SYDNEY HOWARD GAY, Editor.

Without Concealment.—Without Compromise.

EDMUND QUINCY,
JAMES RUSSELL LOWELL, } Literary Editors.

VOL. XI...NO. 49. NEW-YORK, THURSDAY, MAY 1, 1851. WHOLE NO. 569.

Published Weekly.

AMERICAN ANTI-SLAVERY SOCIETY.

AT 142 NASSAU STREET, NEW-YORK.

Terms:

TWO DOLLARS PER ANNUM.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to S. H. GAY, New York.

☞ Donations to the Treasury of the AMERICAN ANTI-SLAVERY SOCIETY may be forwarded to Elizur Wright, Jr., Treasurer, at Boston; or S. H. GAY, New York.

NORRIS, BROTHERS, PRINTERS.

SELECTIONS

From The (London) Standard of Freedom.

AMERICAN SLAVERY AND AMERICAN PARSONS.

The sum of all villanies, wrote John Wesley, is American Slavery. He had God's word with him when he said that. Practical Christianity has gone everywhere to heal temporal as well as spiritual ill. It has been a living power for good. It has lifted the feet of the slave, and has made him stand erect on God's free universe—a man and a brother, not a chattel to be bought and sold, used or abused. In America, the land of the free and the slave, they manage these things differently. Holy men—men of prayer—ministers of the Highest—teachers of that charter of human rights, the Bible—men of holy calling—not only do not brand Slavery as a burning curse and shame, but actually frown at the men who would fain wipe the disgrace of it from their soil. In 1843 the general assembly of the Presbyterian Church, who, forty years before, declared Slavery was a "sin," and slave-holders sinners, resolved, that the Assembly do not think it fit, for the edification of the Church, for the body to take any action on the subject of Slavery; and the Rev. Dr. Cox, who was present on the occasion, "looked God in the face" when curious was capped for the next three years." A little while before, the Methodist Episcopal Church resolved that they wholly disclaimed any right, wish, or intention, to interfere with the civil and political relation between master and slave, as it exists in the slaveholding States of the Union. The Protestant Episcopalian Church boasted of being "been disturbed by the Anti-Slavery Agitation. Several of their churches are under colored ministers, but the Episcopal Convention has steadily refused to admit them into its body. According to the testimony of the Rev. W. G. Keppart, of the Methodist American Missionary Association—

	Slaves.
The Methodist hold	219,563
Presbyterians (old and new school)	77,000
Baptists	125,000
Episcopalians	101,000
Christians	88,000
Other Denominations	50,000
Total owned by ministers of the Gospel and members of Protestant Churches. }	660,563

Thus, valuing a slave at £80, we get a capital of £52,845,040 invested by Christian people in the holiest souls of men. But this is not all. Not merely have bodies thus perpetuated Slavery, but individual clergymen have stamped the accursed thing with the mark of their approbation. The Rev. Dr. Parker, in a recent thanksgiving sermon, says, "that there were no evils in Slavery but such as were inseparable from every other relation in social and civil life;" and the Rev. Dr. Smyth of Charleston, a slaveholder, when performing the marriage ceremony between slaves, uniformly omits the passage, "Whom God has joined together let no man put asunder."

To perpetuate Slavery, the Americans passed a Fugitive Slave Law. Surely this was carrying the thing too far, even for ministerial acuteness and pious men. Against this law, at any rate, they would protest. Quite the contrary; they are delighted with it. It is an excellent measure, they think, the peace of the Union to get it done away with.—True, it requires, under heavy penalties, that the inhabitants of the Free States should not only refuse food and shelter to a starved and hunted being, and spurn him from their doors, but should assist, if required by the authorities, to seize that fugitive and send him back to Slavery. True, the Bible tells us to do to others as we would have others do to us; but then to this rule there are exceptions, when the colored man is concerned. True the Bible says, "Do unto others as you would be dealt with yourselves," but then the Bible says that a man of a white man may not steal human blood and bones when the skin that covers them is of a sable hue; and accordingly such orthodox divine teach it wrong to aid the slave in his efforts to escape. The Fugitive Bill is no remnant of the barbarism of earlier days. It shows what is American feeling now upon the subject; it forces the simple question upon the individual conscience of every inhabitant of the Free States: Am I to destroy the natural instinct of humanity, and refuse to help the slave in distress? Am I to hand over a human creature to the chains, to the lash, to the grave,—to a master who will pam him from his wife and children—who will deny his right to happiness in this world and the next—who will sink him lower and lower in degradation—who will be more merciless to him than to the ox or the ass that toil on the soil,—a master who cruelly only terminates with life? The Fugitive Slave Bill to each individual puts this question—"Am I to obey God's law or man's?" The answer given by American clergymen is, "Obey man rather than God. We blush for them, for ourselves, for the race whose tongue they speak, and whose sacred faith they blaspheme; but let British Christians understand this; let the Evangelical Alliance, where resolutions on the subject of Slavery, alter prayer and fasting, were quashed; aye! shame on such an holy (?) unholy (?) alliance, quashed. Let the Evangelical Alliance understand this. Let them not plead ignorance of the damning spot which, in spite of prayer and outward godliness, and strictest orthodoxy, eats out the heart of American Christianity, and makes it a scorn and a reproach, and an offence, all the world over. We do not speak without book. Thus do American divines write the Fugitive Slave Law.

The Rev. Dr. Gardiner Spring, an eminent Presbyterian clergyman, of New York, well-known in this country for his religious writings, lately declared from the pulpit, that, "If by one prayer he could liberate every slave in the world, he would not dare to offer it."

Rev. Moses Stuart, D.D., late Professor in the Theological College of Andover, in his vindication of the Fugitive Slave Law, tells us that "many southern slaveholders are true Christians;" and that to turn back a fugitive to them, is not like restoring one to a dangerous people; that though we may pity the fugitive, yet to make a law does not compel the rejection of the claims of the slaveholders to their stolen or strayed property."

Rev. Orville Dewey, D.D., of the Unitarian connection, asserts, that it is a duty to obey the law, and he would send his own brother or child into Slavery rather than that the Union between the Free and Slave States should be dissolved.

The Rev. D. Spencer, of Brooklyn, New York, published a sermon, entitled the "Religious Duty of Obedience to the Laws," which has elicited the highest encomiums from Dr. Seward, the Episcopal Presbyterian minister of Brooklyn (notorious, both in the country and America, for his sympathy with the slaveholder), and also from the Hon. Daniel Webster, who says that "it is quite refreshing to read a production which, founding itself upon the express injunction of the Holy Scriptures, goes back from theory to commandment—from human hypothesis and speculation to the declared will of God."

The Rev. W. M. Rogers, an orthodox minister of Boston, delivered, on the last Thanksgiving-day, a sermon, in which he says: "When the slave says me to stand between him and his master, what does he say? He asks me to murder a nation's life; and I will not do it because I have a conscience—because there is a God.!! He proceeds to affirm that if this resistance to the carrying out of the Fugitive Slave-Law should lead the magistracy to call for the Christians to arms, their duty was to obey; and, "if ordered to take human life, in the name of God to take it." And he concludes by admonishing the fugitive to "hearken to the word of God, and to count their own masters worthy of all honor."

The Rev. William Crowell, of Waterfield, State of Maine, has published a Thanksgiving sermon of the same kind, in which he calls upon his hearers not to allow "excessive sympathies for a few hundred fugitives to blind them so as that they run risk increased suffering to the millions already in chains."

The Rev. Dr. Taylor, an episcopal clergyman, of New Haven, Connecticut, in a speech, at a late Union meeting, in which he deprecates the agitation upon the new law, and urges obedience to it, asking, "Is that course in the Constitution contrary to the law of Nature, of nations, or to the law of God?—Is it so? Is there a shadow of reason for saying it? I have not been able to discover it. Have I not shown you it is not? Is there any sin, complicated with their laws, fugitive slaves, for the high, the great, the momentous interests of those (southern) States?"

This, then is the position of affairs. In America, the Church might liberate the slave. It holds the key of the dungeon. But it abdicates its lofty mission. It bears no indignant testimony against the curse. It fearfully matches with the sin. It acts the part of an accomplice in crime. For the sake of the slaveowner's smile, it robs itself in infamy. It appeals to the supreme tribunal against the spoliation of the world. American ministers come over here to promote revivals of religion. If they cannot succeed in their errand, they had better retire into solitude and be dumb. If Christians in America are silent, there is greater need that British Christians should give utterance to their sorrow and indignation and shame. In Christian England even British opinion is felt, and British censure feared. Public opinion in England has not been concentrated and brought to bear on American Christianity. Let the fugitive save life as it might, but we must no longer keep silence.—We must plead the cause of the slave; we must ask Americans to be human—to abandon the lash and the chain, and the slaveholder to be as them—ourselves. We shall have Americans flock to our shores this summer. We gave no welcome to the Austrian Hayneau; why make an exception in favor of American Haynaus? In the spirit of a true chivalry let us show our abhorrence of the flogger of black women as well as white ones. Let us have no smile—no kind greeting—no warm greeting for the slaveholder or the friend of slaveholders. Let us show that all robbery is hateful to us, whether it be of goods or men; and that we care as much for the slaveowner's gold, and unctious as may be his religious phraseology, and godly his outward deportment, let him see but we know his ill-gotten wealth does not bring life genuine and true. Let the Christian country we will: not stand the test of Christian deeds—but we stop—we sicken of our subject. The American Christians make us think of the blood and sweat of the slave—of the African torn from his country—of wrong borne all a dreary life. To the old Hebrew Testament we turn when worn and weary, for it tells of rights of man—of a better land where there is no sorrow and sin; but the American translation—fugh—it is stained with tears and blood, and we turn to the upright divine there. It is clotted with human gore!

From The (London) Inquirer.

MORE TROPHIES OF AMERICAN LIBERTY.

Two more fugitive slaves, they tell us from the United States, have arrived at Liverpool by one of the line of packet ships. The Rev. Jonathan Dwight has sent us with him the following touching document from William Lloyd Garrison:

"BOSTON, March 4, 1851.

"I commend the bearer of this letter, Samuel S. Anderson, a poor, hunted, fugitive American slave, to the sympathy and kind consideration of the philanthropic and Christian people of England. Notwithstanding his unfavorable complexion, his deportment, his good intelligence, his capacity for usefulness, his Christain profession, and his connection with a Christian church as a most exemplary member there of, on the part of the American soil, between the Atlantic and the Pacific, is he permitted to live as a rational and accountable being! Though regarded in the Divine image, and destined to glorifying God in his body and spirit, which are his, he is held by the laws of the country as a chattel personal; the property of another, and can avoid that terrible doom only by a clandestine flight from the land of his nativity. The present is a dark and perilous hour for all fugitive slaves still remaining in America. The whole power of the National Government is concentrating for their re capture, banishment, or extermination. Houseless, penniless, every white person forbidden by heavy penalties to give them either food or shelter, they are fleeing in every direction, filled with terror, anguish and despair, and experiencing much bodily suffering. Oh, the guilt of Christian, republican America.

"WM. LLOYD GARRISON."

The poor fellow who bears the above, escaped from Slavery six years ago, and has ever since been a resident in the "Free States," earning a respectable living as a waiter. He still has compelled to leave the country, or be carried back again to bondage.

