ayala, Jose Vital de Miranda, Antonio Fabro, Henry Seno, Jose Gonzales Seno.

One is a Greek, one an Italian; some of them are Portuguese, some Spaniards and some English. Some of them talk about New York, int none now admit that they are Americans, or have a whereabouts in this country. These smugglers are a desperate-looking set of fellows. Under the laws of 1819 and 1820 they will be tried for their lives as pirates sailing on an American bottom under the American flag. They were committed to jail on Saturday afternoon. The trial will take place at Columbia, S. C., before His Honor Judge Wayne, Circuit Judge, James Conner, U. S. District Attorney, prosecuting officer. The Court begins to sit the 4th Monday in November. The laws of 1819 and 1820 will be found in another column.

Being curious to see the cargo and arrangement of the Echo, we obtained a permit from Dr. W. C. Ravenel, the port physician, and, with one or two others, proceeded to Lieut. Bradford in a small boat from the wharf. Upon clambering up the side of the brig a strange and startling sight presented itself: a deck covered with native Africans in a state of complete nudity, with rare instances of a narrow strip of rag one inch wide round the waist. These people were seated for the most part with their legs stretched out flat or drawn up in front or doubled up; some squatted on their feet and hands. A few were standing about and a few lying down. None were tied or fastened in any way. The majority were very young, apparently from eight to sixteen years of age, some adults and some older; scarcely one, however, over twenty-five. Some of them were able-bodied, good sized, and in good case; but the greater part were half-grown children only, weak and very young. Some were emaciated, and showed plainly the effects of their long and crowded passage in a confined ship. A few were evidently ill and soon to die. All were pure black in color except the dropsical, whose skins were tawny from disease. Their hair is very short and crisp. Those who were well appeared curious and pleased, some of them ogling and giggling and chattering, and others smoking tobacco out of short clay pipes with cane stems, just as our own negroes do. Those that were thin and sick looked dull and brutish, but there was nothing wild or ferocious in their aspect. They looked amiable and docile, and readily obeyed the commands of the person who had charge of them. They are great thieves, however, and appropriate whatever they can on every occasion. There were in the boat male and forty-six males and sixty females, who were kept separate on deck and in the holds. The men and boys were kept on the forward deck and in the forward hold, which latter is fifty-five feet long, nineteen feet wide in the broadest part, and narrow at the head, and forty-four inches high, the floor being formed of loose boards, movable at pleasure. The hold for the women and girls is behind this. It is of the same height, twelve feet long and nineteen wide. Under the temporary flooring is stored the provisions, consisting of rice, peas and the water to drink. Their food is boiled like "hoppingjohn," put in buckets twice a day, at ten and four o'clock, and placed in the middle of circles of eight or ten each, and well guarded to prevent the strong negroes from taking more than their share, although they are liberally allowed. A pint of water is given to each, morning and evening. Most of them sleep on the deck, lying in close order, spoon-fashion, on their sides, and not permitted to turn or move during the night. At daylight they are driven with buckets of water to wash them off. They sing songs, chipping their hands and stamping their bodies in time, and these songs have great resemblance to some of our negro spirituals. Several of the negro fellows exercise authority very much after the manner of our drivers, with airs of authority and importance, getting placed in close order, Sunday morning, cooking the "big pot" like good fellows, and with old breeches on too, obtained from the sailors. The captain of the hold understands their lingo, and says they are very averse to going to Africa, and hide when Africans come on board to receive them. Our coast resemblance has the same from, and the group of pines opposite the city, on the south, looks to them like cocoanut trees of their native Africa.

Yesterday, under the direction of the United States civil officers, the prisoners were taken by the steamer General Clinch and conveyed to Castle Pinckney, in our harbor, where they will be guarded by a detachment from the garrison at Fort Moultrie. As they passed the plank to gain the steamer, they presented a strange and affecting sight, many of them being reduced to mere skeletons by the suffering and deprivations of the voyage. Several were in a dying condition—a few dropped and a goodly number carried by in litters. They were visited on Saturday by Mayor Macbeth and several Aldermen.

THE REOPENING OF THE SLAVE TRADE—SOUTHERN SENTIMENT.

Correspondence of The Herald.

CHARLESTON, Aug. 28, 1858.

At last the pulse of Charleston is beating at fever-heat. The stolid and the volatile, the sober and the gay, the quiet and generous conservatism of the patrician and the plebeian, and eager, enthusiastic young America, who don't care where he was born so long as he is born, all, all are on the topmost blaze of enthusiasm and excitement, like New York at the advent of a *Jenny Lind*, the *Nassau* of Bill Poole, or the news of a successful cable. We are not intending to burn our City Hall, however.

The cause of all this commotion has been telegraphed to you, viz.: the arrival in our harbor of a captured slaver, the Echo, under a lieutenant and a prize-crew of the United States Navy.

The Echo is well understood to be the big pirate-brig, Baltimore clipper, of a clean and beautiful model; yet, seeing the numerous cruisers, she has not been occasionally increased the profits of carrying coffee and sugar, by a short, quick run to the coast of Africa, and thence to Cuba. Hitherto she has been successful, and would have been so this time, but for the unfortunate accident of the plank part of her officers. She had reached the coast of Cuba, had set her black signal for those on the shore watch, had her launches all ready, but must have been frightened by some demonstration of a cruiser, for there was nothing at the coast, and in sight—to molest her.

Nevertheless, here she is at our quarantine station, with over 300 coal-black Congoe—fine, hearty, healthy-looking, stark naked negroes as ever cultivated the cotton and sugar. In the mean time they are undistinguishable from many a Carolina rice field hand, and are worth probably $500 round. They are mostly young, and only 50 women, the latter, however, all married, or ought to be. They are to be transferred now, and due to a vacant fort in our harbor, erected when Uncle Sam's purse was fuller than it now is, which has never been occupied. The United States Attorney is sorely exercised; the Marshal is in the country, and has quoted *the duties of his office to an assistant, who chances to be the President of the Young Men's Christian Association.* They have been furiously and pertinaciously telegraphing all day to Washington for instructions. But our Uncle Jimmy is old and slow. The circumlocution must be enacted.

The slave-crew, part of whom were brought on in the Echo, the balance by the Cahawba, just in from Key West, were carried to our District jail this day, hand-cuffed. Think of that! *Twenty men carried handcuffed through the streets of a slaveholding city by the President of the Young Men's Christian Association! And for what? For purchasing negroes in Africa and bringing them to the New World; for rescuing undying souls from the night of heathen barbarism and transporting them to the full blaze of the Christianity of the nineteenth century; for redeeming Quashee from a life of pitiless wickedness, and making him an active, energetic unit among philanthropists!*

The negroes are much rejoiced at their arrival. They are singing songs, dancing, and testifying in every conceivable manner their attachment to their new employers. One of them, a daughter of a chief, and tattooed from her neck to her haunches, has, through an interpreter, a negro, positively refused to go back, and says her followers will not go either. In fact, no near as can be learned, they are unanimously in favor of coming on shore, and most positively and unmistakably refuse to go to sea again. Their music, rude as it is, is gleeful and hearty. Public sympathy is in the last degree in favor of the determination to force them, against their will, to introduce them to the mysteries of the rice and cotton fields at the earliest practicable moment. Be sure that no Amistad tom-foolery will be allowed in this case.

It is a wedge which cracks the dry log of conservatism in twain. It is the real, actual reopening of the African slave trade, whose legalization must soon follow. Emigration to Charleston from the west coast of Africa will supply the wants of our cotton fields and other Northern cities. We will have our Black Ball, Swallow Tail and Dramatic lines, and our emigrants will land at the Mart instead of Castle Garden. For every hundred negroes imported there will be required a dozen new cotton mills. A trade has been opened more humanizing, of greater wealth and more importance than the *ultima thule* of California and Fraser River. Lieuts. Maffit and Bradford have cleared the way for our own and other Northern brig to Charleston. This is the very spot to give the unfortunates in charge of the President of the Young Men's Christian Association a fair trial, and to extend a helping hand to the fortunates of Congo, who will receive the blessings of the spirit of the age, and scatter the seeds of a bonnteous harvest in every other State. Nothing, since the New York *Herald* infused the spirit of progress into the Charleston *Courier*, has excited so much talk and so much speculation as the reopening of the slave trade.

"There's a divinity that shapes our ends,
Rough hew them how we will."

THE CONGO FEVER IN CHARLESTON.

From The Charleston Courier, August 28.

MESSRS. EDITORS: An unusual degree of interest was excited yesterday by the arrival in our harbor of the brig Echo, with some three or four hundred Africans. It seems she was captured on the coast of Cuba, and brought into this port for such disposition as may be made of them by the government of the United States, and to be sent back to their native shores: What shall be done with them? England, under such circumstances, sends them to her colony of Sierra Leone (sensible to the last, as she always is); but to us there is no such colony. Hitherto we have sent them back to Africa, in government ships, and it is to be supposed that such will be the course proposed on this occasion.

But is such a course to be adopted? They are here on the very threshold of civilization; shall we send them back to barbarism? They are at the dawn of Christianity; shall we send them back to heathen darkness? They are almost within the pale of law and a social state, where they can take relations; shall we take them back to the region of no law but that of brute force? no relations but those that brutes take? They are here almost within the pale of a society where they will be safe; shall where every physical want will be promptly supplied; shall we send them back to the precarious subsistence snatched from wretches as starving as themselves?

But why should we send them back? Do we not want them? *They are wanted in the interior—our planters want them; our rice fields want them; our railroads want them; our waste lands are in want of them.* Is it from any sense, among ourselves, of the inhumanity of rendering them useful? We are bound to our brothers under master; to keep a team, and is it humane to do this and not humane to do the same to creatures that are certainly as much in need of training and instruction? *There is no reason why we should send them back, but in this, that it has become agreeable to another section of the Union to look with disgust on our institutions, and we are called upon to make this sacrifice of interest and humanity to propitiate them.*

If any sane man were asked what it is that would be best for these negroes, he would say, put them under the discipline and care of some one whose duty and interest it would be to train them to usefulness and to care for them. Ask a prudent man what must be done with them, and he will say, no matter how well we may provide for them here, the act of providing for them here will be offensive to the people of the North; and so, therefore, we must do, not what is right—not what is humane—not what is to our interest—but what is of interest to the negro—what will cost us a sacrifice of property—but what is expected of us by a foreign sentiment. And I would ask whether such a statement of facts is not inconsistent with the dignity of a people that are vested with the trusts of liberty and conscience?

When these negroes shall be taken from the port of Charleston (except it be to take them elsewhere in a slave State), it will be a brand upon our institutions that should fire the heart of every true lover of his country. It will be the declaration to the world that this condition in which our own negroes are is so offensive to even our own government that it is incumbent upon it to cause a foreign power to remove from him the like condition all who come within its reach. We may submit to proper declarations, to laws whose practical enforcement is not brought to our door

provided the capture should be held lawful, beside the proceeds of the vessel, to prize money at the rate of $25 a head for each African on board; and by the same act the President has authority to carry the liberated negroes to be removed beyond the limits of the United States, and to appoint agents on the Coast of Africa for their reception. This was an improvement on the original act prohibiting the slave trade, which left to the States the power of making the negroes to be brought the disposition of them, with power to sell them at auction or otherwise, like other forfeited goods—a course which, in several instances previously to the law of 1819, was actually resorted to in the States of Georgia and Louisiana. We anticipate, however, a struggle over these Africans even more remarkable than that which took place in the case of the Amistad negroes. It will be an excellent opportunity for the advocates of the revival of the slave trade, which they will hardly fail to improve, to test the constitutionality of the acts of Congress by which that traffic is prohibited; and should no person venture to step forward as the claimant of the negroes, they may be declared free by the United States Courts, there may likely enough be an attempt made to retain them in the State, by selling them at auction under the State law prohibiting free negroes from coming into the State. On the whole, we shall watch the further proceedings in this case with no small degree of interest.

