

AMERICAN ANTI-SLAVERY ALMANAC, FOR 1840.



EMANCIPATION IN THE WEST INDIES.

A free man stands erect upon the whip. A mother caresses her own child. Free children bury the broken chains.

NEW YORK:
PUBLISHED BY THE AM. ANTI-SLAVERY SOCIETY, 143 NASSAU ST.

THE FRONTISPIECE—WORK FOR THE NORTH.

The laws of a state cannot act beyond its limits. Of course, when a slave steps from one state to another, the chains which have bound him fall off, and if he be still held as a slave, it must be by the laws of the state which he has entered. If a master remove a slave to a free state, he thereby proclaims his willingness to abide by the laws of that state, and if the laws of the 'free state' do not forge chains for him, the slave is free. A slave removed to Ohio, was declared free in La. in 1824; (See 14 Martin's La. Rep. 401,)—and in Virginia in 1826. (See Gilmer's Va. Rep. 143.) In 1836, a Louisiana slave, who had been taken to France and brought back, was declared free by the Supreme Court of that state. (8 La. Rep. 475.) The judge said, "Being free for one moment in France, it was not in the power of her former owner to reduce her again to slavery."

Northern serviles have taken care that slaveholders, when they come among them to spend their summers and their money, shall not be thus vulgarly discommoded. They have passed laws, under which all the slaves in the United States can be held for half of every year, provided their owners should take it into their heads to show off in a six months' promenade through our northern villages, training their slaves at their heels. The state of New York, in her solicitude to lengthen the yearly visits of slaveholders, authorizes them to rob and flog their slaves within her limits for *nine months* each year, instead of six, which is the legal term in Pa., and N. J. This nine-months' law makes New York as really a slave state as South Carolina. The same is true of all the free states which have such laws. These laws, by authorizing slaveholding, authorize all its *incidents*—they make out for every slaveholder who drags his slave over the boundary line of these states, a virtual commission to rob, beat, torture, imprison, hand-cuff, and fetter, to separate husbands and wives, to forbid to worship God or to read the Bible, yea, even to eat, drink, sleep, or speak, except at their bidding, or by their permission. All these outrages are *legalized* in those "free states" which authorize temporary slaveholding, as really as in those which authorize perpetual slaveholding.

Now let all who wish to abolish slavery BEGIN AT HOME. Abolish the nine months' law of New York, and the six months' law of Pennsylvania, New Jersey and Indiana. Some slaves are still held by law in Pa., Ct. and R. I., under their ancient laws, and more than 2000 in New Jersey. Let the people of THESE STATES immediately circulate petitions for the total abolition of slavery in them, push these petitions into every corner, go with them to every man and woman: then send them to the legislature, and the people's servants dare not disregard the people's voice. Let the people of ALL THE FREE STATES pour in petitions upon their respective legislatures, praying the repeal of EVERY LAW which graduates *rights* by the *skin*.

Finally, rise, one and all, clear your own skirts, see that your neighbors clear theirs; see that your legislatures, and churches and ministers clear theirs; let Christians of all denominations invoke their own judicatories to brand slavery as a sin, and its perpetrators as sinners, to be disciplined and excommunicated if they refuse to repent. Let all those who impiously hold God's image as property be shut out from northern pulpits, and debarred from communion tables, and be made to feel that they who steal men, women and children, are, in the sight of a holy God, and in the sight of all who are jealous for his honor, unspeakably more vile and abominable than any other thieves and robbers.

N. B. Laws securing a jury trial, when freedom is at stake, are yet to be passed in all the states except N. J., Mass., Vt. and Connecticut. The New York House of Representatives have done nobly on this subject. Take courage. Try again. Let the ballot-box "teach senators wisdom."

THE AMERICAN ANTI-SLAVERY ALMANAC,

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FOR

1840,

BEING BISSEXTILE OR LEAP-YEAR, AND THE 64TH OF AMERICAN
INDEPENDENCE. CALCULATED FOR NEW YORK; ADAPTED
TO THE NORTHERN AND MIDDLE STATES.



NORTHERN HOSPITALITY—NEW YORK NINE MONTHS' LAW.

The slave steps out of the slave-state, and his chains fall. A free state, with another chain, stands ready to re-enslave him.

Thus saith the Lord, Deliver him that is spoiled out of the hands of the oppressor.