The other fugitive has known the blessings of freedom only two years. He knows, he says, nothing of the coopering trade, but he would be thankful to get employment of any kind which would enable him to obtain an honest living, and provide a home for the wife and child whom he has left behind. He bears the following letter from the Rev. Samuel May, of Boston, (known to our readers as an active and prominent member of the Massachusetts Anti-Slavery Society), addressed to the Rev. Francis Bishop, of Liverpool:

"BOSTON March 4, 1851.

"DEAR SIR,—The bearer, Alexander Dunn, has solicited from me a letter of introduction to any one in your town or neighborhood who will befriend or help him, and I hope you will excuse me in commending him to you. He has just fled to our city from Baltimore, where he has been living a short time, having fled from Slavery in Baltimore. He says that a few days since he saw his owner in Baltimore, and he tells us that he was in search of him, to left the city as soon as he possibly could. Feeling that there is no longer a protection or a home for him in any part of the United States, and praying for help him, and I hope you will excuse me in commending him to you. He has just fled to our city from Baltimore, where he has been living a short time, having fled from Slavery in Baltimore. He says that a few days since he saw his owner in Baltimore, and he tells us that he was in search of him,

is entirely groundless; there is not even pretext for any such apprehension. The only apprehension for which there is the slightest foundation is, that the powers which have been possessed by the judges and and State magistrates, since the year of 1793, now in the commissioners in their places, may be faithfully executed; that the law is made stronger than the combinations and treasonable influences, which oppose it; and that the provision of the Constitution may be enforced and executed in the faith and spirit with which it was adopted.

Another subject arising out of the provision of this law, and which has a material bearing upon its execution, it is proper should be adverted to.

By the second section of the third article of the Constitution, it is declared, that "The federal power shall extend to all cases, in law and equity, arising under this Constitution, the laws of the United States, and treaties made, or which shall be made under their authority." "

The power, therefore, it will be seen, to execute this act of Congress belongs to the judicial and authorities of the federal government; and, in respect to these, can be executed only by such course or officers as are specially designed in the act for the purpose. The power, therefore, is exclusive in these courts or officers, both as respects the tribunals of the States, and those of the federal government. Neither can act or interfere in the execution of the law; and any attempt of either to interfere or exercise the authority, its acts would be *coram non judice* and void.

These propositions are elementary, and so obvious, as to require no further comment.

It remains to be supposed, however, in some quarters, that the State power, exercised by its tribunals, under the writ of *habeas corpus*, from an opinion in this generally admitted doctrine; and that through the agency of this writ the fugitive may be taken out of the hands of the federal officers, and the authority or propriety of the arrest or detainer inquired into, and the person discharged or remanded, according to the judgment of the State magistrate. This is an exception claimed to the exclusive power of the federal officers designated in the act.

It is apparent, if this exception can be maintained, there is an end to the complete execution of the law, or, indeed, of any law of the general government, by which the party is subject to an arrest. It is not claimed that the State magistrate can administer the act and direct its provisions, under this writ, in the exclusive authority, as we have seen, is confined to the tribunals appointed by it for the purpose. The fugitive must be therefore, if taken at all, taken out of the hands of the federal officers by force of some other law; and the question whether he or she shall be discharged or remanded, will depend upon the application of that law to the particular case. What that law is, or may be, must necessarily depend upon State regulations, and the rights of the claimant, under the Constitution and laws of the Union, will be thus determined by law of the State.

The effectual abrogation of the act, by the interposition of this writ, if admitted, will be still more apparent, when we reflect that the proceedings under it are such as our State Legislatures may choose to prescribe; and that the State tribunals are not in any respect with that power, but if they choose, will, are bound to act in obedience to, and in conformity with it. There is no limit, therefore, to the extent of the powers that they may be exercised under this proceeding, in respect to the arrest and detainer of the fugitive, but the discretion of the State Legislatures. They may confer upon their magistrates to re-examine and revise the acts and decisions of the federal tribunals, out of whose hands the fugitive is taken, and the State magistrate would be bound to execute the power accordingly.

It is manifest that it would be impossible to uphold the due execution of the law with the admission of any such authority.

Conceding, however, the soundness of this general view, and the inability of the State tribunals to interfere with the federal authorities, when they are acting upon cases arising under the Constitution, laws of Congress, or treaties; still, it is argued, that they possess the power, under this writ, to inquire into the legality of the authority under which the prisoner is held; and which may involve the constitutionality of the law, and jurisdiction of the court or officers.

But it is obvious that the existence of either power, on the part of the State tribunals, would be fatal to the authority of the Constitution, laws, or treaties of the general government. No government could exist under the administration, or the execution of its laws, civil or criminal, if their constitutionality, or the jurisdiction of the judicial tribunals, was subject to the determination of another. We need not stop, however, to discuss this question, as it arose and was settled in the case of the United States v. Peters (3 Dallas, 121), which more familiarly known as Olmsted's case. The Legislature of Pennsylvania had passed an act, declaring that the jurisdiction claimed by the District Court of the United States was unconstitutional, and empowered the Governor to resist the execution of the law.

Chief Justice Marshall, in delivering the opinion of the court, observed, "that if the Legislature of the several States have a right, at their discretion, to stop the course of the United States, and destroy the rights acquired under these judgments, the Constitution itself becomes a shadow; and we must yield to the mandates of the means of enforcing its laws by the instrumentality of its own tribunals." He further remarked that, "If the ultimate right to determine the jurisdiction of the courts of the Union is placed by our Constitution in the several State Legislatures, it has escaped us upon the subject; but it is plain that power necessarily resides in the Supreme judicial tribunal of the nation, then the jurisdiction of the District Court of Pennsylvania, in the case in which that jurisdiction was exercised, ought to be most deliberately examined; and the act of Pennsylvania, with whatever respect it may be considered, cannot be permitted to prejudice the question."

I deed not add that the judgment was regularly enforced, notwithstanding the State act.

There have been different opinions entertained by the judges of the States as to their power, under this act, to decide upon the validity of a commitment, or detainer, by the authority of the United States. But those who have been inclined to entertain this jurisdiction, admit that it cannot be upheld, where it appears from the return that the proceeding belonged exclusively to the cognizance of the general government.

The necessary results from the vesting of the judicial power of the Union in the federal courts and officers; and from the provision of the Constitution, which declares, that "This Constitution, and the laws of the United States, which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges, in every State, shall be bound thereby, anything in the constitution or laws of the State to the contrary notwithstanding."

If the exclusive power to execute the act is in the federal judiciary, and one act is to be regarded as the supreme law of the land, and to be obeyed as such, it is difficult to see by what right or authority its constitution can be interfered with through the agency of this writ by State authorities. Any such interference would seem to be a direct infraction of the Constitution.

It is proper to say, in order to guard against misconstruction, I do not claim that the mere fact of commitment, or detainer of a prisoner by an officer of the federal government, bears the issuing or the exercise of the power under this writ. Far from it. Those officers may be guilty of illegal restraint of the liberty of the citizen, the same as others; and the right of the State authorities to inquire into the fact is not doubted, and it is the duty of the officer to obey the authority, by making a return. All that is claimed or contended for is, that when it is shown that the prisoner is held in detainer is under the Constitution, or a law of the United States, or a treaty, the power of the State authority is at an end. Any further proceeding under this writ is *coram non judice*, and void; and in such a case, that is, that when the prisoner is in fact held under process issued from the federal tribunal, under the Constitution or law of the United States, or treaty, it is the duty of the officer not to deliver him up, or allow him to pass from his hands in any state of the proceedings. He should stand upon his proofs and authority, and if resisted, maintain them with all the powers conferred upon him for that purpose.

We certainly do not anticipate any such usurpation. Far from it. The habitual respect of the judiciary, State and national, for the law of the land, the legal authority forbid it. But it is proper that the officers should know their rights, and their duties, if, unfortunately, by possibility, any such authority should arise.

These views of the paramount authority of the laws of the federal government is a great and illegality in the process, or want of jurisdiction of the court, or for any unconstitutionality of the law The remedy is so prompt and summary, as we have adverted to, in the State judiciary, and in the State law, by conceding to each government the free and unobstructed execution of its own laws, and exercise of its own rights, that harmony is maintained and perpetuated in the working of our most complex system of government.

The views we have presented will explain a provision in this act of 1850, which is somewhat obscure. It alludes to the last clause of the sixth section, which declares that the certificate granted to the claimant to remove the fugitive "shall prevent all molestation of such person or persons by any process issued by any court, judge, or magistrate or other person whomsoever."

This clause doubtless includes, among other process, the State writ of *habeas corpus*. It could not have intended, or at least ought not to be construed as intending to embrace that writ when issued by the federal judiciary, as Congress do not possess the power to suspend it. As it respects the State writ we have seen, from the views expressed, that it is but declaratory of the existing law, and not the introduction of any new principle. Without this clause the agent and authority of the certificate would have been the same so far as that process was concerned. It has been made a question upon this act whether or not it was competent for Congress to confer the power upon the United States Commissioners to carry it into execution. As the judicial power of the Union is vested in the Supreme Court, and such inferior courts as Congress may from time to time establish, the judges of which shall hold their offices during good behavior, it has been supposed that the power so exercised by the State magistrates under the act of 1793; and which the case of Prigg vs. the Commonwealth of Pennsylvania, was held to be constitutional by the judicial tribunals, under the Constitution, to decide that question. No doubt was entertained by any of the judgesin that case, but that Congress possessed the power to act, if not forbidden by the State authorities.

The judicial power vested in the union, and, in the sense, means the power conferred upon courts ordained and established by and under the Constitution in the strict and appropriate sense of the term—courts that comprise one of the three great departments of the government, prescribed by the fundamental law, the same as the other two—the legislative and the executive.

But, besides this mass of judicial power belonging to exclusively constituted governments, there is no inconsiderable portion of power, in its nature judicial—*quasi* judicial—invested, from time to time, by legislative authority in individuals, separately or collectively, for a particular purpose and limited time.

This distinction, in the exercise of judicial power, will be found running through the administration of all governments, and has been acted upon in the since its foundation. A number of instances occurred in the institution of commissioners for settling land claims, and other claims against the government. (2 St. at large, 324—440.)

A strong illustration of this distinction occurred in this State under the old constitution of 1777. By that justices of the peace were appointed by the council of appointment, to hold their office during the pleasure of that body. Yet the power possessed by most magistrates were conferred by acts of the Legislature upon the identical officers, who were appointed by the council. But I need not pursue the subject, as the question must be regarded as settled by the cases referred to.

The same reasoning may be given also, to the objection founded upon the seventh amendment to the Constitution, which provides that "In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved."

The amendment has been construed to embrace the claim to the service of the fugitive prescribed by the recent act is the same as that prescribed by the act of 1793, which was held to be not a case originally referred to be clearly constitutional in all its leading provisions.

The proceeding contemplated by the clause of the Constitution in question, is not a suit at common law, within the meaning of that amendment. It is not even a proceeding in the case of a fugitive from justice, for the purpose of removal, settles his suit. The question of right in the person claimed to be a fugitive from justice, or other, is open to a final hearing and trial in the States from whence they have escaped. After the arrival of the fugitive in the State, he is no longer of any authority, or evidence of any right.