From The Tribune.

In our original notice of the case of the Africans captured on board the slaver Echo or Putnam, and carried into Charleston, we suggested that among other curious legal procedures to which that case might give rise might probably be an attempt on the part of the local authorities of Charleston to arrest the negroes under the well-known and somewhat notorious acts of South Carolina prohibiting any free negro or person of color from migrating, or "being brought or introduced into its limits, by land or water, under any pretext whatever." In our editorial in this respect we seem to have been well founded. On the Sunday morning after the arrival of the captured slaver—this being, we suppose, according to South Carolina ideas, a case of such necessity as to dispense with the strict observance of the Sabbath—a number of gentlemen called upon Col. Carew, the Sheriff of the District of Charleston, and laid before him formal information that a large number of free persons of color had been brought within his bailiwick contrary to the provisions of the act of 1835, and that, in default of the proper action of the act of 1856, excepting from the penalties of the act of 1835 the cases of free negroes brought within the State by stress of weather or other causes over which the navigators had no control.

Thus applied to, the Sheriff hastened to take legal advice in the matter, consulting not only his own solicitor but also the Attorney-General of the State, or rather the gentleman acting in the Attorney-General's behalf during his absence from the city. The Sheriff's solicitor gave a decided opinion that the Sheriff was bound, under the law of the State, to take the negroes into custody. The other legal gentleman, the Attorney-General's substitute, took a different view of the case. In an elaborate written opinion, he held that the case of these negroes did not come within either the spirit or even the letter of the law in question. He could not think that the State Legislature meant to embrace within the act of 1835 of prohibition negroes brought within the limits of the State by officers of the United States, and in literal compliance with the requisitions of certain acts of Congress made in conformity with the constitutional provisions. The body, he held, these negroes, being in Castle Pinkney, a fort ceded to the United States, and exclusively within its jurisdiction, were not any longer within the limits of the State. This opinion, among other things, took for granted, it will be observed, the constitutionality of the laws of the United States on the subject of the slave trade—a disputed point in South Carolina. Under these circumstances, the Charleston Sheriff professed to be guided by the opinion of his own solicitor, and accordingly he made a demand upon the United States Marshal, in whose hands the negroes had been placed, to deliver them up to him, inclosing in his note a copy of his solicitor's opinion. The Marshal thereupon applied to the United States District Attorney for advice, who, in a note addressed to the Sheriff, consoled himself for his misfortune in differing from that gentleman's solicitor by referring to the opinion of the Attorney-General's substitute, which he inclosed, at the same time declining to instruct the Marshal to deliver up the negroes.

It would seem, however that the District-Attorney did not rely altogether upon the superiority of his own law, backed though it was by the opinion of the chief law officer of the State. Castle Pinkney is directly opposite the lower wharves of Charleston, distant only a mile from them, and, as the District-Attorney seems to have thought, not quite so safe a place of custody for the negroes as might be desired, should a mob make a raid on the part of the State authorities to take them out of the Marshal's hands. He therefore caused them to be removed several miles further down the harbor to Fort Sumpter, apprehending less danger from the explosion of powder stored there than from the influences of those elements which might perchance be brought to bear on Castle Pinkney. Under these circumstances, the Sheriff made a virtue of necessity, and, as there seemed to be no means at hand of getting possession of the negroes, concluded for the present to forego his demand.

From The Charleston Mercury, Sept. 1.

THE RESCUED BLACKS AND THEIR VISITORS.

Yesterday at noon, the steamer General Clinton took a large party to Fort Sumpter, among them the Hon. A. G. Magrath, United States District Judge; James Conner, Esq., United States District-Attorney; Dr. D. H. Hamilton, United States Marshal; the Rev. Dr. John Bachman, the Rev. W. B. Yates; Mr. J. Fraser Matthews, cotton planter; Mr. Charles Lowndes, rice planter; Mr. Daniel Heyward, planter; Colonel George D. Elliott, of Beaufort; Mr. Harry Gourdin, merchant; Mr. W. A. Martin, banker; Mr. W. C. Courtney, merchant; Mr. W. Bull Pringle, planter; Colonel R. W. Seymour; H. L. Pinckney, Jr.; R. B. Young, Esq.; Lieut. Hunter; Dr. R. L. Ogier; Mr. St. Julian Mazyck, merchant; Mr. M. P. Mathesen, banker; Chas. H. Axson, Esq.; Chas. Pinckney, Esq.; the Marshal's posse and many other gentlemen.

The gentlemen, representing a great variety of interests, were much gratified at the spectacle presented by these savages, who appeared in fine spirits, and entertained their visitors with a display of their abilities in dancing and singing. Their dances resembled in great degree the popular burlesque of the Shaking Quakers. In their singing they preserve good time, but their voices are rather harsh and shrill. Among the Africans, Samboplehmette displayed the genius of a Musard or a Julien. One of the refrains reminded their auditors of a chorus in "Ernani!" The whole exhibition was exceedingly interesting and novel, in which the negroes seemed to take great delight.

Very few are left in the Hospital, and those manifest quietly of not long. The sick generally seem to be very afflicted are readily yielding to medical treatment, and the general health of the gang has much improved since they have been under the care of Drs. S. L. Lockwood and Ogier.

Among these negroes are three who were originally employed on shore, before the cargo were embarked, in soothing operations for the same purpose, and greeted at the barracoons. They can talk in Portuguese and Spanish. They say that they were not purchased, but that the men brought them on board of their own consent. They express themselves as happy now, and would prefer to stay here rather than to return. The wants of the entire gang are very simple and few, mainly consisting in the gratification of long-cherished habits and vices. Dr. Hamilton exerts himself to render them comfortable, and their contented and satisfied faces attest the success of his endeavors.

Lieut. Bradford yesterday received a telegraphic despatch from the Hon. Isaac Toucey, Secretary of the Navy, ordering him to delivery the negroes into the hands of the United States Marshal, and to report himself with his command at Boston forthwith. Lieut. Bradford took immediate steps to obey the order, and will have to present himself subpœna to appear before the United States Commissioner's Court, of which we are not advised, it was his intention to leave the city last night, by the North-Eastern Railroad.

From the same of Sept. 2.

MR. EDITOR: Your very interesting account of these people almost renders further remarks unnecessary, but as some of the recent contributions to your paper presented a picture altogether bright, I would be glad to show both sides.

Of those in health, or comparatively so, I found about 250, of whom some 50 were females. There were about 40 others (I do not pretend to exactness in figures) in the sick wards, in various stages of disease. The mortality has shown that the negroes are not acclimated under the Equator—latitude 5.30 S, longitude 12.20 E. In the few books to which I have had access since I saw them, I have not found the disease described. Nearly similar cases in Central Africa—Livingstone's in the southern part. Barth's volumes, as far as he has gone, are descriptive of North and Central Africa—so that I am left somewhat at a loss for references. The negroes have been taken from thirty years to a few months, or even weeks—some, I should judge, having been born on the passage. It is wonderful how either mother or infant survived such an event.

It has already been stated that they belong to various tribes. This is soon apparent from the difference of shades, from their being congregated in separate groups, and the evident inability to converse generally with each other. I observed nothing like regularity, concert of thought or action between them, except in the chanting and clapping of hands. In these all, under the leadership of one man, the largest among them, unite.

It has been noticed that these Africans are far below the size common to the same age of negroes among us. This is understood to refer to height; for, emaciated as most of them are, no one has attempted to form an estimate of their weight. I am could conjecture what their weight, in health, would be. Among the whole number, it struck me that the man above referred to was the only one who was over five feet two or three inches. Some few, half a dozen, perhaps, of the men, and a few more women, seemed in good health and condition. It is supposed that these exceptions of the former were of such as were not stowed away in the hold, but were employed in waiting about the slaver. The women, for some unexplained reason, were undoubtedly in better condition than the men. You have already stated that the latter were wholly nude, and the former nearly so. One of the most singular of the articles of dress I saw was that of a woman whose hands were adorned by a pair of cotton gloves—almost her only covering. There was scarcely any connectness among them; and the only one whose appearance agreeably attracted attention was the so styled Princess, whose tattoing certainly gave evidence of great dexterity with its crude means.

I have no pretensions to science, and must leave the ethnological questions to the learned, who, I trust, are engaged in their investigations. But to return to the casual observer, the difference of tribes is quite evident. I was surprised that few or none exhibited the very thick lips and flat noses which we are accustomed to see in the African. The hair would doubtless, if left to itself, in accordance with the usage of slavers, it has been shaved, probably at the time of sailing from Africa. Our communication with them was remarkable with by eyes, which they understood readily, and in part through an interpreter. This man was one of the slaver's crew, who did not profess knowledge of his negro dialect; but the principal negro had a smattering knowledge of Portuguese from having worked on ships, &c., on the coast, and in this language he conversed with the interpreter. It was amusing to see the negroes, when first we came among them, asking the sailor to show us the Congo tribe, the negro brought three men, who took their places before us, and I distinctly heard him say "Congo." I was struck with their tattoo, which was even, as usual, the same in each the two central upper foreteeth cut out in a semi-circle; while in another the front teeth were sharpened to a point. Some of the men, women, and children had all of a dull flannel shirt or trowsers, looked as familiar as honeshold or plantation slaves. In many such the feature and expression reminded us of familiar faces at home.

The result of the whole visit was intense sympathy for them and indignant feeling towards their captors. You may read of the horrors of the "middle passage," but the half cannot be told as one view of these unfortunates will tell the tale. Let the advocates of slavery visit them, if they believe, the productions of contact, want of ventilation and want of exercise—are the prevailing diseases. But even where these were not visible, the spectacle was harrowing. I saw one man taken down from the hold of the slaver's closet, and presented to your view, would scarcely be more descriptive of anatomy than many of these living, walking specimens of the human form divine. The effect was very painful, the poor man was then squatting on their haunches, with their knees drawn up *behind* their elbows, in an attitude common to apes and baboons, but which appeared almost impossible for a human being. When sitting and told to rise, did so with great difficulty, and moved with a step as tottering as I ever saw after illness. The very high forehead, with a skull covered by a black covering. It is common to speak of a man being reduced to skin and bone, but one who saw these can scarcely use the expression again.

But if this is to be said of those comparatively in health, what language can describe the sick? I saw one poor creature swollen to the most wonderful size, the skin stretched to the tightness of a drum, and his hands, stupidly, to one of our party a request for his cigar, which, when given to him, he smoked with the greatest avidity. Another manifested similar wants, and replied to our inquiries by pointing to us, by pointing to his leg, which we construed into inability to move. Two lay near, whose troubles here had ceased in death; while another, the most miserable of all, was still alive, and could only lay on its side in the sun on the stone wharf, with eyes closed and no other evidence of life than the slight motion of the abdomen indicating breathing. The poor creature, alone and unattended, had rested its head on its little hand as naturally as our own little ones do, and in this touching attitude of suffering childhood was fast losing consciousness of earth, of all which experience had been only that of sorrow and suffering.

One thing impressed me forcibly—the complete docility, submission, and humble feeling of these helpless, miserable creatures. In the sick ward the physicians were applying caustic to the eyes of their patients. When this painful remedy was applied—and poor creatures, they knew not what it was—they moaned or groaned, but part of the system of cruelty to which they had been subjected—they covered their faces with their hands in pain and with their heads in the lap of the nearest sympathizer; and I saw one young children, not a sound, not a murmur escaped. The scene was truly touching. To one of any sensibility, the horrors of a battle-field were less so. I left the scene chastened and humbled in spirit, grateful, too, I trust, to Almighty God for a lot cast in a Christian land.

These negroes, purchased on the West Coast at from 50 cents to $1, and costing scarcely more than $10 or $15 to the delivery on the coast of Cuba, were sold by contract at $560 round, or one hundred and seventy-seven thousand nine hundred and eighty dollars (177,980) for the cargo. Such gains are too tempting to be resisted by those who make hasty to be rich. A CHARLESTONIAN.