NEW YORK:

PUBLISHED BY THE AMERICAN ANTI-SLAVERY SOCIETY,
NO. 143 NASSAU STREET.

COMMON NOTES FOR 1840.

The year 1840 is Bissextile or Leap Year, and begins on Wednesday.			
Golden Number,	17	Dominical Letters	E & D
Epart,	26	Roman Indiction,	13
Solar Cycle,	1	Julian Period,	6553

ECLIPSES.

Four Eclipses will take place during the year; two of the Sun, and two of the Moon. The first will be of the Moon, February 17, beginning at about 8 o'clock in the morning, and ending about ten; the Moon being beneath the horizon at the time, and consequently invisible to us.

The second will be an Annular Eclipse of the Sun; taking place during the night of the third and fourth of March, and consequently invisible to us. It begins on the Earth generally at about half past 8 o'clock in the evening of the 3d, and ends at about half past 1 o'clock in the morning of the 4th. This Eclipse will be visible throughout Asia, the eastern part of Europe, and the North of Africa; the line of Central and Annular phase crossing Hindostan, China, and Siberia.

The third will be a partial Eclipse of the Moon, taking place on the morning of the 13th of August; visible as follows:—

	BOSTON.		NEW YORK.	
Beginning	1 H.	9 M. morn.	H.	57 M. morn.
Middle	2	34 "	2	22 "
Ending	3	59 "	3	47 "

Magnitude of the Eclipse six tenths of the Moon's diameter.

The fourth will be a Total Eclipse of the Sun, taking place during the night of the 26th and 27th of August; and consequently invisible to us. It begins on the Earth generally at about a quarter past 11 o'clock in the evening of the 26th, and ends at about a quarter past 4 o'clock on the morning of the 27th. It will be visible in the Indian Ocean, and the south part of Africa. The line of Central and Total Phase will pass to the north of the Cape of Good Hope, crossing Africa at about 10° south latitude.

The Planet Venus will be *Evening Star* to its conjunction with the Sun, July 24th; thence *Morning Star* to the end of the year.

"NO RIGHT TO INTERFERE."—"NO CONCERN WITH SLAVERY."

To ask a man what right he has to interfere with slavery, is the most outrageous insult that can be offered to human nature. He who would not feel his whole being either breaking forth with indignation, or overflowing with pity upon the besotted soul who could ask such a question, is himself a slave *in nature* whatever he may be in name. He is a traitor to his race, who does not feel that all within the circle of humanity are his brothers and sisters—that their wrongs are his wrongs, and that his cup is dashed with the bitterness which overflows from theirs. While a single human being, round the wide world, drags the chain or drops the tear of a slave, every other human being, whose heart has not turned to stone, will cry out against the wretch who riveted the one or wrings out the other. What! has human nature no heart for human nature? human beings "no concern" when the oppressor drives his iron into their common humanity, and bows under his yoke the necks of their fellows? Have the sons of liberty "no right to interfere" when their own mother's children are robbed of their birthright? To be a *freeman*, and yet have "no concern" about *slavery*--what a monstrous anomaly! Every human being who refuses to protest against slavery in the name of his own outraged nature, is an apostate from humanity. Every freeman who refuses to do it, impeaches his own political rights and undermines their foundation. Every Christian who refuses, makes Christ the minister of sin, and the great patron of bondage.

The following table is made from calculations prepared expressly for this work, and is founded on the formula of the French Astronomer, Laplace. It is more convenient than anything of the kind ever published in any other Almanac.

TABLE I. HEIGHT OF EACH SPRING TIDE FOR 1840.

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
	ft.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.
New York,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Providence,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Newport,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Nantucket,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Cape May,	6	4 3	4 5	5 2	5 5	5 8	5 3	6 6
New Haven,	8	5 7	5 11	6 11	7 2	7 8	8 4	8 8
Portland,	9	6 4	6 8	7 9	8 1	8 7	9 4	9 9
Kennebec,	9	6 4	6 8	7 9	8 1	8 7	9 4	9 9
Newburyport,	10	7 0	7 5	8 7	9 0	9 6	10 5	10 10
Portsmouth,	10	7 0	7 5	8 7	9 0	9 6	10 5	10 10
Boston,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Plymouth,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Cape Ann,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Salem,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Mt. Desert,	12	8 5	8 11	10 5	10 10	11 5	12 6	13 0
Machias,	12	8 5	8 11	10 5	10 10	11 5	12 6	13 0
Eastport,	25	17 6	18 6	21 6	22 6	23 9	26 0	27 0

To find the height of any spring tide at the places named in the above table; first observe what figure in the table below stands opposite its date, then in the column headed by that figure, and opposite the name of the place, you will find its height. Thus it will be seen the spring tide of December 24, and June 15, (column (2)) will rise 3 ft. 6 in. at New York; 7 ft. 8 in. at Boston, and 17 ft. 6 in. at Eastport.