Indeed, so obviously does the Constitution contemplate a summary and ministerial proceeding in this matter that the counsel for the State of Pennsylvania, in the case referred to, did not make it a point or call it seriously in question, in the argument.

I have now gone over the several provisions of this law, and some of the more material questions which arise out of it; and the constitutionality of the law, and its operation of the law with the admission of any such authority.

Conceding, however, the soundness of this general view, and the inability of the State tribunals to interfere with the federal authorities, when they are acting upon cases arising under the Constitution, laws of Congress, or treaties; still, it is argued, that they possess the power, under this writ, to inquire into the legality of the authority under which the prisoner is held; and which may involve the constitutionality of the law, and jurisdiction of the court or officers.

But it is obvious that the existence of either power, on the part of the State tribunals, would be fatal to the authority of the Constitution, laws, or treaties of the general government. No government could exist under the administration, or the execution of its laws, civil or criminal, if their constitutionality, or the jurisdiction of the judicial tribunals, was subject to the determination of another. We need not stop, however, to discuss this question, as it arose and was settled in the case of the United States v. Peters (3 Dallas, 121), more familiarly known as Olmsted's case. The Legislature of Pennsylvania had passed an act, declaring that the jurisdiction claimed by the District Court of the United States was unconstitutional, and empowered the Governor to resist the execution of the law.

Chief Justice Marshall, in delivering the opinion of the court, observed, "that if the Legislature of the several States have a right, at their discretion, to stop the course of the United States, and destroy the rights acquired under these judgments, the Constitution itself becomes a shadow;" and we cannot yield to the mandates of the means of enforcing its laws by the instrumentality of its own tribunals." He further remarked that, "If the ultimate right to determine the jurisdiction of the courts of the Union is placed by our Constitution in the several State Legislatures, it has escaped us upon the subject; but it plain that power necessarily resides in the Supreme judicial tribunal of the nation, then the jurisdiction of the District Court of Pennsylvania, in the case in which that jurisdiction was exercised, ought to be most deliberately examined; and the act of Pennsylvania, with whatever respect it may be considered, cannot be permitted to prejudice the question."

I deed not add that the judgment was regularly enforced, notwithstanding the State act.

There have been different opinions entertained by the judges of the States as to their power, under this act, to decide upon the validity of a commitment, or detainer, by the authority of the United States. But those who have been inclined to entertain this jurisdiction, admit that it cannot be upheld, where it appears from the return that the proceeding belonged exclusively to the cognizance of the general government.

The necessary results from the vesting of the judicial power of the Union in the federal courts and officers; and from the provision of the Constitution, which declares, that "This Constitution, and the laws of the United States, which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges, in every State, shall be bound thereby, anything in the constitution or laws of the State to the contrary notwithstanding."

If the exclusive power to execute the act is in the federal judiciary, and one act is to be regarded as the supreme law of the land, and to be obeyed as such, it is difficult to see by what right or authority its constitution can be interfered with through the agency of this writ by State authorities. Any such interference would seem to be a direct infraction of the Constitution.

It is proper to say, in order to guard against misconstruction, I do not claim that the mere fact of commitment, or detainer of a prisoner by an officer of the federal government, bears the issuing or the exercise of the power under this writ. Far from it. Those officers may be guilty of illegal restraint of the liberty of the citizen, the same as others; and the right of the State authorities to inquire into the fact is not doubted, and it is the duty of the officer to obey the authority, by making a return. All that is claimed or contended for is, that when it is shown that the prisoner is held in detainer is under the Constitution, or a law of the United States, or a treaty, the power of the State authority is at an end. Any further proceeding under this writ is *coram non judice*, and void; and in such a case, that is, that when the prisoner is in fact held under process issued from the federal tribunal under the Constitution or law of the United States, or treaty, it is the duty of the officer not to deliver him up, or allow him to pass from his hands in any state of the proceedings. He should stand upon his proofs and authority, and if resisted, maintain them with all the powers conferred upon him for that purpose.

We certainly do not anticipate any such usurpation. Far from it. The habitual respect of the judiciary, State and national, for the law of the land, the legal authority forbid it. But it is proper that the officers should know their rights, and their duties, if, unfortunately, by possibility, any such authority should arise.

These views of the paramount authority of the laws of the federal government is a great and illegality in the process, or want of jurisdiction of the court, or for any unconstitutionality of the law The remedy is so prompt and summary, as we have adverted to, in the State judiciary, and in the State law, by conceding to each government the free and unobstructed execution of its own laws, and exercise of its own rights, that harmony is maintained and perpetuated in the working of our most complex system of government.

The views we have presented will explain a provision in this act of 1850, which is somewhat obscure. It alludes to the last clause of the sixth section, which declares that the certificate granted to the claimant to remove the fugitive "shall prevent all molestation of such person or persons by any process issued by any court, judge, or magistrate or other person whomsoever."

This clause doubtless includes, among other process, the State writ of *habeas corpus*. It could not have intended, or at least ought not to be construed as intending to embrace that writ when issued by the federal judiciary, as Congress do not possess the power to suspend it. As it respects the State writ we have seen, from the views expressed, that it is but declaratory of the existing law, and not the introduction of any new principle. Without this clause the agent and authority of the certificate would have been the same so far as that process was concerned. It has been made a question upon this act whether or not it was competent for Congress to confer the power upon the United States Commissioners to carry it into execution. As the judicial power of the Union is vested in the Supreme Court, and such inferior courts as Congress may from time to time establish, the judges of which shall hold their offices during good behavior, it has been supposed that the power so exercised by the State magistrates under the act of 1793; and which the case of Prigg vs. the Commonwealth of Pennsylvania, was held to be constitutional by the judicial tribunals, under the Constitution, to decide that question. No doubt was entertained by any of the judgesin that case, but that Congress possessed the power to act, if not forbidden by the State authorities.

The judicial power vested in the union, and, in the sense, means the power conferred upon courts ordained and established by and under the Constitution in the strict and appropriate sense of the term—courts that comprise one of the three great departments of the government, prescribed by the fundamental law, the same as the other two—the legislative and the executive.

But, besides this mass of judicial power belonging to exclusively constituted governments, there is no inconsiderable portion of power, in its nature judicial—*quasi* judicial—invested, from time to time, by legislative authority in individuals, separately or collectively, for a particular purpose and limited time.

This distinction, in the exercise of judicial power, will be found running through the administration of all governments, and has been acted upon in the since its foundation. A number of instances occurred in the institution of commissioners for settling land claims, and other claims against the government. (2 St. at large, 324—440.)

A strong illustration of this

stuffing, could perform the part of the Mayor of Garratt* without rehearsal, ventured to put in,

"Mr. Webster, I hope you enjoy your health, Sir?"

"My health's good enough," muttered the Wilmot Thunderer.

The Mayor succumbing, one of the worshipful Aldermen undertook to make the *finis* of the conversation.

"We have a fine day after the storm, Sir!"

"The weather's well enough!" quoth the Defender, and our Civic Fathers sneaked out of the presence, considering themselves *snubbed*. I was not present myself, but this is the story that came to the streets, and, when told with appropriate imitations, it is no bad one.

You should have seen the faces in State Street on Wednesday, when the (then unfounded) rumor prevailed that Mr. Sumner had been elected! None but faces made of *dough* could have been capable of such preternatural elongation. And if you could have heard the *swearing*, your hair would have stood on end. Terribly as the army of Marlborough may have sworn in Flanders, if the testimony of Trim is to be believed, it was nothing to the Swearing of that day. And it was, certainly, no wonder. If ever the relief of swearing was allowable (you know some philosophers hold that *swearing* is the same relief to men that *crying* is to women), it was on that day. After so much money had been spent, after all the influences of Whigs and Democrats had been brought to bear on the Legislature, after a nigger had been caught and kept and sent back at so great an expense, to find that the whole work was undone and worse than before! It was begun! It was provoking enough, to be sure! Even when the relief came, it was robbed of half its balm by the fearful looking for the morrow. Perhaps it was well that the blow was thus broken, as possibly some of our patriotic merchants might have died no other death. It was bad enough on Thursday, when the secret ballot showed that Mr. Sumner was elected the day before with one to spare, and established the fact that he had just enough, then. The secret ballot was adopted on motion of a Whig, on suspicion that some Free Soiler had cast more than one vote. But the result put the hoot on the other leg, as Mr. Sumner had exactly the same number of votes as before, and Mr. Winthrop two less! The Free Soilers are in high feather, and the Coalition Democrats even more rejoiced than they, as they have reason to be, their credit being now again at par. It is a fact unparalleled in this State, if not in the country, that a man who had never been a candidate for any, the least, office, and never dabbled in politics at all, should be invested with the highest office in the gift of the State, without solicitation or even wish on his part. It is, certainly, a creditable circumstance to the old commonwealth.—D. V.

* *Jerry Sneak*, Printer's Devil.

Communications.

CONSTITUTION AND BY-LAWS OF THE ANTI-SLAVERY SOCIETY OF CANADA.

It has long been desired by many friends of the African race to have an ANTI-SLAVERY SOCIETY OF UPPER CANADA, with its head-quarters in Toronto. Several attempts had been made to accomplish it, but without success. The passage of the atrocious Fugitive Slave Bill gave a new impulse to the friends of justice, and of sympathy for the oppressed. It seemed impossible to witness the arrival, in Canada, of so many sufferers under the tyranny of the law, without being convinced of the duty of crying aloud to our neighbors across the Line, to stay their hands from prosecuting a system of such iniquity, and of inviting and urging them, by every consideration arising from our common Christianity, to put a stop to it for ever, by the abolition of Slavery. It is matter for sincere joy to every friend of liberty and of universal philanthropy, that the first steps have at length been taken in this great cause; and in laying before their fellow-citizens, and others at a distance, the following short account of the formation of the UPPER CANADA ANTI-SLAVERY SOCIETY, the Committee earnestly request the support of the Public to its objects.

The Public Meeting for organizing the Society was held in the City Hall, on Wednesday, the 26th February, 1851. HIS WORSHIP THE MAYOR presided. It was one of the most enthusiastic and numerous Assemblies ever held in Toronto.

The Rev. Dr. WILLIS having opened the Meeting with Prayer, the first resolution was moved by Rev. Mr. MCCLURE, seconded by Rev. Prof. BESON, and carried as follows:

1st. That Slavery, that is, the wanton and forcible bringing into bondage, and retaining indefinitely in that state, of rational beings, is an outrage on the laws of humanity, and of the Bible; and that the continued existence of this practice on this continent is a cause of grief, and demands our best exertions, by all lawful and practical means, for its extinction.

It was moved by Rev. Dr. WILLIS, seconded by Mr. PETER BROWN, and carried:

2nd. That, entertaining the feelings of brethren and friends to the inhabitants of the neighboring States, (for the most part united to us by a common origin and common language,) and disclaiming all desire to intermeddle officiously with their internal affairs, we feel we but take the privilege of our common humanity, in asserting that the Slavery enforced under their laws is not to be confounded with ordinary oppression, however severe, either political or domestic, civil, military, or naval; but is the forced servitude in perpetuity of the helpless poor, unaccused, untried, and incompetent; imposed on them by a power which they cannot resist, supported by laws in which they have no voice. These laws—grievously aggravated by the Fugitive Slave Bill—are at open variance with the best interests of man, as endowed by our Great Creator with the privilege "of life, liberty, and the pursuit of happiness;" —privileges and rights always inalienable, except when forfeited by crime charged and proved.