ACTION OF THE PRESIDENT.

From The Washington Evening Star.

We hear that, in a letter recently received by the President from the United States Marshal at Charleston, S. C., a fear is expressed that a party in that city will interfere with the rescue of the negroes from the Echo, on the ground that points out the manner in which the negroes shall be disposed of. This apprehension of the Marshal must be nearly altogether the result of the publication in Charleston journals of various newspaper paragraphs relative to the very obvious fact that these poor creatures, if returned to Africa, will be far worse off than if retained at the South. Those who have read and adopted such views of being civilized and Christianized as may be enjoyed by such utter barbarians as they are, while in the condition they now are, will be found in South Carolina.

We apprehend that, in his reply, which is said to have been transmitted yesterday, the President pointed out to the Marshal the fact that he has no discretion whatever in the premises, that it is the duty of the Marshal to return the poor creatures to Africa at the expense of the General Government, to which end a proper United States agent will be sent to the Coast of Africa to receive them, for as possible, on arriving there. Formerly, the government kept such an agent on the coast; but of late years the practice has been discontinued, because it was found that there was no employment for him. The President, doubtless, also expressed to the Marshal his confidence in the groundlessness of the latter's fears, justly founded on the well-known fact that the Africans are to do the people more uniformly yield implicit obedience to the majesty of the law than in South Carolina, wherein the doctrine of "higher law" has no defenders who are persons of intelligence and reflection. We have every reason to believe that the negroes in question will be kept strongly guarded and well provided for in Fort Moultrie until arrangements shall have been made for their reshipment to Africa.

It is doubtless true that they would infinitely prefer to remain in South Carolina, in the condition of the negroes they see around them, to returning to their native country in the condition they were in there. They have at least sense and information enough to induce them to such a choice. From what they say on the subject, as already made known through the interpreter, it is clear that if any of them can escape being sent back by running away, they will do so. Yet we have no idea that a single one of them will succeed in such an undertaking.

As for the notion that any considerable body of citizens of South Carolina will combine to defeat the operation, in this case, of the law they know to be the law of the land, it is most preposterous.

ARRIVAL OF THE DOLPHIN AT NEW YORK — CAPT. TOWNSEND OF THE "ECHO" ON BOARD—HIS STATEMENT.

From The Tribune.

QUARENTINE, Sept. 6—2 p. m.

The United States brig Dolphin arrived last night, and anchored in the bay at this point. I immediately proceeded to her, and had an interview with Lieutenant Mr. Maffit. She came to this port supposing that Lieut. Bradford of the Dolphin, with the prize crew of the slave brig Echo, would be here to take the negroes off on their arrival in accordance with orders. The order, however, had been countermanded by Mr. Lee of the Navy, who ordered the crew to proceed to Boston.

The Dolphin had on board Capt. Townsend, the commander of the Echo, as a prisoner. He will be kept in the custody of the Marshals Dodge and Jones, to await the requisition of Mr. Hamilton, the United States Marshal for South Carolina, who has the Echo in custody for adjudication, and the Dolphin will proceed to-morrow to Boston.

Capt. Townsend is a native of Rhode Island, and has a wife and three children residing in Providence. He is about 35 years of age, and a man of superior address and education. He is tall and well formed, and has a prepossessing features. He has light hair, large sandy whiskers, and is scrupulously exact in his dress. He speaks freely upon the affairs of the voyage of the Echo, and states that he was driven to engage in the slave trade because of ill success in his voyages in legitimate commerce. After the Echo left New Orleans, he states that he called the crew aft, and told them that he was about to engage in the slave trade, and promised them $900 each if they would continue upon the voyage. The Portuguese and Spaniards were willing to go, but the Yankees left the voyage before it was projected. All the crew acceded to the proposal, and instead of proceeding to St. Thomas, for which port she had shipped, the Echo shaped her course for the Coast of Africa. When she reached Congo River, she took on board 1 Spaniards, the slave agents, who went to look after the cargo, and the Echo proceeded to an island on the coast where she received the cargo of 900 negroes. From this island by a French brig-of-war, from which they escaped in a fog.

Returning thence to the coast, they took 470 slaves on board, 160 of whom died on the passage. Captain Townsend then gave up the command of the vessel to a Spaniard, and shipped as a passenger on the brig. This is the frequent case in the Spanish slave trade, the responsibility in case of capture. The Spanish captain having calculated his reckoning incorrectly, the brig ran ashore in the night at Abaco, in the Bahama Islands, and was lost. Thus the crew of the Echo abandoned her voyage, and at day-light passed Sagula la Grande, when she discovered the Dolphin making toward her under British colors. She supposed the Dolphin to be a British brig of war, and hoisted British colors as a ruse, not supposing that there was any American vessel of war cruising among the West Indies, or, if there was, that any American vessel would venture into the waters of the West Indies. In this, however, it became evident that the Dolphin was gaining on her, the crew of the slaver knocked out the hedges from her masts and sawed down and cast overboard her bulwarks, to increase her speed. At the same time the liquor-closets were opened, and the excitement of the chase was heightened by the general intoxication of the crew. No less exciting was the scene on board of the Dolphin, though the artificial stimuli were not resorted to there. The Dolphin's men were confident of a capture, and this confidence was increased when it became evident that they were rapidly gaining on the slaver. Already the negroes were observed on the deck of the Echo. After a chase of nearly nine hours, the Dolphin fired two blank cartridges at the Echo to make her show her colors. This was not regarded, and Capt. Maffit ordered a shot to be fired, which passed a few feet from her stern. The Echo then hauled down the American colors, and the Dolphin immediately hauled down the British flag and ran up the stars and stripes. The next shot fired passed between the masts of the Echo, and she was entirely at the mercy of the Dolphin, the Echo then hauled down the American colors. Capt. Maffit despatched Lieut. Bradford, two other officers, and sixteen men in a boat to take possession of the prize of her. Capt. Maffit himself subsequently visited the Echo. He states that although presenting a sad spectacle, the condition of the Echo and the slaves was much better than that of most slavers and cargoes. Capt. Townsend states that they had been allowed extra rations to improve their appearance and enhance their value in market. They were the captives of warlike tribes brought to the coast and placed in barracoons. While awaiting the arrival of the slave ship they were fed not provide knowledge of his negro dialect; but the principal negro had a smattering knowledge of Portuguese from having worked on ships, &c., on the coast, and in this language he conversed with the interpreter. It was amusing to see the negroes, when first we came among them, asking the sailor to show us the Congo tribe, the negro brought three men, who took their places before us, and I distinctly heard him say "Congo." I was struck with their tattoo, which was even, as usual, the same in each the two central upper foreteeth cut out in a semi-circle; while in another the front teeth were sharpened to a point. Some of the men, women, and children had all of a dull flannel shirt or trowsers, looked as familiar as honeshold or plantation slaves. In many such the feature and expression reminded us of familiar faces at home.

The result of the whole visit was intense sympathy for them and indignant feeling towards their captors. You may read of the horrors of the "middle passage," but the half cannot be told as one view of these unfortunates will tell the tale. Let the advocates of slavery visit them, if they believe, the productions of contact, want of ventilation and want of exercise—are the prevailing diseases. But even where these were not visible, the spectacle was harrowing. I saw one man taken down from the hold of the slaver's closet, and presented to your view, would scarcely be more descriptive of anatomy than many of these living, walking specimens of the human form divine. The effect was very painful, the poor man was then squatting on their haunches, with their knees drawn up *behind* their elbows, in an attitude common to apes and baboons, but which appeared almost impossible for a human being. When sitting and told to rise, did so with great difficulty, and moved with a step as tottering as I ever saw after illness. The very high forehead, with a skull covered by a black covering. It is common to speak of a man being reduced to skin and bone, but one who saw these can scarcely use the expression again.

But if this is to be said of those comparatively in health, what language can describe the sick? I saw one poor creature swollen to the most wonderful size, the skin stretched to the tightness of a drum, and his hands, stupidly, to one of our party a request for his cigar, which, when given to him, he smoked with the greatest avidity. Another manifested similar wants, and replied to our inquiries by pointing to us, by pointing to his leg, which we construed into inability to move. Two lay near, whose troubles here had ceased in death; while another, the most miserable of all, was still alive, and could only lay on its side in the sun on the stone wharf, with eyes closed and no other evidence of life than the slight motion of the abdomen indicating breathing. The poor creature, alone and unattended, had rested its head on its little hand as naturally as our own little ones do, and in this touching attitude of suffering childhood was fast losing consciousness of earth, of all which experience had been only that of sorrow and suffering.

One thing impressed me forcibly—the complete docility, submission, and humble feeling of these helpless, miserable creatures. In the sick ward the physicians were applying caustic to the eyes of their patients. When this painful remedy was applied—and poor creatures, they knew not what it was—they moaned or groaned, but part of the system of cruelty to which they had been subjected—they covered their faces with their hands in pain and with their heads in the lap of the nearest sympathizer; and I saw one young children, not a sound, not a murmur escaped. The scene was truly touching. To one of any sensibility, the horrors of a battle-field were less so. I left the scene chastened and humbled in spirit, grateful, too, I trust, to Almighty God for a lot cast in a Christian land.

These negroes, purchased on the West Coast at from 50 cents to $1, and costing scarcely more than $10 or $15 to the delivery on the coast of Cuba, were sold by contract at $560 round, or one hundred and seventy-seven thousand nine hundred and eighty dollars (177,980) for the cargo. Such gains are too tempting to be resisted by those who make hasty to be rich. A CHARLESTONIAN.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, SEPTEMBER 11, 1858.

CORRESPONDENTS will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "*Editor of the Anti-Slavery Standard, 138 Nassau street, New York.*"

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "*Publisher of the Anti-Slavery Standard, 138 Nassau street, New York.*"

OFF THE PLATFORM.—The Editor desires to say to his readers that the article entitled "*How Comes Piety to Support Slavery?*" which appeared in the Standard of last week, was out of place in the organ of a Society which has ever sought, in good faith, to secure the co-operation of all the friends of humanity, without distinction of sect, in the great work of abolishing slavery. The line of argument pursued in that article, however legitimate and conclusive it may have appeared to minds of a certain class, certainly involved questions of theology with which this journal disclaims any right or intention to intermeddle. *How* such an article happened to gain admittance, it would be easy to explain, but this simple acknowledgment of the first mistake of the sort ever committed by the Editor, in a connection of twenty years with the Anti-Slavery Press, will doubtless satisfy every reader. It is proper to add that this acknowledgment is made not because any complaint has been made of the article has elicited, but because the Editor desires, of his own motion, to forestall the possibility of any such thing, and to keep his record unmarred even by a mistake.

PROSPECTS OF THE SLAVE TRADE.

IT is certainly a proof of the alacrity of the American people in turning their backs upon themselves and going, as Humlet said to Polonius, "like a crab, backwards," that such a topic is possible in this ninth year after the middle of the Nineteenth Century. Who could have imagined such a thing as that the revival of the slave trade could be seriously entertained by any one out of a madhouse, twenty or ten years ago? And yet we have come to look it in the face and to consider whether it is worth our while or not. The hideousness of its mien is fast growing familiar to men who used to hate its bare imagination, and it will be no stranger thing than many that we have seen come to pass if they should learn to endure and to embrace it. The utter demoralization of the dominant party in the country, and the timid, time-serving policy of the opposition which is hoping to oust it from the high places, two years from now, make any resolute resistance to it a very uncertain matter. It will be a mere question of political expediency, as parties go now; and if a consent to the rehabilitation of the Guinea traffic would be likely to make the scale preponderate in behalf of the *Outs*, we fear there would not be moral strength enough to reject the weight which should propose such a beneficent inclination of the beam.