Jan.	5	(3)	April	3	(8)	July	15	(3)	Oct.	12	(7)
"	19	(5)	"	17	(4)	"	29	(6)	"	26	(5)
Feb.	4	(5)	May	2	(4)	August	13	(4)	Nov.	11	(1)
"	18	(6)	"	17	(3)	"	23	(1)	"	25	(3)
March	4	(7)	June	15	(2)	Sep.	12	(1)	Dec.	9	(6)
"	18	(6)	"	30	(5)	"	26	(6)	"	24	(2)

The Calendar pages show the time of high water at New York. For other places add or subtract the numbers in the following table.

TABLE II.

Albany,	add 4h 12m.	Philadelphia,	add 2h 57m.
Nantucket,	add 0 39	Portland,	sub. 0 45
New Bedford,	sub. 3 53	Portsmouth, N. H.	sub. 0 15
New London,	sub. 2 36	Providence,	sub. 3 05
New York,	sub. 2 21	St. Johns, N. B.	add 0 20
Newburyport,	sub. 0 15	Vineyard Sound,	sub. 0 30

TABLE III. ASTRONOMICAL CHARACTERS.

☉ Sun,	♃ Vesta,	♃ Jupiter,	♃ First Quar.	♁ Conjunction,
☿ Mercury,	♃ Juno,	♄ Saturn,	☾ Full Moon,	♁ Opposition,
♀ Venus,	♃ Pallas,	♃ Uranus,	☾ Last Quar.	♁ Ascending Node
♂ Mars,	♃ Ceres,	♃ New Moon,	☾ Quartile,	♁ Descending Node.

SIGNS OF THE ZODIAC.

♈ Spring	♈ Aries,	Ram,	Head,	♎ Aut.	♎ Libra,	Scales,	Reins,
	♉ Taurus,	Bull,	Neck,		♏ Scorpio,	Scorpion,	Secrets
	♊ Gemini,	Twins,	Arms,		♐ Sagitarius,	Archer,	Thighs,
	♋ Cancer,	Crab,	Breast,		♑ Capricornus,	Goat,	Knees,
	♌ Leo,	Lion,	Heart,		♒ Aquarius,	Waterman,	Legs,
	♍ Virgo,	Virgin,	Belly,		♓ Pisces.	Fishes,	Feet.

MOBS—FREE DISCUSSION—RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE—
THINGS TO BE THOUGHT OF.

The object of law is to *protect rights*,—the object of government is to administer this protection. Government is in its very nature a pledge of protection to *every one* of its subjects. Every voluntary subject of the government does, in the very terms of his allegiance, pledge his power for the protection of every one of his fellow subjects, and if he refuses to aid in protecting them, he violates the conditions, and forfeits the sole tenure of *his own claim to protection*; and by *permitting* the rights of others to be trampled upon, he tramples on them himself; and not only so, but upon the laws which protect those rights, and upon the government which administers that protection, and upon every member of the community—for the rights of *all* are left without defence, when protection is refused to the rights of *any*.

Further, it is the right of the people "peaceably to assemble," and discuss all subjects; if a mob break in upon them, and the civil officers (which are the local government,) refuse to protect the assembly, they do, by that act, join the mob, and become its leaders, thus turning the government itself into a mob. If the civil officers act in accordance with the wishes of the mass of the people, (as is almost always the case,) then the community becomes a *mob*—and every member of it, who refuses to protect the rights of his fellow citizens, not only virtually injures himself, but violates his own claim to legal protection.

To *exercise* one's rights is the business of the *individual*: to *protect* him in the exercise of them, is the business of the *government*—and well may he say to it, "See *thou* to that."

The exercise of a *right* by the subject of a government is his *draft* on that government for protection in the exercise of that right; every such draft the government is sacredly bound to honor—it has no option in the case—it has no power to protest such a draft, and, if it does, it *violates its charter*—the government has *BROKE*—it has annihilated itself.