It was moved by Rev. Mr. LILLIE, seconded by Rev. Mr. ROAF, and carried:

3d. That this Meeting heartily bids God-speed to the noble and ever-increasing band of Christians and Patriots in the United States—the truest friends, in this particular, of their country,—who publicly plead without fear or favor, the cause of their enslaved fellow-subjects, by all constitutional and Christian means pursuing this object with singleness of aim, and not waiting is up with ulterior and irrelevant designs.

It was moved by Mr. PLUMMER, seconded by Rev. Mr. GEDDIE, and carried:

4th. That a Society be now formed, to be called "The Anti-Slavery Society of Canada," the object of which shall be to aid in the extinction of Slavery all over the world, by means exclusively lawful, peaceable, moral and religious, such as the diffusing of useful information and argument, by tracts, newspapers, lectures, and correspondence, and by manifesting sympathy with the homeless and homeless victims of Slavery flying to our soil.

It was moved by Captain STUART, seconded by Mr. T. J. SHORT, and carried:

5th. That a Committee, now to be named, shall be appointed, with suitable officers, who shall conduct the business of the Society, have power to make bye-laws, and shall meet on an early day for that purpose—three to be a quorum.

RULES.

I.

That this association be called "THE ANTI-SLAVERY SOCIETY OF CANADA," and have for its object the promotion of right principles upon the subject of Slavery, and co-operation with similar Societies already formed, in diffusing information, and seeking to awaken greater zeal in religious bodies in regard to this momentous question.

II.

That all persons paying TWO SHILLINGS AND SIXPENCE per annum shall be entitled to be Members of the Association.

III.

That the Society shall hold an Annual Meeting, at which the proceedings of the past year shall be reported, and the account of Funds received and disbursed shall be submitted.

IV.

That the business of the Society shall be conducted by a Committee appointed by the Annual Meeting.

V.

That the Committee shall meet on the first Monday of each Month, for the prosecution of business, and Meeting to be announced previously by the Secretaries; who may also, with the consent of the President, or, in his absence, of their own accord, convene Extraordinary Meetings of the Committee, as occasion may require; three to form a quorum.

VI.

That applications for Subscriptions be made to the friends of this cause, in the City of Toronto and elsewhere, as soon as possible after the Annual Public Meeting.

VII.

That a course of Lectures be delivered Annually by Ministers of the Gospel and others, on the subject of SLAVERY, so as to meet prevailing fallacies on the question, opposed to Scripture as well as humanity.

VIII.

That this Constitution shall not be altered or amended, unless after notice of such proposed alteration or amendment has been given One Month previously.

The following Gentlemen constitute the Office-Bearers, for the year 1851:

Rev. M. Willis, D. D., *President*.
Rev. William McClure, *Secretary*.
Thomas Henning, Capt. Charles Stuart, *Corresponding Secretaries*.
Andrew Hamilton, *Treasurer*.

Committee.

Samuel Acorn,	T. J. Short,
W. R. Abbot,	O. Mowatt,
P. Brown,	Rev. John Roaf,
Rev. Dr. Burns,	John McMurrich,
Dr. Connor,	A. T. McCord,
George Brown,	Angus Morrison,
John Dool, Jun.	John McNab,
Rev. H. Beson,	G. P. Ridout,
James Foster,	J. Laidlaw,
Patrick Freeland,	Mr. Pea,
Rev. A. Geikie,	Rev. J. Pyper,
James Leslie,	T. J. Tyner,
John Shaw,	J. Woodhouse,
Rev. A. Lillie,	Rev. James Richardson,
	Dr. Russell.

LETTER FROM G. W. F. MELLEN.

To the Editor of the Standard.

DEAR SIR: Having had my time much occupied for the past five or six months, I have not noticed some things in the 'Standard' which I should like to have done if I had now, when the country is *quieted*, and *peace* is restored, I should like, with your permission, to say a few words to your readers, both by the way of improvement, exhortation and encouragement. With your kind good will, I trust you will give me a hearing

First, by the way of improvement, my object is to improve and correct the ideas, so prevalent in the country, respecting the legality of Slavery. You know I entertain the notion that there is no legal Slavery in the United States, nor has been since our Constitution was adopted, but that that institution has been continued in spite of that instrument. Now, having that peculiar notion in my head, I am anxious to obey the injunction of Scripture, and not "put my light under a bushel, but on a candlestick, that it may give light unto all that are in the house;" and I will, if you please, use your paper as that candlestick, because, being centrally situated and speaking in the name of the Abolitionists, it is right and proper it should be known what are the notions entertained among that body, however retired they may be. For myself, I cannot but think that peace, or a revolution of some kind, whether bloody or otherwise, must await the events now transpiring, according as persons make up their minds on the subject of the power of persons holding their fellow men in bondage in this country, under our Constitution, without crime. Our country is *free* country, or it is not. For sixty-seven years, we have been boasting of our liberties, and praising the fathers for their exertions in establishing its prescolent then; but now we wake up and find it is all a dream; that they established no such thing; that although they became independent of Great Britain, they only effected that object that they might the more "artfully" contrive language, in the formation of their government, by which they could more effectually enslave their brother man, and make the personal liberty of every member of the community more dangerous than it had ever been before; and in pursuance of such an idea, a law has been passed that would disgrace the dark ages, and change this whole country into a great menagerie, where man is to be hunted like partridges on the mountains; and it has already become dangerous for a large portion of the community to travel from one portion of the country to the other, lest they be endangered of their liberties or their lives. Now, is this the liberty our fathers left us, or is it not? Has all our boasting been that of dreamers? and are the praises we have been bestowing upon our progenitors, for their valor in the field and their wisdom in council, to bring about civil and religious freedom, been given to men unworthy to receive it? These are questions which all people have got to ask themselves; and if they mean to make this land the land of the free, they have either to bring about a revolution, or else go intelligently to work and clear the rubbish from the foundation which our fathers have laid, and continue to build the walls of the temple which by them was left unfinished. Now is the time, and now the hour, for this decision to be made. The Fugitive Slave Law gives us a fitting occasion for the question to be pressed upon all our minds.

In view of this slave law, and the remarks made by Mr. P. Shapter in the 'Standard' of the 13th inst., and of E. Q.'s sometime since, I would take the ground that that law is entirely unconstitutional, and that he is equally mistaken in his observations; and, since our judges are returning the fugitives, it would be well to enter on a discussion on these points. For one, I should like to know on what Mr. Shapter bases his remark, that the section returning the fugitive from servitude is "*artfully*" contrived that it would not have to be altered if Slavery was this day abolished. I have heard this kind of expression before, and it seems to run in the heads of many of our people that "art" was used by the framers of the Constitution to cover up a double eye. Permit me to say that, after twelve years' searching for such a fact, I have not found it; but, on the contrary, upon reading the Madison Papers on the subject, and Elliot's reports of the different Conventions that adopted that instrument, I find that the clause in the land, in the peculiar phraseology in this clause respecting the fugitive, the introduction of persons into this country till 1808, and the enumeration of persons that should constitute the basis of representation, was not put there for any "*artful*" purpose, but with a sincere determination not "to admit the slightest idea the idea there could be property in man," or that man could be merchandize; and these sentences were so construed, either by the positive direction of the convention, or the committee, in style and arrangement, whose duty it was to make the wording express the views of the convention, and not let two opposing ideas be embodied in that instrument. The only clause, however, which this committee added on this subject, so far as I am aware, was the one respecting the fugitive, and which afterwards received the sanction of the convention. It was, in three words: "to whom such service or labor may be DUE;" and you will perceive that an important addition, for it determines the point as to the necessity of there being a contract made between the parties, and that it should be *due*, before the fugitive from service (not servitude) should be given up; and remember it was *service*, which has relation to free labor, and not *servitude*, as the convention and all our dictionaries had decided had relation to slave labor.

Now, it should and ought to be remembered that, while the members from South Carolina and Georgia were anxious to engraft on the Constitution that there could be property in man, and in this very case had introduced a clause stating, in direct terms, "that persons held to service should be returned like cattle;" yet that convention refused to entertain the subject, and the proposition was at once withdrawn without its being put to vote, so universal was the expression against it. But, now, Congress makes it the subject of legislation, and the President proclaims that the whole military and naval force must be put in requisition to force the fugitive *slave* back to his chains; and the Court of the United States, in my humble opinion, in violation of their oath of office, entertain the subject, and talk of the slave, and of his being property, with as much decency as any slave driver in the Southern States, when they have just been informed that Convention, under which they derive all their authority, refused to recognize in that instrument the idea there could be property in man; and Mr. Shapter quotes from a South Carolina Judge, who probably himself was or is an owner of slaves, and who would have convicted himself of violating the Constitution of Georgia, which he had sworn to support, if he had decided otherwise, as being conclusive on the subject. More anon. G. W. F. M.

LETTER FROM JOSEPH CARPENTER.

NEW ROCHELLE, 4th month 20th, 1851.

To the Editor of the Standard.

DEAR FRIEND: It will be gratifying, I am sure, to the advocates and friends of Equal Rights to be informed that we have obtained a victory in this town, better even than Mexico, inasmuch as the victories gained in Mexico, throughout the whole of that bloody campaign.

The conflict has, indeed, been long and arduous. It commenced in the autumn of 1842, if I mistake not; the attentive reader of *The Standard* will readily call to mind the circumstances, as it was published in that paper, which was then edited by Lydia M. Child; but for the information of those who have not seen that account, I will state some of the most prominent facts. The town of New Rochelle is between six and seven miles in length, and is divided into two districts. There are three fractions of the township, two of them located in the village, one of which is exclusively for colored children. The third is situated in district No. 2, near the north extremity of the township, about four miles distant from the colored school; this school has been the principal cause of all our difficulties on this subject, for when the friends of equal rights have remonstrated with the trustees and others that were in favor of excluding colored scholars, they would invariably point us to the colored school established purposely for them, and to that they contended they ought to go, notwithstanding the distance from the northeast extremity of the township was more than five miles.

The operation of these colored district schools, are daily proving that the Abolitionists prophesied truly when they declared that they would be a curse to the colored population.

Yet we have, by patience and perseverance, after a nine years' struggle, succeeded in getting the district school No. 2 open for colored children. This circumstance is truly encouraging, and should stimulate the friends of equality to greater faithfulness.

Before I lay down my pen, I feel as if I ought just to say, that some of the sentiments contained in a discourse lately delivered by Rev. Dr. Webb, in his last letter published in *The Standard*, of 3d month, 20th, affected me rather unpleasantly. He says in that letter, if I understand him correctly, that he considers the "promulgation, and practice of abstinence from slave-grown products, when applied to Slavery, a quack medicine, entirely inefficient, and not calculated to check the disease."

The above is friend Webb's honest opinion, I have no doubt, and I would gladly unite with him in that opinion if I could: for I know by some small degree of experience that the medicine he alludes to is not very pleasant to take, and that the patient is under the disagreeable necessity of denying himself many luxuries and likewise to make some pecuniary sacrifices whilst he is under treatment, but only let the use of the medicine become universal throughout the free States, and a speedy cure is sure to follow, as sure as effects follow causes.