But it is not likely that it will go into general politics. When it is done, if done at all, it will be carried by a *coup de main*, or a *coup d'état*, as all the great victories of the Slave Power have been won. Twenty years ago the Annexation of Texas was as intrinsic and absurd an impossibility as the revival of the Slave Trade is now. There never was a majority in its favor in Congress. There were voices of remonstrance raised against it in the slave country itself. Even General James Hamilton, of South Carolina, who afterwards emigrated thither and died there, denounced the scheme as one likely to damage rather than promote the interests of Slavery. But the wiser sort of slaveholders hided their time, they made their advances with the most skilful strategy, and one midnight, just as John Tyler was giving up the ghost of office, in 1845, a majority of one was obtained for an alternative seeming to give a chance of delay, which was then disposed of by the swift expedition of his expiring hand. And, as soon as it was done, all the politicians folded their arms, with Oriental fatalism, and submitted to the insulting atrocity. Mr. Nathan Appleton said it was too late, and Mr. Abbott Lawrence that it would be "attended with bad results" even to protest against it before it was done. And when finished, Mr. Winthrop drank to "the Union, however founded," and the North, in general, has seemed to forget that Texas was not one of the original Thirteen States.

And so it has been with all the other villanies which have followed so thick and fast in the train of this ominous precursor. This Mexican War was waged in the teeth of an opposing Nation, the Compromises of 1850 were adhorred by the great majority and believed impossible to be carried, the Repeal of the Missouri Compromise was the work of a mercenary handful at Washington, and yet the nation has submitted to them all. Nay, even the party which was called into being by the very indignation these latter outrages had excited did not even propose to repeal or revoke any of them, but merely to regulate the way in which the very latest of them all should be carried out. There must be a foundation of reason in what the slaveholders say, that there is not persistency of character enough in the people of the North to carry on a conflict with Slavery. They are buying and selling, and building, and speculating, and making money, and losing it, and have no deepness of root in their political purposes to make them grow up in into a shelter and a healing to those whom they would overshadow. They have the binding force of a common interest like that which holds the Slaveholders together in their designs, and which has always assured success to them. Anti-Slavery to the North is too much of an abstraction—a thing that exists rather in the mind than before the eyes—while Slavery to the Slaveholders stands for everything they hold dear, their wealth, their tyranny over their slaves, their despotic control over their white neighbors, and their political supremacy over the whole country. It is no wonder they are united, nor that they are successful. And so they will continue till the North learns the lesson which it is lawful to receive even from enemies.

Now, why should not this same game be played over again with the Slave Trade for the stake? It is, in itself, no worse than the domestic traffic, nor so bad, which is acknowledged and protected like any other coast-wise or internal commerce. And when we have submitted to have Texas and New Mexico added to the domain of Slavery, it is surely unreasonable to refuse her the means of putting them to the uses for which they are ordained. The religious argument, derived from the economy of bringing over heathen here to convert, instead of sending missionaries to them for that purpose, we shall not enter into, leaving it to the American Board and to the Tract Society, which are better able to cope with it than we are.

But the commercial argument is all in its favor. One reason why the Whig opposition to Texas in New England was so heartless and hopeless was to be found in the suggestion that it would open a new market for domestic manufactures, and help swell the dividends of such establishments as the Bay State and the Pacific Mills. Verily, they have had their reward. But the commercial argument is all on one side. There can be no question about it. The trade in negroes is the most paying of any that floats upon the ocean, and why should not our merchants put their scruples in their pockets when they can put fat profits therein? We think these considerations can be well managed, privately if not publicly, in the preparation for this measure. Satan knows more now and here than he did in Job's time and in the land of Uz.

"And tempts by making rich, not making poor."

It is very true that this conflict will not be strictly one between the North and the South. The breeding States will put in their claim for the protection of their Domestic Manufactures, which was the purpose of the original abolition of the foreign trade—the purpose, that is, which induced the Virginia and Maryland slave-owners to consent to it. But it is a conflict in which all the advantages of aggression will be on the other side. It will be the collision of Old Slavery and Young Slavery, and the odds will be on the side of the grisly over the bone. The freshness of zeal and energy and proselytism which inspires the fanatical party of the abolitionists will be more than a match for the cautious and conservative veterans who are content to let well alone and to reap their virginial harvests of ever-whitening crops. Admit Slavery to be a good thing, and the advocates for opening Africa again have all the logic on their side. The question will at once put out its feelers in the direction of Presidential possibilities, and of all the chances that wait upon them, and who can say that an extreme Southern party among the Northern Democrats may not be found to counterbalance the middling interests—the *juste milieu*—of the breeding States? And when the thing is once done, the politicians of all stripes will accept it as a political fact, and no disturbance of it will enter into any of the pacts of alliance which will go before electoral fights to come. The Slave Trade party have only to be terribly in earnest, and to make this the essential condition of all their help on all disputed matters, and brag loud enough and bully fiercely enough, and their chance of success is certainly better than for that of the Repeal of the Ordinance of '87 and the opening of all the Territories to Slavery ten, or five, years ago. We are afraid that there would be no determined resistance to the change, determined to the point of war, on the part of England, which would be the only sure and effectual preventive of the abomination. Not even for the Slave Trade would the Chivalry of South Carolina and Georgia bring the tap of a British drum within the hearing of their happy and contented slaves. But we think there would be too little danger of it. The head of cotton which is ever stretched over the surface of the ocean from one shore to the other is a stronger link of connection and a surer guarantee of peace than the single strands of wire that coil themselves across its bed. If the general determined portion of the Slave party be bent on reopening the Slave Trade, we are inclined to believe that it will not succeed in this attempt and in all else. And if so, we shall still have faith that it is but a paroxysm of that madness with which the gods plague those they would destroy, and of that pride which goeth before a fall.

NEOROLOGY.

ANOTHER well-wisher of our cause has departed. GEORGE COMBE, the practical philanthropist, the popular phrenologist, the educational reformer, died on the 14th of August, at the age of seventy, at the Moor Park, Surrey, whither he had gone for the benefit of his health, always delicate from childhood. This adverse circumstance of his crowded and useful life he turned to the greatest benefit: for it led him to study the causes of disease and the whole constitution of man taken in connection with the world in which he dwells.

Few men who have ever made an appeal to mankind in behalf of human nature have been listened to with more attention, or received more largely in their lives the true rewards of their labors.

The reason is obvious: not an original nor a rapidly progressive thinker, he could take the world exactly where it labored, lending his force to the impulsion already given by the thoughts of Gall and the labors of Spurzheim, without transcending that sphere in idea or action.

His phrenological and sanitary writings have had so large a circulation throughout the civilized world that they may fairly be accounted one of the principal causes of its progress in one direction, since "the Condition-of-England Question," as SYDNEY SMITH called it, was first consciously raised—the precursor of that CONDITION-OF-THE-WORLD QUESTION which is now rising to reap the benefit of the sectarian propagandism that has been so actively preparing its way.

In the midst of his European celebrity, Mr. Combe came to visit us in America. Unlike the baser sort of British travellers, he put himself in communication with the American Abolitionists, and ever afterwards kept the channel open; from time to time, as opportunity served, sending them words of encouragement and those little gifts of such great value that are the types of sanction and sympathy. Born in another time and clime, and observing from another point of view, it is very possible that he may not have approved of every word they said, or of every deed they did; but cordially approving their object and the general drift of their principles and measures, and with a truly respecting reverence for them as met as their representatives, he did not take the time when they were under mob-law, ecclesiastical proscription and social exclusion to throw a stone upon the cairn that marks an age's great disgrace. He saw the need they were endeavoring to supply, in the constitution of a moral party whose action should ensure the progress of all—which should call to the nation to advance while itself taking the cost and peril of the initiative. Many were sitting in mist and darkness, crying "go on!" Mr. Combe was one to discriminate between such, anxious to save their own credit on one hand without incurring disgrace on the other—and those very different persons who were calling to the world *come on*, from the midst of the danger and difficulty that fidelity ever incurs.

Mr. COMBE was born in Edinburgh, and trained to the law, which he continued to practice till his great success as a writer indicated to him an exclusive devotion to the study of the *higher* law which prepares the way for civil enactments; and he turned his face toward the future as one having the great advantage of knowledge of the past.

There is no need here to recapitulate the titles of his works; they are to every reader familiar, and every one of them is also his title to popular gratitude. They circulate among Englishmen, Americans, Swedes, Frenchmen and Germans, by the hundred thousand, under his own name; and how vast a circulation has been given to the ideas, there are no means of knowing. While the American public is mourning his loss, self-constituted colporteurs are traversing the land, selling sheets of illustrated and educational hints made up from his writings—roughly explaining them in every dwelling with a precision which yet makes the contents of every single page sheet as sure to germinate in the general mind of the country as seeds horne by the chance wind ensure the march of Atlantic vegetation towards the West.

"How many have you sold—you alone—of these sheets of illustrated text made up from Combe?" we ask of a colporteur who (providentially, as New England Puritanism loves to say) enters while we write.

"One hundred and eighty thousand!" is the reply. Hot, brown, dusty, quick of adaptation and rapid of utterance, he rushes from door to door, ringing a few changes upon his words—"of the greatest importance to parents!" "will put a stop to the mortality among children!" "everything depends on health!"—"Phrenology is at the bottom of everything!"; and every parent buys the pictured sheet, and wishes the colporteur may sell a hundred and eighty thousand more.

The present is the time and place, while passing in review this active, useful life, to call once more to public mind the testimony against slavery which Mr. COMBE registered in 1845, with the emphasis of good feeling, and the fact of good sense—adding to it the weight of a whole movement by making the real Abolitionists his organ of communication with the world to which he spoke. It may be found in one of the anti-slavery publications, the "Liberty Bell" for 1847, p. 83.

"In all my wanderings in foreign countries, I have found intelligent men eager to inquire into the condition and prospects of the United States of North America. When they heard that I had visited them, and the description which I gave cheered the hopes of the philanthropists, and animated the efforts of political reformers. But there was one dark stain on the fair face of the mighty confederacy which it was impossible for me either to hide or palliate—Slavery; again and again was the question put to me, in sorrow and not in anger, 'But *how is it possible* that a people so moral, religious, enlightened and free to defend and practice slavery?' What could I answer? The contradiction between every principle which lies at the foundation of the American institutions and of the Christian religion, and Slavery, was so complete that an angel in heaven must have stood ashamed and dumb before every virtuous man who asked him for an answer to this question. I explained to my inquiring friends that the odious system was begun under the British government, long before America was free: but why does it continue?' was the instant rejoinder to this statement. If there is a living being in the United States who does not lament and shudder at this scourge of humanity, he is dead not only to the voice of conscience and of patriotism, but to the sense of shame and the honor of his country. The grand moral lesson which the United States is reading to the world is neutralized, nay, converted into a bitter mockery of reason, by slavery; and in every part of Europe where I have travelled is this deplorable truth known and lamented by the good, but hailed with pleasure and pointed to with triumph by the oppressor and his tools.

"That the great and good God, who certainly rules this world on the principles of justice and reason, may prosper your efforts to root out the evil of slavery, is the constant desire of Yours, very faithfully,

"GEORGE COMBE.

"45 Melville street, Edinburgh, the 22d November, 1845."

Again, in 1846, Mr. COMBE took pains to procure testimony respecting the happy effects of emancipation in Barbadoes, from Governor Hill, Dr. Davy, then in official and professional employ in that island. United in all these anti-slavery expressions, in communication with the American Abolitionists, the searcher of anti-slavery annals will always find the name of his admirable wife, the daughter of the renowned Mrs. Siddons.