The foregoing principles furnish a looking-glass for all mobocrats, especially those of high degree—it gives full-length likenesses of the civil authorities of New York, in the summer of '34, of Boston and Utica, Oct. '35, of Cincinnati, July, '36, of Troy, in June, '36, of Alton, in Nov., '37, of Philadelphia, May 17, '38, and of all other civil officers who have helped to mob abolitionists, and of all the people who have "loved to have it so."

"HARD LANGUAGE."

"Unless the holder of a slave believes it conscientiously to be his DUTY to hold him, he is WORSE THAN A PIRATE."—*Speech of Mr. Weems, of Md., (a slaveholder,) in Congress, Jan. 28, 1828.—Nat. Intel. Feb. 1.*

WORK FOR ABOLITIONISTS.

Reader, have you signed the abolition petitions to Congress and your State Legislature yet? Have you asked all your neighbors to sign them? If not, do it *at once*. Have you established an anti-slavery library in your neighborhood? Five dollars will buy the most important abolition works. Have you a "negro seat" in the place for worship which you attend? If so, testify against it, not by words merely; they are a cheap testimony—but go and sit in it, and show that you worship a God, who "is no respecter of persons," and will not be a "partaker of other men's sins." Are you a mechanic or an artist? take a colored youth as an apprentice. A merchant? take one as a clerk. A physician, or a lawyer? take one as a student. Let your life always preach against slavery.

STATISTICS OF THE UNITED STATES. [See page 36.]