How our friend Webb will succeed in promulgating purer principles, and a nobler morality, whilst he is dealing freely with those he denounces as legalized thieves and robbers, I must confess, remains a mystery to me. I hope he will favor the readers of *The Standard*, in his next letter, with an explanation. Abolitionists are, I think, lamentably inconsistent on this subject. Thine for liberty and equality,

JOSEPH CARPENTER.

LETTER FROM HENRY W. DAVISON

MY DEAR SIR: KINGSTON, Jamaica, April 4th, 1851.

The Aristocratic powers (late Slaveocracy) are again rampant in the Island, threatening to strangle the new-born liberties of the late emancipated people, to cut them off from every chance of rising to civic honors, and to do everything in their power to crush their friends with their enemies, whether white or black. And I regret to say that they find support and assistance from many high in judicial authority.

In a few parishes, lately, the Liberals succeeded in completely routing the old faction. In the parish of St. Davids, in the parochial election, the whole Liberal ticket was elected; but on the occurrence of a vacancy, the Tories determined that bribery should be resorted to to carry their nomination, so they collected large amounts in this city from their supporters, and employed a large number of blackguards or bullies, with bludgeons, to go up to the election, and succeeded thus in keeping many Liberals from going to the polls on account of the fear of personal injury; it being evident, however, that, notwithstanding the extraordinary means resorted to by the Liberals would carry the day, they, supported by partial officers, succeeded in having recorded a number of bad votes, and carried the election by one majority. The colored and black voters were turned out in the severest storm and rain, and, being otherwise treated very shamefully, they became exasperated and retaliated. Their opponents, backed by high judicial authority, resorted to legal quibbles, and caused upwards of fifty of the principal vestrymen and churchwardens (black and colored only) to be put to great trouble, expense and annoyance, hoping thereby to degrade them by bringing them to a criminal trial. The only effect on them, however, will be to make them more acute and fearless in doing their duty at the Sensitorial and Civic Boards, where many of them have seats, and more energetic in every parish in increasing and having the Liberal votes recorded, and in opposing the common sense, prejudiced prosecution they may suffer for standing forward for Truth. I feel confident that the prosecutions of Messrs. Jordon, Cuthberts, and others, will infuse new power and spirit into the Liberal party, and impel it to go on in the work of reformation; and another good result will be that the people will not be again so easily gulled by the false professions and wily entreaties of their enemies. I am glad to say that our juries, composed almost entirely of the colored and black people, will give an honest and independent verdict, treating with scorn and indignation the attempts that will be made to coerce or bribe them from the sacred discharge of their duty to God and their countrymen.

This is no doubt contrary to the version you will find in our Island pro-slavery prints, and that have undoubtedly been copied in yours, with fearful statements of the insubordination and barbarism of the emancipated blacks. But the friends of Freedom must beware of listening to them, for there is not a more maligned and slandered people (in or out of the Island) than the blacks or former slaves of Jamaica. They have many hardships still to contend with that are quite unknown to those who do not witness them; and which can only be understood by residing among us. The friends of this class who have faithfully stood by them are not exempted from many persecutions. But let us console ourself that the present powers that love to do wrong will be overthrown, never to rise again; and our conscience will assure us that we have been the feeble instruments of accomplishing complete and entire civil and religious liberty in Jamaica; and, with a strong hope that you will speedily congratulate us on that result, I am, my dear sir,

Yours faithfully,

HENRY W. DAVISON.

ANTI-SLAVERY CONVENTION AT CINCINNATI.

Pursuant to notice the friends of the Anti-Slavery cause assembled at Center Hall, on the evening of April 14, 1851, and were called to order by Dr. W. H. Brisbane, of Oberlin. Officers *pro tem.* were chosen, as follows: Thomas Freeman, of Cincinnati, President; and Edward Mathews, Secretary. The call for the Convention was read by the Secretary. Prayer by Wm. McCullough. A Committee was appointed to nominate permanent Officers of the Convention. Committee: Christian Donaldson, John De Graw, and Edward Harwood, of Cincinnati. Dr. Brisbane, in behalf of the ladies who had called the Convention, stated its object.

In the afternoon of Tuesday the following persons were elected permanent officers of the Convention.

President—L. A. Hine, of Cincinnati.

Vice Presidents—Thos. Freeman and John Jolliffe, of Cincinnati.

Secretaries—Edward Mathews, of Wisconin, and Sarah H. Ernest, of Cincinnati.

The President on taking the chair made an appropriate address.

The following Preamble and Resolutions were introduced by the committee and by other members of the Convention. They were discussed during Tuesday, Wednesday, and Thursday by Messrs. Wm. Nevin, Treat, Rankin, Reddington, Mathews, Craven, Wambaugh, Price and others, and were unanimously adopted:

Whereas, we have assembled at a period when the Anti-Slavery cause has reached a most eventful crisis, and whereas many of our friends in other States are looking to us for an expression of our views in this important stage of our enterprise, therefore, this Convention, as such, do express our sentiments, adopt the following Resolutions.

1. That Liberty and Justice are in danger in the land; three millions of our fellow beings are in chains; a Fugitive Law has been passed, and throughout the length and breadth of the land the Slave Power threatens to reign supreme.

2. That *now*, therefore, is no time to sleep; it is no time to be dead; it is the time to wake, and work, and live anew in the cause. It is the time to do, and suffer, and if need be, die; it is the time for every one who claims to be a friend of the slave to lay his offering upon the altar; to harness himself anew for the conflict; to throw himself into the thickest of the fight; and instead of being discouraged and cowarded, to lay down and cry the untoward events of these times, to lay himself out to do still more, and more, and more, and more laboring quarter, till Slavery shall be—not circumscribed in its limits—not defeated in its demands with regard to the Fugitive Law—not divorced from the General Government—but *actually and wholly abolished from the land.*

3. That, as a great crisis demands great exertions, and as "in union there is strength," the present alarming condition of things requires of all Abolitionists, that, *for the present*, they *unite*, and *stand together*, endeavoring, on one common platform, to *re-organize* the Anti-Slavery sentiment of the country, and thus to enlist its combined energy of all who hate oppression, in one determined system of efforts to destroy this blighting curse, and to "proclaim liberty throughout all the land, unto all the inhabitants thereof."

4. Thus in carrying on such a system of efforts, Mass Conventions and Conventions of the whole people, of sect or party, ought to be held in all parts of the country. Lecturers should be sent out to preach the gospel of emancipation in every town and village; Tracts, Anti-Slavery books, tracts, and newspapers, should be circulated broadcast over the land; the question of abolition should be brought home to every man's door and family; and a continual *agitation* thus be kept up, till the moral sentiment of the land shall be roused, the public heart changed, and, as a necessary consequence, Slavery be peaceably abolished.

5. That Liberty and Slavery are as antagonistic to each other as light and darkness, and therefore both cannot co-exist in the same country and under the same government.

6. That Slavery as it exists in the United States, is the greatest political and civil despotism on the face of the earth.

7. That Slavery is antagonistic to the Christian religion, and its greatest enemy in this country.

8. That the Fugitive Slave Law, passed and approved last September, is a most flagrant outrage upon the right of freemen; a most flagrant violation of the Federal Constitution; and therefore it is not an act against which the moral, social, and political influence of all the people ought to be arrayed.

10. That the recent delivery of Sims to his claimants in Boston, is a demonstration of the utter and hopeless subserviency of the United National Authorities to the Slave Power, and the readiness of the ruling politicians of our country to place the whole North under the despotism of the Slave Power, and to place the heaven daring objects and purposes of the Slave Power

11. That our friends in Boston, who so nobly stood by Crafts and his wife, and Shadrach and Sims, deserve and receive the approval and the sympathy of this Convention, and the friends of humanity every where.

12. That in the growing and increasing influence of the Slave Power, we see abundant evidence of the need and imperativeness of the moral and political influence of philanthropists, for the overthrow of this accursed system For either Slavery and its kindred atrocities will have the control of the government and money bags of North and the South, blacks and the whites, will be subjects of a common and hopeless lot—victims alike of a Slavery which knows no pity.

13. That whatever are, or may be, our different views and opinions about voting, and political parties, we are united in the declaration, that we will rally around the any of the friends, aiders or abettors of the Fillmore kidnapping law, ought to be regarded as a practical enemy to Liberty and humanity.

14. That we wish to have it distinctly understood, that, inquisitive as we are, we regard the Fugitive Slave Law, as we consider it as nothing in atrocity compared with the Slavery which it was passed to uphold and defend; and that, if we grant that it is right to call on an officer, therefore it is no mark of a true abolitionist merely to oppose and seek to repeal, or even to disobey, that law but all men are bound, the further and strike at the *root* whence that sprang, and not to rest contented till they have destroyed the *life of the parent tree itself*.

15. That the treatment of Crafts and his wife, by their brother Edward Mathews, at the hands of Kentucky ruffians, under the conniving eyes of a pro-slavery Government and a pro-slavery Church, shows that Slavery is an! can be no safety in a Southern State, to any one who has conscience enough to speak out in behalf of human freedom; and that where it becomes all who would not be slaves themselves, to be ready to lay down their lives, if need be, in preaching onward the doctrine and the work of emancipation.

16. That the meeting recommend the Elenherian Institute, lately established by Christian Friends, that at Albany, Ohio, to the patronage of all the friends of justice and humanity, as being based upon principles of justice and humanity, and as being the best means to elevate the colored race, that have long been abused and placed by law under severe disabilities.

17. That, in carrying out the principle of moral reform, the conduct of those engaged in it should comport with their theory, and hence, so long as we have our colored brethren in bondage, or live either directly or indirectly in church fellowship with slaveholders, or their apologists, our influence in the cause of human rights will be but limited.

18. That, however, the members of this Convention may differ on some points connected with the Anti-Slavery movement, they are perfectly agreed in this, that the North is to be held responsible for the existence of Slavery because they are the people of the North are the best Slaveholders; they have the power to strike the system instantly dead; it exists only by their sufference—only because they are the whole with to have it exist; and therefore, there can be no hope of a thorough effectiveness in this country till the public sentiment of the North has been radically, and fundamentally changed.

19. That we do now and hereby earnestly entreat the friends of humanity, in all parts of our country, to engage in producing this change, and use vigorously and efficiently the means and talents wherewith Providence has blessed them to set home the truth of Anti-Slavery to, and upon the consciences of our fellow citizens, knowing that such measures alone will answer our responsibilities to God, the slaveholder and the slave, our neighbor, and ourselves!

20. That this Convention cannot but utter its voice of unqualified condemnation, of the wicked and unprovoked spirit exhibited by the great State of Ohio, in continuing in its recently framed Constitution, to exclude 40,000 of its weak and defenceless citizens from the *right of suffrage*—that great, fundamental, universal right of human beings—simply on account of the complexion which it has pleased the Creator to bestow on their skin.

21. That we heartily rejoice at the call for a Christian Anti-Slavery Convention to be held at Chicago, on the 3d of July next and also the suggestion in favor of a Mass Meeting of all who are opposed to the Fugitive Law to be held every time during the summer, and we hope that similar Conventions may be multiplied all over the country, and largely attended by the friends of the slave.