Already the hour has come when these annals are not unfrequently searched in hope and fear by survivors, in the desire to establish a character for the departed above the little meanesses and vulgar terrors of their times passed by the survivors of the generation that lives to reproaching for harsh language the persons that have passed *their* lives in laboring against the human auction-block, with its means of supply at home and abroad, and its means of support—the lash, the chain, the branding-iron, the stake, the Church, the bloodhound, the Judiciary and the whole instrumentality of destructive politics and false religion which sanctifies and legalizes the whole daily existence that is a perpetual outrage against the world here in the United States—already such survivors begin to try to bury with anti-slavery honore such dead men whose memories they fear to have disturbed. Some of it to those who ponder the past in their hearts—that, in preparing for the funeral services, the obituary records and the biographical portraits of those that descend to the grave, Northern men now begin to seek earnestly for the evidence that their departed ones were in unity of heart and labors with the Abolitionists for the extinction of slavery. In the spirit of Ebenezer Elliot, the statesman-poet of England, they sadly search the past on behalf of their dead:

"Where are their recorded execrations?—poured
On blood-stained tyrants and the servile hordes!"

too often to find no fitter epitaph than this—that

"When earth wept blood that wolves might lap and swill,
And human agony was a trampling mill,
Basely they pandered to the slayer's will."

At a moment like the present, when the destinies of FREEDOM seem to tremble in the balance, it is worth while, when recording of a famous man who died in her faith, to warn the living of the everlasting infamy that rests on them that die *not* as the righteous.

THE CINCINNATI SLAVE CASE.

We copied, last week, from the Cincinnati *Commercial*, a brief report of the occurrence in that city, of two fugitive slaves, who, after having reached Canada in safety, returned to assist some of their slave acquaintances in effecting their escape from bondage. The facts are more clearly presented by the Cincinnati *Gazette*, as follows:

"A couple of runaway slaves, owned by Robert W. Ingraham, of Mason County, Ky., were captured in this city last Saturday evening, and valued at $3,000, upon other soil than that of Ohio, escaped from a slave-pen, Friday last March, and immediately made their way to Canada, where they have since resided. Not content with securing their own freedom, however, they made repeated visits to Mason County to run off some eight or ten others. With this view they were in active correspondence with friends. Letters written by them, one of their letters, detailing the conclusion of their plans, addressed to a boy they would arrive in this city, was intercepted, or fell into the hands of some person who gave information to Mr. Ingraham, who made arrangements to capture his runaway chattels. With this view he came to this city and procured a warrant from United States Commissioner Newhall, which he placed in the hands of deputy Marshal B. F. Churchill, who called to his assistance Messrs. Jones, Manson, officer Harvey and John Jeffreys. For a day or two the party watched the Hamilton and Dayton depot, to see if the fugitives should come down the Little Mi

CHILDREN'S CONVENTION.

UNCLE JOSEPH TO THE LITTLE GIRLS AND BOYS GREETING.

Three days ago there was a Temperance Convention at Ingersoll; William S. Moore and Robert Lowey were the speakers, and they said wise and good things. The people were greatly encouraged at the present aspect of the temperance cause. It came into my mind, What would the big pents of the trees do toward keeping our grand and beautiful forests alive if the little *rootlets* were cut off? I thought, may be we little folks might *help out*—for I think almost everybody would like we should, for we are the victims of pernicious practices often say, "I wish the children will never learn to *drink* rum or chew tobacco!" Right on the spur of the moment I announced a Convention to be held at Longwood on the 7th day, 7th month, at 10 o'clock. a. m.

When I turned to the two speakers and said, "Wouldn't this look fine, coms?" I wish you could have seen how their eye sparkled, just as they used to when they were little and Bobby, and they said, "Yes, indeed!" I guess you didn't wonder (just between ourselves) if some of the little folks in West Chester, who never saw them any other way than as men and ministers, should come over, just to see these boys again. I did see William, and they put his hand on the top rail of a fence and pushed off from it, just as they used to when they were big enough to be proud of the children's meeting, I should have thought he was trying to be young again. Now, it was kindling of a venture to make this appointment, as Uncle John Cox (without consulting us) had planted a field of corn so as to prevent ingress to the shady forest where we ate our lunch last year, and where the bonnets thought we had no right to be young as. I saw George Brown a few hours since, and I guess he remembered that he was a boy once like the rest of us, and he said, "If you will send wagons around to the entrance with your basket of provisions, you shall be welcome to walk over through the fields and spend the afternoon in the Park."

Was not that a *good* speech? Now, get up early, speak prior to mother and Aunt Dinah to fill the baskets and bottles full. Entreat father not to be frightened at a little rain. Water is a great institution, and we believe in it. Some little curly-headed urchin may grow up to be a man, take it to pieces yet, and make fuel and light of it! I know! You remember in past years we crowded carriages to make room for the little ones who had no one of their own. Do so again. Our Father in Heaven loves little children to be generous and kind; if we begin it as we ought, we shall be more likely to grow up to be like men and women—the lovers of *purity and universal* liberty.

Your uncle and friend,

JOSEPH A. DUGDALE.

Westtown, Chester Co., Pa., 9th month 1st, 1858.

PERSONAL.

William Cullen Bryant and family returned from Europe last week in the Africa.

A letter in the *N. Y. Observer*, written from Westchester, says: "I regret to say that the venerable William Jay is now in very delicate health, and he probably not from the confines of life. He has, however, reached a ripe old age, in the home and estate of his illustrious father, John Jay."

Dr. Bethune, in a contest with *The Independent* newspaper on some matter connected with the Tract Society, says of the Rev. Theodore L. Cuyler (an antiquary minister of the Reformed Dutch Church), "the aggressive" brother needs progress, one way or the other, to determine his *status*, being not long enough for a man, and not broad enough for a Dutchman." This is a fair blackguardism for a doctor of divinity.

Letters received at Portland, Me., announce the death, at Havre, France, of Jeremiah Winslow, aged 77. Mr. Winslow was a native of Westbrook, Me., but for nearly a century has resided at Havre, where he accumulated large fortune, chiefly in a successful management of the fishery. He was the elder brother of Kirkham Winslow, late of Jersey City, and of Wm. Winslow, of Philadelphia, an early devotion to the anti-slavery cause earned for him the deep gratitude of its friends. Isaac Winslow, of Havre, only in time to witness the closing scenes his brother's life.

The Paris correspondent of *The Times*, writing on the 3d of August, says:

Mr. Sommer left town yesterday for a season at Aix-les-Bains, in Savoy. The cauterization of the spine has done him good, and after a season at Aix he will return to Paris again and be able to resume his duties. Your readers not know the character of this remedy. A *moxa* is made and applied: It is composed ordinarily of dried cotton, rolled into a cone, the base of which may be the inch diameter, and slightly hollowed by and cotton, and in a piece of muslin, or other cloth. The cotton is moistened in some alcoholized substance, such as camphor, ether, &c., and placed on the skin of the patient, over diseased part, the cotton is lighted, and as the flame eaten the bottom of the cone, it is blown into the skin means of a blow-pipe. The skin around is protected wet cloth. The greatest pain is experienced when flame first reaches the skin. Soon the cuticle begins crack; the skin contracts into furrows, turns brown, finally turns black and cauterized. The *moxa* must be repeated, other burnt substances. These *moxas* must be repeated times, and over the whole course of the spine, if the case be there, in order to produce a permanent effect."

FOREIGN POLICY OF GREAT BRITAIN.

The view of its foreign policy entertained by that part of the English nation which answers to what we in America call "the bone and muscle"—that liberal independence, namely, that is the security of a progressive humanity and the ultimate power by which its minions are made and moulded—see an article on the 4th page from the *London Daily News*, on British Relations with Foreign Powers.

The largeness of the view and the distance of the scene include pre-Raphaelite painting in of the offences that at, or proclamation of the woe that impends over those by whom they exist. All this—a part of *our* special and as the organ of the American Anti-Slavery Society is lashed by the tonch—"lowest depths of political infidelity or disingenuousness." It is the special of the American Anti-Slavery Society to struggle these *purgos* to awaken "the ancient spirit and the others emotions" which bring abhorrence of slavery to bias at *whatever* "inconvenience." We work *ahead* of willfoncering campaigns, to

"—announce law
By freedom's chivalry by peace;
Instruct how clear calm eyes can oversee,
And how pure hands can dare and do at release
A bond-slave, will not need a sword to draw,
'Tis bold dreadful"—

and so do the influences of Free England.

We rejoice to show our readers, as we assured them we would soon be able to do, that these influences are far strong for the *Times* newspaper.

Its policy this article develops looks past Emperors and Presidents, to peoples. May we, as people, prove worthy to be primarily considered. Really the "inconvenience" incurred in throwing off our despotism will be not trifling to what we must endure by retaining it; and we should strengthen and encourage "timidity."

Our Philadelphia Correspondence.

PHILADELPHIA, Sept. 2, 1858.

As there is nothing in the movements of the Church or in the manifestations of Trade to indicate the current of public opinion on the question which interest your readers, I am compelled to fall back upon politics.

In the 1st Congressional District of this city there is reason to hope that the reelection of the contemptible Tom Florence will be defeated. The party has split and the anti-Lecompontites have made a separate nomination. Dr. Nebinger, a man of good repute as a party politician, is the anti-Lecompton candidate. It is supposed that he will divert votes enough from Florence to give the election to the nominee of the Republicans, whom that may be. A selection has not yet been made, nor, if it were, would you or your readers be any the wiser for the mention of his name. The soil of the First District, politically speaking, is not prolific of great men.

In the IId District the Democrats have nominated Mr. George H. Martin, the contest having been between that gentleman and George M. Wharton, Esq., for the honor of being candidate. Mr. Wharton is a lawyer of intelligence and ability, but he has lately compromised his reputation by descending to the low arts of a demagogue. He was a friend of Judge Kane and his retained counsel in the untried suit instituted by Passmore Williamson. Martin is a gassy, fussy fellow, of more blood than brains, who means no evil and intends no good, and who is not likely to accomplish much of either in Congress, as his election is by no means probable. E. Joy Morris, the American-Republican incumbent, it is generally supposed will be renominated.

In the IIId District, Landy, the Lecompontite who now holds the office, has been renominated by his party. John P. Verree, Esq., late President of our Select Council, is to be run, I understand, by the Republicans in opposition; in which case, it is said, Mr. Landy's career in Congress will be sure to have come to a period.

In the IVth District, now represented by Henry M. Phillips, an "Israelite with Egyptian principles," Wm. M. Millward and Wm. B. Thomas are spoken of as candidates for the opposition. The latter is every way the better man, but I fear on this account has the less chance of getting the nomination. We have not yet made sufficient progress in this city to warrant the expectation that a man so thoroughly anti-slavery and so truly estimable in all other regards as Wm. B. Thomas will be chosen by a popular party as their candidate for Congress.

In the Vth District, represented now by Owen Jones, there are, on the part of the Opposition, many candidates for the candidacy. Among these are James Hooven, of Conshohocken, and Wm. Morris Davis, of Milestown, either of them well enough qualified for the office—quite as well as the best of their competitors, and both much above the average of men in point of character and general ability. If it were merely a question of moral worth or fitness for the place, either of them might be taken up with the certainty of election; but as it is, the chief qualification for office being the ability to obtain it, it is possible that men of a lower grade may have a better chance.

These are the constituents of the Congressional Districts of the city. Out of Philadelphia the most noteworthy nomination yet made is that of Thaddens Stevens by the Republicans of Lancaster County. Mr. Stevens is a man of mark, and, if elected, will make himself felt by the minions of oppression. When in Congress before, he was the terror of the doughfaces and the especial aversion of the Slave Power. His speech on the Kansas Question, which contained passages of rare eloquence, not throughly anti-slavery in character, was delivered in the Hall of the Representatives.