22. That the unity of purpose and harmony of feeling which have pervaded this Convention, made up as it has been of Abolitionists of all parties, in which freedom of opinion and utterance has been fully indulged, are a source of hope to the slave, and give us the assurance that we shall eventually triumph.

23. That we now adjourn to meet in this city, the 3d week in April, 1852.

The Convention was well attended at all its sessions, and in the evenings was crowded to the full capacity of the Hall, the ten last evenings many going away from inability to find even standing room. Not the least sign of disturbance was manifested at any period of the Convention, and the earnest spirit and good feeling that prevailed was most encouraging to the friends of freedom.

RECEIPTS FOR THE STANDARD.

From April 1st, to May 1st, 1851.

614 A. F. Laing, Plainfield, N. J.	2 00
560 Truman Leavenworth, Canaan Four Corners, N. Y.	1 00
638 Daniel Ricketson, New Bedford, Mass.	2 00
572 Abner French, Richland, N. Y.	3 50
598 Wm. Marsh, Barre, N. Y.	2 00
572 Lewis Morgan, Marthon, O.	2 00
571 Jonathan Davis, Berlin, O.	3 00
598 Calvin Brainard, West Randal, N. Y.	2 00
604 Samuel Lundy, Waterloo, N. Y.	2 00
627 S. A. Barrett, Milton, N. Y.	1 88
568 Wm. Powers, Silver Creek, N. Y.	5 40
586 Mrs. Samuel May, Boston, Mass.	2 00
574 Rev. J. Thurston, South Natick, Mass.	2 00
612 Lydia A. Wilbur, Swansey Village, Mass.	2 00
572 Jane Turner, Bridgewater, N. Y.	2 00
572 James F. Clarke, Mendivile, Pa.	2 00
575 M. Tomlinson, Dallas, O.	2 00
594 A. Sumner, " " "	2 00
572 G. W. Reynolds, Franklin, N. Y.	2 00
614 G. Iden, Sherwoods Corners, N. Y.	2 00
624 Slocum Howland, " "	2 00
572 J. D. Thomas, Springboro, O.	4 00
581 J. L. Spaid, Nyack, N. Y.	0 50
590 Benj. White, Greenville, Ind.	2 00
614 E. D. Bailey, Haverhill, Mass.	2 00
572 P. R. Merriam, Ashburnham, Mass.	3 00
602 Wm. K. Foster, Canandagua, N. Y.	2 00
595 Amasa Stanton, Marion, N. Y.	1 00
610 Canada A. S. Society, Toronto, C. W.	2 00
601 David Joy, Northampton, Mass.	2 00
601 Rufus Ellis. " " "	2 00
591 Hiram Putnam, Syracuse, N. Y.	2 00
590 Edwin Wilmarth, Greenwich, N. Y.	2 00
	$76 08

DONATIONS.

S. Wetmore, New York City,	50 00
Joseph Trevor, Lockport, N. Y.	1 00
	51 00

COLLECTIONS FOR THE A. S. SOCIETY BY S. S. AND A. K. FOSTER.

H. Axtel, Chester Village, Mass.	1 00
B. F. Whipple, " " "	1 75
Francis Hinkley, " " "	0 50
Rowena Hall, Rockton, N. Y.	0 50
Collections over expenses, at Rochester,	8 00
" " Seneca Falls, "	2 20
" " Macedon Locks, "	1 25
Richard Britton, Williamson, "	0 28
Silas Anthony, " "	2 00
Peter Van Houton, " "	0 25
Cash, " " "	0 50
Petus Allen, " " "	0 93
R. Kenyan, " " "	1 00
T. J. Peer, " " "	0 50
C. & M. Adams, " " "	1 00
Elizabeth Ann Stretch, " " "	2 00
Harriet Kinyon, " " "	1 00
D. Underwood, " " "	5 00
G. Cooper, " " "	5 00
Hannah Maynard, " " "	0 50
Neehinookway, a Chippewey girl,	0 50
Collections, Union Village, "	14 37
Robert Baker, Easton, "	1 00
Collections over expenses, Winfield,	0 66
Gerrit Smith, Peterboro, to sustain C. C. Burleigh,	25 00
J. C. Springstead, Canenovia, N. Y.	0 50
Collections over expenses, Auburn, N. Y.	10 25
Collections at different times, Rochester,	127 70
Sarah D. Fish,	1 00
Collection, Royalton Centre,	4 45
J. A. Cleveland, " "	1 00
Isaac Perry, " "	2 00
Collection, Chestnut Ridge, Royalton,	4 68
Caroline M. Traver, Lockport, N. Y.	1 00
Collection over expenses, " "	0 94
Wm. Waters, Pultneyville, "	0 15
W. S. Throop, " "	0 50
Stephen Trumbull, Marion, "	0 20
Collections, " "	4 77
Samuel Smith, " " "	8 00
Collection, Walworth, "	5 31
J. N. Murick, " " "	0 85
Daniel Poppino, " " "	1 00
Collection, Canenovia, N. Y. by F. Douglass,	2 30
	$305 19
	75 08
Total	$380 27

OBITUARY.

FOGGERSON—At North Easton, N. Y., on the 10th of 4th month, 1851, Marvil, wife of Andrew Foggerson, in the 71st year of her age.

She was the daughter of Jonathan Hoag, and granddaughter of Anna Hoag, well known as an eminent minister in the Society of Friends, when a meeting was first settled in this vicinity 70 or 80 years since. The subject of this notice was educated in the Society, and was a member of the meeting of Friends in Philadelphia. She loved its testimonies, and continued a faithful supporter of them to the close of her life. And she did not forget that among those testimonies was included a faithful, uncompromising opposition to structure, cruelty and oppression—the corner-stone of the structure of which, she used to remark, was the Society that she loved; it was its noble principles, its important, practical application of the teachings of pure Christianity.

Hence, when those stern, inflexible opponents of Slavery and all its abettors and apologists, Stephen and Abby Foster came among us, having "No smooth tales to tell," while many were ready to reject and condemn them because they boldly attacked wrong in high places. Among professing Quakers as well as others, our departed sister was among the number who were willing to "Let truth be spoken, lift where it may." And she manifested not to give countenance to the despised and hated Abolitionists. When, during the last summer, an association was formed in the neighborhood to aid in the "Free-Labor" movement. She gladly embraced an opportunity to join in the effort to avoid participating in the fruits of Oppression; and, within a few weeks since, a District Anti-Slavery Society was formed, she was present at the meeting, and cheerfully gave in her name as one of its members. It was deeply interesting to mark the glow of animation which irradiated her dim eye, as she saw some of her children enrol their names in the cause of Justice and Humanity.

She was then feeble, but we had no apprehension that our little Society was so soon to part with one of its most beloved members. Early in the present month she was attacked with an inflammation of the lungs, and nature soon relaxed its feeble hold on mortality. She suffered much at intervals, and sometimes expressed a fear that her patience would not hold out, as she felt an anxiom wish to be released from the shackles of clay. At one time she remarked, that while suffering much bodily pain she had been comparing her situation with that of the poor slaves and when she thought of them, driven to their toil without regard to health or condition, or left to perish neglected in their wretched hovels, and she turned to her own condition, surrounded by kind friends, unable to do whatever could be done for her comfort, she felt that she could not repine.

She continued to fall gradually till 4th day, the 16th instant, when she passed easily and quietly away. Her family, and especially her aged consort, feel deeply their bereavement. They deserve, and I trust will receive, the warm sympathy of their friends; but

"Though friendship can a soothing balm impart
'Tis woman alone can heal the mourner's heart."

Fare the well! now gone forever
From Earth's dark, tempestuous shore,
Safe we trust thy bark has anchored,
Where the storm shall beat no more.

In that calm and peaceful haven,
Those for whom thy heart was wont forth,
Trodden down and overladen,
The oppressed and wronged of earth,

There shall meet thee, all nafettered,
Where no Tyrant's power shall be;
But the Slave shall from his Master,
Henceforth evermore be free.

There we trust the voice shall greet thee,
"Inasmuch as ye warm and fed
Flowed thy feelings for the afflicted,
They were given unto me!"

Rest thee, dear departed spirit.
In the mansions of the blest,
"Where the wicked cease from troubling,
And the weary are at rest."—s. w.

NORTH EASTON, 4th mo. 21st, 1851.

REFORM CONVENTION AT ULSTER COUNTY.

☞ A Convention of the Friends of Reform will be held at Milton, Ulster County, New-York, on

Saturday and Sunday, 10th and 11th inst.

Various questions of moral and religious Reform, and, prominent among them, that of Anti-Slavery, will engage the attention of the Convention.

LUCRETIA MOTT, THOMAS MCCLINTOCK, JOSEPH DUGDALE, and other distinguished speakers, are expected to be present.

An earnest invitation is extended to all persons interested, to attend this Convention.

WESTMINSTER (Worcester Co.)

Saturday and Sunday, May 3 and 4.

☞ This Convention will be held in connection with the annual meeting of the Worcester County (North) Anti-Slavery Society and will be attended by SOJOURNER S. FOSTER, PARKER PILLSBURY, and other speakers.

WEST DUXBURY, (Plymouth Co.)

Sunday May 4.

☞ This meeting will be held in Bosworth's Hall, and will be attended by NATH'L H. WHITING, LUCY STONE, and others.

SCITUATE, (Plymouth Co.)

Saturday Evening and Sunday, May 10 and 11.

☞ This meeting will be held in the Town Hall, and will be attended by C. C. BURLEIGH, LUCY STONE, and others.

LUCY STONE,

An Agent of the Mass. Anti-Slavery Society, will lecture as follows:

Southboro,	Friday,	April 25.
Pembroke,	Saturday,	May 3.
West Duxbury,	Sunday,	" 4.
South Abington,	Wednesday,	" 7.
South Weymouth,	Thursday,	" 8.
"	Friday,	" 9.
Scituate,	Sunday,	" 11.
Halifax,	Tuesday,	" 13.
"	Wednesday,	" 14.
Plympton,	Friday,	" 16.

THE SLAVE 'PERRY'—HIS FREE PAPERS.

The slave known by the name of Perry Wilson, formerly owned by Georgians Sleeper, of Baltimore, which place he left in 1847 or 1848, and when last heard from was at the Parker House, New Bedford, is informed that he can have his free papers by calling upon Ellis Gray Loring, 27 State street, or at G. W. Sleeper's 134 Washington street.

The press will confer a great favor on the said Perry by giving an insertion to the substance of the above.

THE BRITISH PERIODICALS AND THE FARMER'S GUIDE.

Liberal Offers to New Subscribers!

LEONARD SCOTT & CO.,
No. 54 Gold Street, New York,

CONTINUE to publish the four leading British Quarterly Reviews and Blackwood's Magazine; in addition to which they have recently commenced the publication of a valu

MISCELLANY.

From Dickens' Household Words.

DREAMS.

When we picture to ourselves a person lying in a state of profound sleep—the body slightly curved upon itself; the limbs relaxed; the head reposing on its pillow; and eyelids closed—it is wonderful to think what strange and startling imagery may be passing through the brain of that apparently unconscious being. The events of a lifetime like one busy panic him in dim obscurity; he may be revisited by the dead; he may be transported into regions he never have behold; and his ideas, rising in a passing phantasmal shapes, may have sound him like shadows reflected from another and more spiritual state of existence.

Let us draw the curtains gently aside, and study the hieroglyphics of sleep.

The countenance may, occasionally, be observed lighted up, as it were, from within by a passing dream—its expression is frequently one of peculiar illness and benignity; the breathing may be slow, but it is calm and uniform; the pulse not so regular; the skin of a healthy state, but not so regular; the temperature of the whole body may continue tranquillity, and, amongst the muscles, all is perfect rest like and perfect. There is indeed, no sign of innocence more touching than the smile of a sleeping infant. But, suddenly, this state of tranquility may be disturbed; the dreamer changes his position and becomes restless; he moans grievously—perhaps he sobs—and tears may be observed glistening underneath his eyelids; his whole body now seems to be shaken by some inward convulsion; but, presently, the strife abates; the stormy emotion has passed; he stretches his limbs, opens his eyes, and, as he awakes, daylight, in an instant, dispels the vision, perhaps leaving not behind the faintest trace or recollection of a single incident which occurred in this mysterious state.

But what are dreams? Whence come they? What do they portend? Not man only, but all animals, it is presumed, dream, more or less, when they are asleep. Horses neigh, and sometimes kick violently; cows, when suckling their young, exhibit other pleasant lowings; dogs bark in suppressed tones, and, from the motions of their paws, appear to fancy themselves in the field of the hare; even frogs, particularly during summer, croak loudly and incessantly until midnight, and then retire, and become silent. Birds also dream; and will, sometimes, when frightened, fall from their roosting place, or flutter about their cage, in evident alarm.

A bullfinch, says Bechstein, belonging to a lady, was subject to very frightful dreams; for, during the night, it was heard to utter sounds that were not its usual lay, but such as the mistress that it became immediately tranquil and recommenced its perch to sleep again. It is pretty certain that parrots dream. It is, indeed, a curious circumstance that the best way of teaching this bird to talk is to cover the cage over so as to darken it, and while it is going to sleep, to repeat words, audibly and slowly, the word he is to learn; if the winged pupil be a clever one, he will, upon the repetition of the lesson, in a morning or two, begin to repeat it.

Upon the same principle, school-boys commit their tasks to memory by reading them over the last thing before they go to bed. It is to be remembered that during sleep the mind may not be wholly under eclipse; for, although some of its faculties—such as perception, comparison, judgment, and memory—will—may be suspended, others (for example, Memory and Imagination) are often more active than in the waking state. But some persons, it is said, never dream. We are assured by Dugald Stewart, he knew a gentleman who had an excellent memory, yet could not recollect ever having dreamed until his twenty-sixth year. Since that period, he said, before his death, had no recollection of having ever dreamed. Dr. Ellioton also relates, apparently upon good authority, the case of a man who never dreamed until after he had arrived at his fortieth year, and we ourselves know several persons who are not conscious of ever dreaming. Nevertheless, they contend that in all such instances, they cannot, being an independent principle, are by the state of sleep be rest. This is what, perhaps, within a very narrow circle. We must not forget that the intimate alliance of the mind with the body, subjects it to its general laws; the "best operation" of the former, rest to rest to the energies and the mind, of which it is the organ, in the meantime, may, as in profound sleep, remain perfectly quiescent. In the case of outward senses are closed, a veil is drawn over the immaterial principle of our nature; and mind and body alike, for a period, lie in a state of utter unconsciousness.

Here, however, it may fairly be asked, how happens it that some persons will at one time remember, and, at another, forget their dreams? In circumstances may, we conceive, thus be explained:

Those dreams which occur in very deep sleep, and in the early part of the night, are not so likely to be remembered as those which happen towards morning, when the sleep is less profound; hence the popular notion that our morning dreams—which are always best remembered—are likely to come true. Then, again, the imagery of some dreams is more striking, and actually makes a deeper impression than the incidents of other dreams. We are told by Sir Humphrey Davy that, on one occasion, a dream was so strongly impressed upon his eye, that even after he had risen and walked out, he could not be persuaded of its unreal nature, and his friends convinced him of its impossibility. The effect of some dreams upon children is very remarkable; they are, it is believed, more liable to dreams of terror than grown persons, which may be accounted for by their being more subject to a variety of internal complaints, such as teething, convulsions, derangement of the bowels, &c.; added to which, their nervous faculties are not as yet sufficiently developed to correct such erroneous impressions. Hence, sometimes, children appear, when they awake, wildered and distressed, and remain for a considerable period in a state of agitation almost resembling delirium. The incidents which are connected in dreams are indeed not unfrequently confounded by adults with real events; hence, we often hear people, in alluding to some doubtful circumstance, exclaim, "Well! I'll be sworn it is true, I dreamed it have dreamed it!" We confess we have ourselves been puzzled in this way; the spell may be broken; but the impression made by the delusion still clings to us; its shadow is still thrown across our path.

The question therefore recurs, what are Dreams? Whence do they arise? We believe that the ideas and emotions which take place in the dreaming state may be ascribed to a twofold origin. They may arise from certain bodily sensations, which may suggest particular trains of thought and feeling; they may be derived from the operations or activity of the thinking principle itself; in which ones they are purely mental. The celebrated Dr. James Gregory—whose premature death was a great loss to science—states, that having gone to bed with a vessel of hot water at his feet, he dreamt of walking up the center of Mount Etna, and felt the ground burning under him. He likewise, on another occasion, dreamt of spending a winter at Hudson's Bay, and of suffering much distress from intense frost; and found, when he awoke, that he had thrown off the bedclothes in his sleep, and exposed himself to cold. He had been reading, a few days before, a very particular account of this colder region. Another dream, by a physician, Dr. Reid, relates of himself that the dressing of a blister, which he had applied to his head, becoming ruffled, so as to produce a pain, he dreamt that he had fallen into the hands of a party of North American Indians, who were scalping him. These were dreams suggested by sensations which were conveyed from the surface of the body, through the nerves, until a corresponding impression was produced on the mind. Upon the same principle, very strong impressions received during the day may be duly and very materially influence the character of our dreams at night. Dr. Beattie states that once, after riding thirty miles in a very high wind, he passed a night dreaming that he was so terrible that he found it expedient to keep himself awake, that he might no longer be tormented with them. "Had I been superstitious," he observes, "I should have thought this severe disaster was impending; but it occurred to me that the tempestuous weather I had encountered the preceding day might be the cause of all those horrors." Other, and less obvious causes are in constant operation. A change in the weather—in the electrical state of the atmosphere—and its barometrical pressure—the temperature of the bed—arrangements of the bed-furniture—the adjustment of the bed-clothes—nay, the position of the sleeper, particularly if he happens to lay on his arm, will at once affect the entire concentration and issue of his dreams.

Furthermore, impressions may be made on the mind during sleep, by speaking gently to a person very remarkable dream to our having heard, in dreams and half-conscious manner, during sleep, the noise of people in the streets, on All Souls' night, invoking alms for the dead. Dr. Beattie knew a man in whom any dream of the prediction of his friends, gently addressing him, afforded the subject-matter for his ideas. Equally curious is the circumstance that dreams may be occasioned by a tickling in the ear. A case of this description is recorded by Dr. Abercrombie:

"An officer, whose susceptibility of having his dreams disturbed was known to him, was remarkable, that his friends could produce any kind of dream they pleased, by softly whispering in his ear, especially if this were done by one with whom he was familiar. His companions were in the constant habit of amusing themselves at his expense. On one occasion they conducted his dreams from a battle to a process of a criminal, which ended in a duel; and when the parties were supposed to meet, a pistol was put into his hand, which he fired off in the room, to the amazement of the company. On another, they found him asleep on the top of a locker or bunker in the cabin, when, by whispering, they made him believe he had fallen overboard; upon which they contrived him to save himself by swimming. He immediately imitated the motions of swimming. They then suggested to him that he was being drowned; and then suggested to him that he was being drowned; and then suggested to him to dive for a life. This he did, or rather attempted, with so much violence, that he threw himself off the locker, by which he was bruised, and awoke in considerable pain."

Dr. Abercrombie adds, that the most remarkable circumstance connected with this case was, that after these and a variety of other practical jokes had been played him, he had no distinct recollection of his dreams, but only a confused feeling of oppression or fatigue, and used to tell his friends that he "was sure they had been playing some tricks upon him."

It appears, also—and the fact is very remarkable—that a similar kind of sensation will produce the same description of dream in different individuals at the same time. Hence different people will sometimes have the same dream. We read of a whole regiment starting up in a dream, and fancying that a cannon ball or a block dog had jumped upon their breasts and disappeared, which curious circumstance was explained by the discovery, that a cannon had been exposed in the neighbourhood of a deleterious gas, which had prevailed in the monastery. The effect of music, also, in exciting delightful dreams, has often been attested. A celebrated philosopher was expectorating, and was reported by Magendie, according to the airs which he had arranged should be played while he was asleep, could have the pleasure of his dreams. Dr. Gall, for instance, "There is an art," says Sir Thomas Browne—in his usual quaint style—"to make dreams as well as their interpretations; and physicians will tell you how they can make a man dream what manner gives quiet dreams. Cato, who doated upon cabbage, might find the crude effects thereof; and Pythagoras might have had calmer sleeps if he had abstained from beans."

The influence of the day's occupation, and the thoughts which have occupied the mind during the day, have been also, in many instances, the source of our dreams at night. Thus the lover dreams of his mistress; the miser of his gold; the merchant of his speculations; the soldier of his battle; the poets of all ages and nations adopt this view. Virgil describes Dido forsaken by Æneas, wandering alone on a desert shore in search of the fugitive, and Shakspeare Eve relating to Adam the dreams which were very naturally the repetition of her waking thoughts. Petrarch invokes the beauty of Laura, "sometimes, separated from her friends, gently in his company, even amidst "dreary wastes" and "low-broyed rocks."

There can be no doubt that the dreams of many persons are very much influenced by the reflections and emotions they have experienced the preceding day; but this is by no means invariably the case. We have known persons dream of events which occurred to them, perhaps, twenty years ago, and upon whom recent events seems to possess no such influence. We have also known persons who had deeply and affectionately married, that while they were engaged, although their thoughts were naturally much set on their engagement, they never dreamed of it. But, when married, the lover of a family, habitually impressed with a sense of his responsibility and affection towards his offspring, will sometimes dream of his children, and his neighbor's children, but seldom, or perhaps, never, of his own. Try to dream on a given subject—resolve and fix the attention upon it—going to sleep, and the attempt will be found to be futile. Some fantastic fancy will conjure up the most opposite and incongruous imagery. We have heard this dream-problem explained by referring it to the fatigue of the brain, which, waking or sleeping, may be observed in the animal economy. If a limb become fatigued by remaining too long in one position, it will, if we shut the eyes, produce the very opposite condition; if the eye fatigue itself by gazing intently on the disc of any bright color, and the eyelids close, the very opposite impression will be produced. Impressions upon the retina in like manner, when our waking thoughts—in connection with the nerve matter, which is their material instrument—have exhausted upon the retina, we can easily conceive how the very opposite condition will be produced. Hence the most unconnected and preposterous train of imagery may arise from the mere consciousness with which we desire a contrary effect. We dream of events which do not concern us, instead of those in which we are most deeply interested; we dream of persons to whom we are indifferent, instead of those for whom we are attached. But, in the midst of all this curious and perplexing contrariety, it is remarkable that we do not dream of persons of the immediate vicinity of the mind—that we always preserve the consciousness of our own identity. "No man dreams that he is woman, or any other person that he knows; that he hears of persons who have dreamt they were dead, and in a spiritual state; but the spirits was still their own—they maintained their identity." Dr. Abercrombie has recorded an interesting observation on this subject to Mrs. Butler—then Miss Fanny Kemble: he pointed out, in conversation, that he never heard of a person who dreamt that he was younger than she really was. We retain in our dreams even the identity of our age. It has been said—we think by Sir Thomas Browne—that we dream of virtuous and honorable principles will commit, as they fancy, actions in their dreams which they would shudder at in their waking moments; but we must believe that the seeds of moral goodness can be perverted in the dreaming state. We can, however, readily conceive that, when the mind is oppressed, or disturbed by the recollection of some wrong, it dreads to dwell upon, it may be disturbed by the most terrific and ghastly images. A guilty conscience, too, will unquestionably produce uncomfortable dreams and a sweeping judgment. Hence Manfred, in pacing restlessly his lonely Gothic gallery at midnight, plotures to himself the terrors of Sleep:

"The phantoms of my sins replenished; even then
It will not burn so long as I must watch.
My slumbers, if I slumber, are not sleep,
But a succession of most fearful dreams,
Which then I can resist not. In my heart
There is a sight; and these eyes
Will see it even in sleep."