"I am opposed," said he in that speech, "to despotism throughout the world. In my judgment, not only the slave States, but the General Government, recognizing, as it does, slavery, is a despotism. * * * Despotism does not depend upon the number of rulers. It may have one ruler or many. Rome was a despotism under Nero; so she was under the Triumvirate. Athens was a despotism under her Thirty Tyrants; under her Four Hundred Tyrants; under her Three Thousand Tyrants. * * * In this government, the free white citizens are the rulers in the sovereigns, as we delight to be called. All others are subjects. * * *

"The rulers and the ruled are of all colours, from the clear white of the Caucasian tribes to the swarthy Ethiopian. The former, by courtesy, are all called white, the latter black. In this government the subject has no rights, social, political or personal. He has no voice in the government, no share in the laws. He has no property. the laws which protect him. His can hold no property. His wife and children are not his. His labor is another's. He and all that appertain to him are the absolute property of his rulers. He is governed, bought, sold, punished, executed, by laws to which he never gave his assent, and by rulers whom he never chose. He is not a serf, merely, with half the rights of men, like the subjects of despotic Russia; but a naked slave, stripped of every right which God has given him, and for which the high spirits of our revolution declared inalienable—which he himself could not surrender, and which man could not take from him. Is he not, then, the subject of despotic sway?

"The slaves of Athens and Rome were free in comparison. They had some rights—could acquire some property; could choose their own masters, and purchase their own freedom; and, when free, could rise in social and political life. The slaves of America, then, lie under the most absolute and grinding despotism that the world ever saw. But who are the despots? The rulers of the country—the sovereign people! Not merely the slaveholder who cracks the lash. He is but the instrument in the hands of despotism. That despotism is the government of the United States, and the United States, consisting of all its rulers, all the free citizens. Do not look upon this as a paradox, because you and I and the sixteen millions of rulers are free. The rulers of every despotism are free. Nicholas of Russia is free. The grand Sultan of Turkey is free. The butcher of Austria is free. Augustus, Anthony and Lepidus were free while they drenched Rome in blood. The Thirty Tyrants, the Four Hundred, the Three Thousand, were free while they hound their countrymen in chains. You, and I, and the sixteen millions, are free, while we fasten on those chains, and river manacles on four millions of our fellow-men; we their wives and children from them; separate them; sell them and doom them to perpetual, eternal bondage. Are we not then despots—*despots such as history will brand and God abhor?"*

Let me quote another passage, to show you how he scathed the doughfaces. Alluding to the threats of Southern members, which he treated with great scorn, he said:

"And yet you are not wholly without justification in the belief that your menaces will be effectual. You have more than once frightened the tame North from its propriety and fonned 'doughfaces' enough to act as your tools. And when you lacked a given number, I take no pride in saying you were sure to find them in old Pennsylvania, who, in former years, has ranked a portion of her delegation among your most submissive slaves. But I hope, with some fears, that the race of doughfaces is extinct. I do not see how it could be otherwise. They were an unmanly, an unvirile race, incapable, according to the laws of nature, of reproduction. I hope they have left no descendants. The old ones are deep in political graves. For them I am sure there is no resurrection, for they were soulless."

Mr. Stevens doesn't belong to the class of candidates who are in danger of defeat because they are too good to be elected. He has none of those scrup'ous as to the means of accomplishing a good end that bother others of more fastidious conscientiousness. Not that he would stoop to the base acts of a demagogue or be guilty of any paltry or dishonorable trick, as these phrases are generally understood; but still he would not hesitate on points of questionable morality, nor he found impracticable where other men's conscienses might raise a difficulty. You remember his reproach to our friend E. F. Pennypacker, when they were both Canal Commissioners together under Governor Ritner. That illustrates him. The question was what they should do to secure the Governor's reelection. Some measures were proposed at which our friend Elijah, with his Quaker conscience, boggled. "Pennypacker," said Thaddens, "I tell you what it is—it doesn't do to be too d—d virtuous!" You will now understand what I mean when I say that Mr. Stevens is not over-scrupulous, and that he is decidedly embarrassed in the coming canvass by conscientious objections to his nomination. Mr. Ritner, involved in this sentiment, thought it is not usually stated so broadly or in such irreverent terms, lies at the basis of all success, either of individuals or of parties, under our Federal Government.

Your correspondent, "H. W. G.," in last week's STANDARD, speaking of the Gerrit Smith party, which he does not regard as a very potent one, says, "I, for one, sincerely hope that this little diversion will lead to the utter defeat of the Republican party, worthless and unprincipled as it is." Now, I am at a loss to see what good anti-slavery end would be accomplished by the realization of such a hope. The defeat of the Republican party would be the triumph of the Buchanan Democracy; is that a consummation devoutly to be wished? Is that party less "worthless and unprincipled" than the Republicans?

Mr. Garrison, in a speech published in the same paper, criticised with severe but discriminating ability the Republican party, but nevertheless adds, "it is undoubtedly the best political party we have." If this be so, why should its "utter defeat" be to our friend H. W. G. an object of solicitude? Is it because it deserves defeat? Hardly, for the same may be said, with at least equal justice, of the Democratic party. Is it urged that no party based and constituted as is that of the Republicans should receive the intentional support of a true Abolitionist? That is true; but still the question recurs, Why should the weight of a "sincere hope" into the scale of their opponents? Why not hold the balance even?

The debate between Parson Brownlow and Mr. Pryne begins next Tuesday evening. Mr. Pryne is here, and a very modest, prepossessing person he is. From his looks and manner I should take him to be a man of much more than ordinary ability.

The time of our State meeting has been definitely fixed. It is to be on the 6th, 7th and 8th of October (Wednesday, Thursday and Friday), in the town of West Chester. It will be a great meeting. M.

THE TWENTY-FIFTH NATIONAL ANTI-SLAVERY SUBSCRIPTION ANNIVERSARY.

THE undersigned, who have, for so many years, been of one mind, and have joined in the work of the AMERICAN ANTI-SLAVERY SOCIETY, will, as usual, hold their (twenty-fifth) Anniversary at the close of the year, with the same purpose of still further strengthening the beneficial influences of that Society, moral, religious and political, for the extinction of slavery.

At the beginning, before the principles of the cause were understood, we could not, with the slightest hope of success, ask of the public, whose affair it is no less than our own, direct contributions of money. We therefore devised an Annual Bazaar for the sale of contributions of articles; and it afforded an opportunity of great usefulness, both financial and social, to the cause.

But the changed state of the public mind now suggests greater directness in the method and increase of the cost of the business of this anniversary. We propose, this year, to give our annual sums and take up our accustomed collections by direct cash subscription; and we entreat the friends, both at home and abroad, who have been wont to cooperate with us, to do the same, nothing doubting the result will much exceed the sum ($3,000) raised last year.

To our Southern friends we present this prospect with increased hope of their cooperation in consequence. For, as none better know, they know what slavery and the Slave Power are; they know what dangers and what perils are the constant risks of its operation; they have a deeper concern in seeking the most effectual means of putting an end to this common sin and suffering of our native land.

The money we have annually raised has been hitherto employed to sustain the NATIONAL ANTI-SLAVERY STANDARD, the organ of the American Anti-Slavery Society. But, following the recent indication of the Executive Committee, in making individual efforts to place that paper on a self-supporting publishing, we hope, will be, for the future, devoted to our *joint* financial effort to sustain eloquent and faithful lecturers, now so much needed, and in far greater numbers than heretofore.

By this plan we may accomplish double the amount of service to our cause, and thus furnish its friends and our own with a two-fold motive to continue and increase their contributions.

No words from us at this late day are needed to stimulate a *prudent* generosity by description of all the means that go to change the mind and the heart of a great nation on the central question of its policy; or to kindle a *sublime* one by commendation of a cause identified with every thought that is ennobling and holy, with every hope that is august and magnificent, with every memory that is precious and sainted, with every idea that is consoling and beautiful, with every effort that is enlightening and beneficent, with every sacrifice that history, or poetry, or patriotism, or philanthropy, or Christianity, or life of death, have sanctified and blessed.

We cordially and respectfully invite the members and friends of the American Anti-Slavery Society, *the world over*, to meet with us at the close of the year (time and place named hereafter), to receive our subscriptions, our good wishes and our thanks; and to unite with us on an occasion which, as the end of one quarter of a century of labours and the beginning of another, will be of no ordinary commemorative interest and prospective significance to THE CAUSE.

MARIA WESTON CHAPMAN, LYDIA D. PARKER,
MARY MAY, ELIZA F. EDDY,
LUCRETIA COFFIN, ABBY FRANCIS,
ELIZA LEE FOLLEN, SARAH BENEDICT MAY,
L. MARIA CHILD, ABBY KELLEY FOSTER,
HENRIETTA SARGENT, SARAH H. SOUTHWICK,
ANNE WARREN WESTON, EVELINA A. S. SMITH,
MARY GRAY CHAPMAN, ANN REBECCA BRAMHALL,
HELEN ELIZA GARRISON, ARGUETA G. KING,
SARAH ROBERTS HOSMER, ELIZABETH W. OF ARMIN,
FRANCES MARY ROBBINS, ANNA STAW GREENE,
CAROLINE WESTON, ELIZA H. APTHORP,
MARY WILLEY, MATTIE GRIFFITH,
SARAH ELIZA SHAW, MARY ELIZABETH SARGENT,
SUSAN C. CABOT, ANNE LINDSON ALGER.

THE SLAVER AT CHARLESTON.—We devote considerable space this week to the case of the slaver lately captured by the U. S. brig Dolphin, and taken into the port of Charleston. It will be seen that a proposition was actually made by influential shareholders to seize and enslave the several Africans, and that it was defeated only by the firmness of the U. S. authorities, who dared not allow such an open violation of the law. The slaves are to be sent to Africa in the steamer Niagara, lately employed in laying the Atlantic Cable, and it is supposed that the President will accept the offer of the Colonization Society to provide for them for one year in Liberia, for the sum of $50,000.

The captain of the slaver is, it seems, a native of Rhode Island, an educated man and a member of a respectable family. The Lawrences, Adamses and Bleecker's may see in this fact an evidence that their teachings have not been altogether in vain.

Summary.

SLAVERY IN KANSAS.—The Sheriff of Leavenworth County, Kansas, advertises for sale—a yoke of oxen AND NEGRO BOY.

At Charleville, last week, a negro man and his wife brought $2,000, and a negro boy about 12 years of age $951.—*The South.*

Ralph Waldo Emerson's portrait is to be painted by Mr. F. P. Barry, for an English engraving; and Mr. Whittier is to be served in the same way.

Report says that Messrs. Phillips, Sampson & Co. are about to commence the publication of a weekly paper, which will be of a literary stamp.

THE INDIANA YEARLY MEETING of the Friends of Progress will be held in Richmond, commencing September 17, 1858. Senator Hiram Davis, A. B. Dickinson, Horace Greeley, Daniel S. Dickinson, ex-Governor Morgan H. Clark, Henry Bradley of Yates County, President Jackson of Hobart Free Seminary, C. C. Leigh, Gordwin, Senator Upham of Genesee, Charles Cook and others.

KIDNAPPING.—We learn from the Wilmington (Del.) *Commercial*, that, some time or two back, two negro boys were invegled into a trap set for the purpose of being sent as yet unknown individuals in Sussex County, and, being secured, were, it is supposed, carried away out of the State and of the South. A distinguished lawyer of that county was consulted in relation to the matter, who immediately put things in train for the discovery of the whereabouts of their boys. Tracing out on the bright track, matters were pushed so vigorously, and finally the two negro boys were traced to their present long, and identified. The gentleman having the matter in charge proceeded to the spot, which is in the neighborhood of Richmond Va., and there, with the aid of the law, secured and pressed through this city a few days ago, on his way to Sussex, for the purpose of lodging the kidnapped boys in jail, where they will be detained until the parents, as will lead to their release and return to home, friends and freedom. The names of the parties engaged in the infamous business of kidnapping and sale yet been given to the public, but will be in the course of a few weeks, and, if possible, will be arrested and tried for the offence against the laws of Delaware.—*Chester County (Pa.) Times.*

HABEAS CORPUS.—On Monday last the petition of John Bradly, sometimes called John Hoat, and Elay, his brother, by writ of habeas corpus, was heard before Judge Merrick. The petitioners, who claim to be free persons of color, residents of Georgetown, Delaware, were brought to Richmond on the 8th of August, by R. L. Morris, and were lodged in the jail of Robert Lumpkin, and the next day were sold by Messrs. Saunders, Pace & Co., at $1,000, and purchased by Wm. A. Pulliam, of Kentucky, through his agent, the said Robert Lumpkin.

It appeared from the evidence of Judge Layton and Mayor Sorden, two witnesses from Delaware, that there was a suit pending in the Court of Chancery, one of these negroes, and that pending the same, the claimant, Clement Rickards, was about to be the owner in Delaware—sold them to a trader who ran off with them. The Judge, on the evidence, decided that the negroes were again sold at Drummondtown, Accomac, whence they were brought to Richmond, where they were disposed of for $1,000.

Mr. Heath, counsel for the negroes, under these circumstances, did not ask for their discharge, but contended, that they might be retained in the custody of the Sheriff until he could institute proceedings under the statute for a writ of freedom (a *Personal Liberty* writ, we presume) that, whatever might be the merits of the grounds upon which the claimant seized for freedom in Delaware, he should have no difficulty in establishing their freedom under a law of Pennsylvania, which forbids the exportation of slaves without the consent of a party to a pecuniary fine and imprisonment for the negroes so sold. That there had been no license in this case, and it was clear that the negroes had been sold for exportation.

Col. Angnet appeared for the claimants of the negroes and moved to dispose of the matter of proceeding indicated for the purpose of trying the right of the negroes to their freedom.

The case will come up at the November Court, to be tried by a jury. In the interim the negroes remain in the custody of the Sheriff.

The fact, well in Delaware, these negroes sold for $400 apiece; in Drummondtown they brought $900 apiece, and here they brought over $1,300 apiece, all done within a week. Negro stealing, (kidnapping) is a flourishing business, and, if the statutes of that State forbid their sale for exportation, unless under special license for cause, such as misconduct, &c.—*The South.*

THE PROPRIETOR LIBRARY.—The four sons of the late Dr. Bowditch have presented to the Proprietors of Boston, to the Free Public Library of Boston. It now numbers more than 10,000 volumes. The Boston Public Library includes several autograph manuscript volumes illustrative of his scientific labors from his earliest years.

The Boston Transcript says:

"Many of the most rare and valuable works in the library were presented by Dr. Bowditch from various societies or others in other countries—the circumstance which gave great to the interest of the collection. There are some scores of volumes in manuscript, which he presented to the Library, and many of the rare and costly works from Europe. These written works are monuments of the great philosopher's early strength, when, while laboring for his daily bread, he was in the prime of his youth. When he was a young man, constantly indebted to his mother, Mrs. Polly Ingersoll Bowditch, and other kindred men of Salem, who took deep interest in his studies—a Beverly privateer captured an English vessel in the British Channel, and, by the law of nations, the vessel was taken to Salem, and Dr. Richard Kirwan. The owners of the Beverly vessel presented the library thus captured, and he sold at a very low rate to an association of gentlemen in Salem, and it was on the basis of the present Salem Athenaeum.

"In early life, Dr. Bowditch obtained leave freely to take out books and to consult and study them at his leisure. Among its treasures were the "Transactions of the Royal Society of London," and other scientific papers in the Transactions, and many scientific works, *were wholly or partially presented to him by the author.* In the circumstance which gave great interest to the library, contained in more than twenty folio and quarto compilations, and other volumes. The immense labor of translating the Mecanique Celeste, and the manuscript which he was obliged to undergo *chiefly from his inability to purchase* books, and the expense of the work he wished to have by him permanently, for the purpose of convenient reference. It should be stated that, many years after the captione of Dr. Kirwan's library, the owners of the Beverly Privateer, on offer of compensation was made to the former possessor, who respectfully declined it, expressing his satisfaction that his valuable library had found a suitable destination.

The library presented to the city contains all the volumes of Dr. Bowditch's translation of Laplace's Mecanique Celeste, and all the manuscript proofs of his early industry. It will ever be regarded with the highest interest, by the scientific world, as a lasting and imposing monument to the memory alike of "the Ship Chandler's Apprentice, and the Commentator upon La Place."

MARRIED.

LITTLE—SMITH.—In Brooklyn, N. Y., Sept. 2d, by Rev. James Lindsay, Mr. Wm. H. Little to Miss Martha Smith, all of Brooklyn.

DIED.

RANDOLPH.—On Saturday, Sept. 4th, at his residence in Philadelphia, Nathaniel Randolph, in the 42d year of his age.

AMERICAN ANTI-SLAVERY SOCIETY.

Receipts for Standard, from August 1 to September 1.

988 Weymouth Anti-Slavery Society, Weymouth,	$4 00
854 Female Anti-Slavery Society, Concord, Mass.	20 00
944 Ottaway West, Lynn, "	4 00
975 Joanna Rotch, Milton, "	1 00
976 Daniel Thaxter, Boston, "	1 00
973 Mrs. Mary C. Bliss, Milford, "	2 00
974 J. P. Alexander, "	1 00
1001 Samuel W. Richards, Boston, "	2 00
1002 Mrs. Richards, "	2 00
982 Ruth H. Brady, New Bedford, "	1 00
988 Thomas Brindlecome, Fair Haven "	2 00
1000 Ann Wiley, "	1 00
976 J. E. Estabrook, Rutland, "	1 00
977 Joanna Rotch, Milton, "	1 00
972 Jos. Corey, Lebanon, Conn.	1 00
1001 Samuel French, Berkley, Mass.	2 00
1000 W. A. Hoyt, Hartford, Conn.	2 00
936 D. H. White, Stamford, "	2 00
1000 Mrs. Ann Bickford, Fitzwilliam, N. H.	2 00
1004 R. W. Weston, New York City, "	2 00
998 John McGee, "	2 00
998 Ann Lee, "	2 00
998 E. N. Kellogg, "	2 00
1000 George F. Hussey, Peekskill, N.Y.,	2 00
936 M. M. Davis, Somis Heights, "	2 00
968 Eliza D. Smith, Rochester, "	2 00
1000 Mary Bryant, Cold Spring, "	2 00
991 Joseph Savage, Syracuse, "	2 00
968 Wm. M. Everett, Ft. Canap, "	2 00
1000 Joanna Bond, Philadelphia, Pa.,	2 00
971 William Brooke, Marlboro, O.,	2 00
976 John S. Bourn, Detroit, Mich.,	1 00
920 C. B. Campbell, Como, Ill.,	3 00
931 H. J. Scott, Montreal, C. E.,	3 00
Donations.	
Lauren Wetmore, Wolcottville, Ct., to redeem pledge,	100 00
D. N. Brown and others, Kingsboro', N.Y.,	18 50
Ariel Gilbert, Full River, Mass., through A. K. Foster,	10 00

Collections by Parker Pillsbury.

At Waymouth, Mass.,	4 00
Mrs. Fifield, "	1 00
Mrs. Wood, "	2 00
Waymouth Co. Anti-Slavery Society, South Division,	3 25
At Danvers, Mass.,	9 43

Pennsylvania Anti-Slavery Society.

Receipts for July and August.

Robert Tomlinson,	$ 5 00	Ann Hasham, $ 5 00
Mary Alexander,	10 00	Lucretia Mott, 5 50
Henry Grew,	25 00	Thomas Whitson, 10 00
J. Crosson,	50 00	Evelina Supplee, 20 00
L. Towne and sister,	5 00	Beth Ely, 2 00
Thomas Williamson,	50 00	Clayton Miller, 2 00
Thomas Williamson,	50 00	George Dodds, 2 00
E. W. Clarke,	20 00	J. Worrilow, 2 00
Mr. Joseph Sill,	20 00	Aaron Phillips, 10 00
Mr. Edward Bettle,	10 00	George Wright, 5 00
S. H. Coggins,	2 00	J. H. Haines, 1 00
Sarah Pugh,	5 00	C. C. Leigh, 10 00
Sarah Cunly and Louis Wright,	20 00	Joseph Moore, 10 00
Hannah Williams,	5 00	S. B. Morris, 2 00
Mrs. Lang,	5 00	Mary Fisher, 10 00
Simon Bernard,	6 00	Thomas Atkinson, 10 00
Thomas Kimber,	10 00	George Dodds, 2 00
Philip Randolph,	25 00	A. S. Lovering, 1 00
Wm. L. Thomas,	10 00	B. Pittman, 1 00
John Agnew,	5 00	Thomas Mott, 20 00

SARAH PUGH, *Treasurer.*

Special Notices.

☞ JUBILEE RESCUE CELEBRATION.—The first of October, with its recurring anniversary, is again upon us, and we invite all, without distinction of party, who love Liberty and hate Slavery, who rejoice that the prey was snatched out of the hands of the spoiler, and that the arm of the oppressor was broken, who glory in triumph of Right over Might, and those who, if need be, would inaugurate another revolution, to meet us in Convention, at Waving Hall, at 10 o'clock, on that day, to renew our fealty to the cause of humanity, and to guarantee that the soil of Old Onondaga shall forever be sacred to Freedom.

Come up, one and all, to re-assert the self-evident truths of the Declaration of Independence, and let this day forever be dedicated to Freedom, till there no longer breathes a slave on our soil to brand as a nation of pirates, kidnapers and thieves.

JAMES FULLER, SAMUEL J. MAY,
THOS. G. WHITE, J. W. LOGUEN,
C. D. B. MILLS.

The Committee would state that the surplus funds will be given to our Agent, to sustain the Underground Railroad Depôt in this place. Messrs. SMITH, DOUGLASS, HIGGINSON, PHILLIPS, BABES, and other able speakers, will address the meeting.

Advertisements.

AGNES, A NOVEL,
BY THE
AUTHOR OF "IDA MAY,"
of which over
60,000 COPIES
have been sold.

THE ABOVE WORK WILL BE PUBLISHED SEPT. 11.
One Volume, 12mo. *Price* $1.25.
Orders from the trade respectfully solicited.
PHILLIPS, SAMPSON & COMPANY,
PUBLISHERS, BOSTON.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE,
ALBANY, August 7, 1858.

To the Sheriff of the County of New York:

SIR: Notice is hereby given that at the GENERAL ELECTION to be held in this State on the TUESDAY succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor in the place of John A. Kline;
A Lieutenant-Governor, in the place of Henry R. Selden;
A Canal Commissioner, in the place of Samuel B. Ruggles, appointed in place of Samuel S. Whallon, deceased;
An Inspector of State Prisons, in the place of William A. Russell.
All whose terms of office expire on the last day of December next;
A Representative in the Thirty-sixth Congress of the United States, for the Third Congressional District, composed of the Counties of Kings, Third, Fifth & Eighth Wards in the City of New York;
A Representative in the Thirty-sixth Congress of the United States, for the Four Congressional District, composed of the Fourth, Sixth, Tenth and Fourteenth Wards in the City of New York;
A Representative in the Thirty-sixth Congress of the United States, for the Fifth Congressional District, composed of the Seventh and thirteenth Wards in the City of New York and the Thirteenth, Fourteenth, Fifteenth and Sixteenth Wards in the City of Brooklyn;
A Representative in the Thirty-sixth Congress of the United States, for the Sixth Congressional District, composed of the Eleventh, Fifteenth and Seventeenth Wards in the City of New York;
A Representative in the Thirty-sixth Congress of the United States, for the Seventh Congressional District, composed of the Twelfth, Sixteenth and Twentieth Wards in the City of New York.

And a so, a Representative in the Thirty-sixth Congress of the United States for the Eighth Congressional District, composed of the Twelfth, Eighteenth, Nineteenth, Twenty-first and Twenty-second Wards in the City of New York.