Contrition and remorse oppose his rest. If we remember right, it was Bishop Newton, who remarked that the sleep of innocence differed essentially from the sleep of guilt.

The assistance supposed to be sometimes furnished in sleep towards the solution of problems which puzzled the waking sense, opens up a very curious and interesting inquiry, which we know of no kind have been recorded upon undoubted authority. Hence some philosophers like Sir Thomas Browne and Addison, have been inclined to suppose that the soul of man is partially disengaged from the encumbrance of the body, and therefore more intelligent, which is a mere fancy—a pretext for indolence. The mind is not so much the slave of the material instrument, as Locke, Locke, "every drowsy nod shakes this doctrine." All we remark, is, that some of the ordinary mental faculties not in such cases weak improved or deep, but that in this we can't go. We are informed by Cabanis, that Franklin on several occasions mentioned to him that he had been assisted in his dreams by the solution of difficulties which he was engaged. So, also, Condillac, while writing his "Cours d'Etudes" states that he was frequently obliged to leave a chapter in complete, and retire to bed: and that on waking, he found it, on more than one occasion, finished in his head. Condorcet upon leaving his deep and complicated calculations unfinished, on retiring to his bed, and then found their results unfolded to him in his dreams. Voltaire assures us that he, like La Fontaine, composed verses frequently in his sleep. Dr. Gregory, in his "Conjectures," Doctor Johnson states that he once in a dream had a contest of wit better of him. Coleridge, in a dream, composed the wild and beautiful poem of "Kubla Khan," which was suggested to him by a passage he was reading in "Purchase's Pilgrimage" when he fell asleep. On waking he had a distant recollection of the whole, and, taking his pen, ink, and paper, instantly and eagerly wrote down the lines which have been so much admired.

One of the most striking circumstances connected with the human mind is the extreme lightning-like rapidity of its thoughts, even in waking hours; but the time which appear to take place in our dreams are accomplished with still more incalculable rapidity; the relations of space, the distance of time, are almost annihilated; we are transported in an instant to the most distant regions of the earth, and the events of ages are condensed into a moment. We have known the mere natural jarring of a door, or any noise, will, at the same moment it awakens a person, suggest the incidents of an entire dream. Dr. Abercrombie, in his work on dreams in particular—has supposed that all our dreams take place in the transition or interval between sleep and waking. A gentleman dreamt that he had enlisted as a soldier, joined his regiment, deserted, was apprehended, carried back, tried, condemned to be shot, and, at last, led out for execution. After the sentence had proceeded so far as to be fired, he awoke with the report, and found that a noise in an adjoining room had, in the same moment, produced the dream and awakened him. The same kind of reasoning will apply to the solution of time occurs, more or less, in all dreams; hence our ignorance whence we awake of the length of the night. A Frenchman, in Abercrombie's time, crossed the Atlantic and spent a fortnight in America. In embarking, on his return, he fell into the sea, and awakening with the fright, discovered that the whole ten minutes had elapsed. "I lately dreamed," says Dr. Macnish, "that I made a voyage—remained some days in Calcutta—returned home—then took a tour through Europe, visited the ruins of the Nile, Grand Cairo, and the Pyramids; and, to crown the whole, had the honor of an interview with Mahomet Ali. Other events, and events of a kind, I dreamed, were more, and, although I was all this time in the work of a single hour, or even a few minutes. In one of the dreams whose Mr. De Quincey describes—when under the influence of opium—he states that "he seemed to live the end of Time were," he states, "both powerfully affected. Buildings, landscapes, &c. were exhibited in proportions so great as to be fully equal to the Roman, and, in some cases, swelled, and was amplified to a sense of unutterable infinity. This, however, did not disturb me so much as the vast expansion of Time. I, sometimes, dreamed that I lived a generation or one hundred years in one night; nay, sometimes had feelings representative of a millennium, passed in that time; or, however, of the Jewish Dispensation, or of any other human experience. One of the miracles of Mahomet appears to be illustrative of the same phenomenon. We read, in the Koran, that Mahomet, having left his bed one morning, in sort of his bed to give him a sight of all things in the Seven Heavens and in Paradise; and, after holding ninety thousand spiritual conferences, he returned to his bed; and, on his return, he found the bed still warm.

Are dreams, in general, of a pleasant character? Or, taking into consideration our different mental and physical constitutions, is there not rather a remarkable uniformity in the character of our dreams? It is a curious circumstance to hear of any dream that does violence to the common experience of mankind. One class of dreams which may be called the prophetic—or, rather, those of coincidence. These are characterised by the revival of associations long since forgotten. The facility of Memory appears to be preternaturally increased; the mind is withdrawn from the present the vista of our past life; and the minutest events of childhood pass in vivid review before us. There can be no doubt that something of this kind takes place in the drowning; when, after the alarm and struggle for life has subsided, sensations and visions supervene with indescribable rapidity. Dr. Abercrombie has recorded this phenomenon in cases where persons in hanging; but is by no means uniformly produced. "Of all whom I have seen restored from drowning," observes Dr. Abercrombie, "I have never heard of the smallest recollection of anything that passed under water until the time they were restored." Persons must have been in a state of mind, perhaps, resembling that in Elysium is to be found at the bottom of a garden well, or a cannel, or a river.

But to return;—it is not only the very early incidents of childhood which may thus be recalled by our dreams, but recent events, which in our waking hours had escaped the memory, are brought to our recollection. We refer to "Guy Mannering" by Walter Scott relates the following anecdote:—"A gentleman connected with a Bank in Glasgow, who had employed his leisure hours in a manner so unknown by the person, out of his turn, demanding the payment of a check for six pounds. Having paid him, but with reluctance, out of his own pocket, he inquired of the person, at the end of the year, which was sight or nine months after, a difficulty was experienced in making the books balance, in consequence of a check being wanting. Several days and nights were exhausted in endeavors to discover the source of the error, but without success; and the disconsolated and chagrined cashier was at length obliged to retire to rest, worn and fatigued. He fell asleep and dreamed he was at his Bank, and once again the whole scene of the annoying man and his transaction was presented to his mind, on examination, it was discovered that the sum paid to this person had been neglected to be inserted in the book of interests, and that it consequently was left out of the balance. We read of another gentleman, a solicitor, who, on one occasion, lost a very important document connected with the transaction of his clients, and, after a diligent search was made for it in vain; and the night preceding the day on which the parties were to meet for the final settlement this son of this gentleman, who was a child, under much grief and disappointment, and dreamt that, at the time when the missing paper was delivered to his father, his table was covered with papers connected with the affairs of his client and there found the paper they had been in search of, which had been tied up in a parcel to which it was in no way related.

There is another class of dreams which would appear to be much more extraordinary than these—of a Retrospective Character, it is called. In "Memoirs of Cornedeuc" we read, that her mother, Catherine de Medicis, when ill of the plague at Metz, saw her son, the Duc d'Anjou, at the victory of Jarnac throw from his horse, and his leg broken. The same night, the event was dreamed exactly at that moment. Dr. Macnish relates, as the most striking example he ever met with of the co-existence between a dream and a subsequent event, the following melancholy story:—Miss M., a young lady, a native of Ross-shire, was deeply in love with an officer who accompanied Sir John Moore in his Spanish campaign. The account reached her of the battle of Corunna, in which he was exposed had an evident effect upon her spirits. She became pale and melancholy in perpetually brooding over her lover, she had parted with him free-er. In a surprisingly short period, she became a complete skeleton, in all the appalling characteristics of a fatal illness, and she seemed rapidly hastening to the grave, when a dream confirmed the horror she had felt at her lover's death, and, in an instant, struck to her errors. One night, after falling asleep, she imagined the saw her lover, pale, bloody, and wounded in the breast, enter her apartment, and, in a low tone, make the melancholy intelligence, and, with a look of the utmost mildness, informed her that he had been slain in battle, desiring her at the same time to comfort herself, and not to grieve for his untimely fate. It is needless to say what influence this vision had upon a mind so depleted with woe. It withered it entirely, and the poor girl died a fortnight afterwards, but without desiring her parents to note down the day of the month on which it happened, and see if it would not be confirmed as she confidently declared it would. Her anticipation was correct, for accounts were shortly afterwards received that the young man was slain at the battle of Corunna, which was fought on the very day of the night of which his betrothed had beheld the vision. It is certainly very natural to suppose that there must be some mysterious connection between such a dream and the great which it appears to have taken place—but, upon reflecting farther upon the subject, we shall find that the co-existence is purely accidental. If, as Sir Walter Scott observes, "dreams are, in general, the birth of the person dreamt of, course to take place, so as to correspond with the nature and time of the apparition, the coincidence is remarkable, and, in certain instances, the coincidence is one which must frequently occur, since dreams usually refer to the accomplishment, therefore, must often take place when it is considered "of what stuff dreams are made." Hence, we know, we have, upon those who occupy our mind when awake. When a soldier is exposed to death in battle; when a sailor is incurring dangers of the sea; when a husband or relative is laid by disease, how readily our sleeping imagination rushes to the very point of alarm which, when waking, it had shuddered to contemplate. Consider-ing, then, the thousands of dreams which must, night after night, pass through the imagination of individuals, the number of coincidences between dreams and events must be small and less remarkable than a fair calculation of chances would warrant us to expect.

In addition to these, we sometimes hear of dreams which are reported to the secrets of futurity; and which may be designated Prophetic Dreams—unveiling, as they are supposed to do, the destiny of man awaits particular individuals. The Egyptian dream of Pharaoh, that he should live to be the greatest man in England, has often been referred to as an example of special revelation; but, unfortunately, it was not fulfilled in the occurrence—for, after all, if we could only penetrate into the thoughts, hopes, and designs which inflamed the ambition of such men as Cromwell, Lambert, and the like, we should find their waking and sleeping visions equally suggestive of self-aggrandisement. The Prophetic dream of Lord Clarendon