COUNTY OFFICERS TO BE ELECTED FOR SUCH DISTRICTS:

Seventeen Members of Assembly;
A Sheriff, in the place of James C. Willett;
A County Clerk, in the place of Thomas J. Connolly;
Four Coroners, in the place of Frederick W. Perry, Edward D. Conney, Robert Lockwood and Samuel C. Ellis;
All whose terms of office will ex, ire on the last day of December next.

The attention of Inspectors of Election and County Canvassers is directed to Chapter 90 of the Laws of 1858, a copy of which is printed herewith, for instructions in regard to their duties and the duties of Canvassers in submitting the question of calling a Convention to revise the Constitution and amend the same, which is also being present.

CHAP. 320.

AN ACT to submit the question of calling a Convention to revise the Constitution and amend the same to the People of the State.

Passed April 17, 1858—Being the Twenty-first Section of the Act, entitled "An Act to amend the Revised Statutes, in relation to the Constitution and the Canvass of Votes for Constitutional Amendments, and to repeal certain Acts relating thereto."

SECTION 1. The Inspectors of election in each town, ward and election district in the State, at the Annual Election to be held in November next, shall provide a proper box for receiving votes for and the ballots against the question of calling a Convention to revise the Constitution and amend the same. The ballots for and against the question, shall be written and printed, by those voters who are in favor of a Convention, the words: "Convention—Yes;" and those who are against it, the words: "Convention—No." Such ballots shall be deposited in the box provided for the purpose, and the same, shall be opened, and the votes thereon shall be counted, in the same manner, as votes for Governor are counted, and the same, shall be canvassed, and the result ascertained, and the Inspectors shall make a statement in words, at full length, of the number of ballots found in the box, and of the number of votes, respectively, cast for and against the question, and shall sign, and publicly declare, the result of such canvass, in the same manner, as the result of the canvass of votes for Governor is declared, and

Miscellaneous Department.

For The Standard.

HYMN.

FROM THE FRENCH, BY MARIA WESTON CHAPMAN.

"Mortals! are ye fain to know
What is all my hope below,
All my knowledge, all my sense,
My treasure and my recompense?
Jesus the crucified.

What the anchor of my faith?
What the law my nature hath?
What the perfect sacrifice,
On whose power my heart relies?
Jesus the crucified.

Who doth mediate between
God my Maker and my sin?
In my sorrows and my fears,
Who hath looked upon my tears?
Jesus the crucified.

In my days of bitter grief,
Who alone can give relief?
While my troubled watches keeping,
What Divine One stays my weeping?
Jesus the crucified.

Who my-fainting spirit sees,
Giving me for torment ease?
Who, when grief and pain must be,
Fills my soul with constancy?
Jesus the crucified.

Prince of Peace—say who is he
That with blessings crowneth me?
Whose the love that hither came
To fire my spirit with its flame?
Jesus the crucified.

Who is he whose death hath brought
To my life a higher thought?
Who the friend that calleth me
To himself unceasingly?
Jesus the crucified.

Who is he, triumphant One,
Reigning in my heart alone,
That from deepest suffering ever
Doth my o'er-fraught soul deliver?
Jesus the crucified.

Who, when untried ways are mine,
Offers me his torch divine?
What the pure and living light,
Making all my pathway bright?
Jesus the crucified.

Ah! together celebrate
All the Savior's blessings great,
And a hymn of joy outpour,
Singing, saying evermore,
Jesus the crucified.

City of the Cape, Haiti, 1841.

HARRIET HOSMER.

From The Englishwoman's Journal.

Born at Watertown, in the State of Massachusetts, in the year 1831, Harriet Hosmer is the only surviving daughter of a physician, who, having lost wife and child by consumption, and fearing a like fate for the one child grew here, dog, pony and small boat, had insisted upon an out-doors' life as indispensable to health. A fearless horsewoman, a good shot, an adept in rowing, swimming, diving and skating, Harriet Hosmer is a signal instance of what judicious physical training can effect in correcting even hereditary taint of constitution. Willingly as the active, energetic child acquiesced in her father's wishes, she contrived, at the same time, to gratify and develop her own peculiar tastes; and many a time and oft, when the worthy doctor may have flattered himself that his darling was in active exercise, she might have been found in a certain clay-pit, not very far from the paternal residence, making early attempts at modelling horses, dogs, sheep, men and women, any objects, in short, which attracted her attention. Much, too, both here and subsequently at Lenox, she made good use of her time by studying natural history, and of her gun by securing specimens for herself of the wild creatures of the woods, feathered and furred, dissected them with her own hands preparing and stuffing others. The walls of the room devoted to her special use in "the old house at home" are covered with birds, bats, butterflies and beetles, snakes and toads, while sundry bottles of spirits contain subjects carefully dissected and prepared by herself.

Ingenuity and taste too are shown in the use to which the young girl applied the eggs and feathers of the nests and birds she had pilfered. One inkstand, in particular, a very early production, evincing mechanical genius and artistic taste. Taking the head, throat, wings and tail feathers of a blue-bird, and having blown a hen's egg, she set it on end, forming the breast of the bird, as it were, by the oval surface of the egg, while, through the open beak and extended neck, entrance was gained to the cavity of the egg contained, but, alas! not

In fact, no one can look round this apartment, occupied by the child and young girl, without at once recognizing the force and individuality of character which have since distinguished her. So true is it that the child is father of the man.

Fall of fun and frolic, numerous anecdotes are told of practical jokes perpetrated to such an excess that Dr. Hosmer, satisfied with the progress towards health and strength his child had made, having survived disease, without success, to place her under tuition in daily and weekly schools near home, determined to commit her to the care of Mrs. Sedgwick, of Lenox, Massachusetts. Thither the young lady, having been expelled from one school, and given over as incorrigible at another, was accordingly sent, with strict injunctions that health should still be a paramount consideration, and that the new pupil should have liberty to ride and walk, shoot and swim, to her heart's content. In wise or kinder hands the young girl could not have been placed. Here, too, she met with Mrs. Fanny Kemble, whose influence tended to strengthen and develop her already decided tastes and predilections. To Mrs. Kemble we have heard the young artist gratefully attribute the encouragement which decided her to follow sculpture as a profession, and to devote herself and her life to the pursuit of art.

Justly or injustly, an anonymous squib upon Boston and Bostonians was, about this time, attributed to Miss Hosmer, while a practical joke upon a physician of Boston was the immediate cause of her being sent away to Lenox. Her health having given her father some uneasiness, the gentleman in question, a physician in large practice, was called in to attend her. Sometimes the frequent visits of this physician proved a source of great annoyance and some real inconvenience to his patient, inasmuch as they interfered with her rides and drives, shooting and boating excursions. Having borne with the incorrect once time, she resolved, if possible, to dispense, as a great favor, to name an hour for his call, that she might make her arrangements accordingly. The physician agreed, but punctuality is not always at the command of professional men. Matters were at a crisis. Sometimes the twelve o'clock appointment did not come off till three o'clock in the afternoon. One day, in particular, Dr.—— was some hours after the time. A playful quarrel took place between physician and patient, and he rose to take his leave and offered another appointment, Miss Hosmer insisted upon his giving his word to keep it.

"If I am alive," said he, "I will be here," naming some time on a certain day.

"Then if you are not here," was the reply, "I am to conclude that you are dead."

Thus they parted. The day and hour arrived, but no doctor made his appearance! That evening Miss Hosmer rode into Boston, and next morning the papers announced the decease of Dr.——.

Popular, both in his public and private capacity, half Boston and its neighborhood rushed to the physician's house to leave cards and messages of condolence for the family, and to inquire into the cause of the sudden and lamentable event.

In 1850, being then nineteen years of age, Harriet Hosmer left Lenox. Mrs. Sedgwick's judicious treatment, and the motive and encouragement supplied by Mrs. Kemble, had given the right impulse to that activity of mind and body which needed only guiding and directing into legitimate channels. She returned to her father's house, at Watertown, to pursue her art-studies, and to fill herself for the career she had resolved upon following. There was at this season a cousin of Miss Hosmer's studying with her father, between whom and herself existed a hearty *camaraderie*. Together the two spent many hours in dissecting legs and arms, and in making acquaintance with the human frame. Dr. Hosmer having erected a small building at the bottom of his garden to facilitate these studies. Those were days of close study and application. Lessons in drawing and modelling—for which our young student had to repair to Boston, a distance of seven or eight miles—and sanctioned studies with her cousin, alternated with the inevitable rides and boating, on which her father wisely insisted. The river Charles runs immediately before the house, and on this river Harriet Hosmer had a boat-house, containing a safe broad boat, and a fragile poetical-looking gondola, with silvered prow, the delight of her heart and the terror of her less experienced and unswimming friends. The life of the young girl was at this period full of earnest purpose and noble ambition, and the untiring energy and perseverance which distinguish her now in so remarkable a degree were at this time evidenced and developed. Having modelled one or two copies from the antique, she resolved to try her hand on a piece of marble, and then cut Canova's bust of Napoleon in marble, working it entirely with her own hands that she might make herself mistress of the process. Her father, seeing her devoted to her studies, seconded them in every possible way, and proposed to send her to his friend, Dr. McDowell, Professor of Anatomy to the St. Louis College, that she might go through a course of regular instruction.

Her independence of manner and character, joined to the fact of her entering the college as a student, would not fail to bring down animadversion, and many were the tales circulated and believed concerning the young New Englander, who was said to carry pistols in her belt, and to be prepared to take the life of any one who interfered with her. It was perhaps no disadvantage, under the circumstances, to be protected by a peculiar character. The college stood way from the inhabited part of the town, and in early morning and late evening, going to and fro with the other students, it is not impossible that she could have encountered rudeness, if not insult, from those who owed the perfect impunity with which she set conventionality at defiance to the claims of her courage and skill in the use of firearms which attended her.

Dr. McDowell, charmed with the talent and earnestness of his pupil, afforded her every facility in his power, giving her the freedom of the college at all times, and courteously bestowing upon her a private lecture, when she attended to see him prepare dissections for the public ones. Pleasant and encouraging it is to find men of ability and eminence so willing to help a woman when she is willing to help herself. The career of this young artist hitherto has been marked by the warm and unprecedent encouragement of first-rate men, from Professor McDowell to John Gibson, and pleasant it is to find the affectionate and grateful appreciation of such kindness converting the temporary tie of master and pupil into the permanent one of tried and valued friendship. "I remember Professor McDowell," writes Miss Hosmer, "with great affection and gratitude, as being a most thorough and patient teacher, as well as at all times a good kind friend."

I through the winter and spring of 1851, in fact during the whole term, Harriet Hosmer prosecuted her studies with unremitting zeal and attention, and at the close was presented with a "diploma," or, as we in England should call it, a testimonial, testifying her attendance at lectures. During her stay at St. Louis, and as a testimony of her gratitude and regard, Miss Hosmer cut, from a bust of Professor McDowell, by Clevenger, a medallion in marble, life size, which is now in the museum of the college. It is, perhaps, worthy of remark that Clevenger and Powers both studied anatomy under this professor.

The "diploma" achieved, our young aspirant was bent upon seeing New Orleans before returning to her New England home. It was a season of the year not favorable for such travel, and, from one cause or another, she failed in inducing any of her friends to accompany her. To will and to do are synonymous with some, and so Harriet Hosmer, having set her mind upon an excursion down the Mississippi to the Crescent City, embarked herself one fine morning on board a steamer bound for New Orleans. The river was shallow, the navigation difficult; many a boat did our adventurous traveller pass high and dry; but Hosmer, undaunted, was with her, and she reached her destination in safety. The weather was intensely warm, but, nothing daunted, our young friend saw all that was to be seen, returning in safety to her home in time to be ready for a long ride on horseback, or a dive from her boat, and