States.	Date of admission.	1790			1800			1810			1820			1830			1839			1840		
		Free Whites.	Slaves.	Free colored.	Slaves.	Free Whites.	Slaves.	Free colored.	Slaves.	Free Whites.	Slaves.	Free colored.	Slaves.	Free Whites.	Slaves.	Free colored.	Slaves.	Free Whites.	Slaves.	Free colored.	Slaves.	
Maine,	1820	96,002	..	538	207,406	..	6	308,200	399,437	1,171	6	399,437	35,000	12	399,437	8	9	538,519	..	9	538,519	
N. Ham.	1789	141,111	..	630	243,375	..	5	268,721	299,328	602	5	299,328	9,491	30	299,328	5	6	296,675	..	6	296,675	
Verm't	1791	83,144	17	255	234,861	..	..	279,776	280,657	881	..	280,657	9,800	28	280,657	5	6	331,086	..	6	331,086
Mass.	1780	373,254	..	5,463	516,547	..	..	603,359	610,408	7,045	..	610,408	7,800	85	610,408	2	14	744,333	..	14	744,333
R. Island	1789	64,689	952	3,469	79,491	..	48	93,961	96,839	8,564	14	96,839	1,225	72	96,839	2	2	113,746	..	2	113,746	
Cl.	1789	232,376	2,764	2,801	267,301	..	97	289,003	297,675	8,047	25	297,675	4,800	63	297,675	6	7	321,961	..	7	321,961	
N. York,	1789	314,132	21,324	4,654	15,017	10,088	10,088	1,873,063	1,918,608	44,869	76	1,918,608	46,000	42	1,918,608	4	44	2,464,660	..	44	2,464,660	
N. Jer.	1780	169,954	11,423	2,762	10,651	7,557	7,557	300,296	320,823	18,303	76	320,823	7,400	41	320,823	3	31	1,512,918	..	31	1,512,918	
Penn.	1789	424,990	3,737	6,537	1,909,900	211	1,909,900	3,000,266	3,348,233	37,950	403	3,348,233	44,000	23	3,348,233	28	19	1,733,025	..	19	1,733,025	
Ohio,	1802	..	..	..	576,711	..	..	928,329	937,903	9,568	6	937,903	36,500	10	937,903	7	8	799,509	..	8	799,509
Indiana,	1815	..	..	..	145,758	..	190	339,399	343,031	3,629	3	343,031	66,500	10	343,031	3	3	506,166	..	3	506,166
Illinois,	1818	..	..	..	63,837	..	917	155,091	157,445	1,637	747	157,445	33,480	3	157,445	3	3	318,040	..	3	318,040
Mich'n	1837	..	..	..	8,722	..	..	31,346	31,639	261	32	31,639	34,000	1	31,639	1	1	..	..	1	..
F. States		1,900,971	40,375	27,103	5,034,052	19,108	19,108	6,370,944	7,013,026	137,507	3,575	7,013,026	336,496	20	7,013,026	142	159	10,051,347	..	159	10,051,347	
Dela.	1789	46,312	8,887	3,899	55,282	4,509	4,509	57,001	76,748	15,855	3,292	76,748	2,100	36	76,748	1	1	79,070	..	1	79,070	
Mary'l'd,	1789	208,649	103,036	8,043	260,222	107,398	107,398	291,108	447,040	52,938	102,994	447,040	9,350	45	447,040	8	7	396,229	..	7	396,229	
D. of Co.	1790	..	..	..	22,614	6,377	6,377	27,563	30,834	6,152	5	30,834	100	..	30,834	..	..	42,633	..	..	42,633
Virginia	1789	442,115	293,427	12,766	603,324	425,153	425,153	694,300	1,211,405	47,348	469,757	1,211,405	70,000	18	1,211,405	21	17	859,136	..	17	859,136	
N. Ca.	1789	288,204	100,572	4,975	419,200	205,017	205,017	472,843	737,987	19,543	245,001	737,987	50,000	15	737,987	13	11	558,961	..	11	558,961	
S. Ca.	1789	146,268	107,004	1,801	238,475	149,656	149,656	297,803	581,185	7,921	315,401	581,185	62,000	18	581,185	9	6	289,201	..	6	289,201	
Georgia,	1792	52,886	29,264	308	189,570	105,218	105,218	296,806	516,823	2,486	167,531	516,823	32,000	8	516,823	7	7	979,740	..	7	979,740	
Ky.	1792	61,133	11,830	114	424,826	126,732	126,732	517,787	687,917	4,917	165,213	687,917	40,500	17	687,917	13	12	424,268	..	12	424,268	
Tc.	1796	32,013	3,417	361	339,979	80,107	80,107	535,746	681,901	4,555	141,603	681,901	45,000	17	681,901	13	12	351,823	..	12	351,823	
Ala.	1819	..	..	..	85,451	41,879	41,879	190,406	309,527	1,572	117,549	309,527	52,000	6	309,527	6	4	889,326	..	4	889,326
Mi.	1816	..	..	..	42,171	32,814	32,814	70,443	136,621	5,199	65,059	136,621	48,000	3	136,621	2	2	195,700	..	2	195,700
La.	1812	..	..	..	73,383	34,060	34,060	89,231	215,529	16,710	109,588	215,529	64,320	5	215,529	3	2	333,298	..	2	333,298
Missouri	1821	..	..	..	55,757	10,222	10,222	114,795	140,455	5,639	25,091	140,455	48,000	2	140,455	3	2	321,729	..	2	321,729
Arka.	1836	..	..	..	12,570	1,617	1,617	25,671	30,388	4,376	4,376	30,388	54,860	1	30,388	1	1	51,053	..	1	51,053
S. States,		1,271,580	657,437	32,357	2,831,789	1,519,020	1,519,020	3,642,163	5,813,363	181,226	1,989,974	5,813,363	579,830	10	5,813,363	100	83	5,170,165	..	83	5,170,165	
Total,		3,172,551	697,812	59,466	65,803,041	1,191,364	1,191,364	10,513,107	12,825,389	916,320	114,892	12,825,389	916,320	114,892	12,825,389	242	242	115,921,512	..	242	115,921,512	

* Estimated by the rate of increase shown in the latest census, viz. in Mich. & N. Y. and Ill. 1835. Mo. 1836, Ala. and Ga. 1838.

RATES OF POSTAGE.

"Render unto all their dues."

On a single letter, weighing less than 1 ounce, not more than 30 miles, 6 cts.; 30 to 80, 10 cts.; 80 to 150, 12½ cents; 150 to 400, 18½ cts.; over 400, 25 cts. Double, triple, and quadruple letters, 2, 3, and 4 times these rates. Letters weighing one ounce, are charged the same as quadruple letters, and if heavier, in proportion.

Newspapers. Less than 100 miles, or any distance within the state, 1 cent; over 100 miles, if not within the state, 1½ cts.

Magazines and Pamphlets. Periodical, less than 100 miles 1½ cts. per sheet, (not periodical, 4 cts.) over 100 miles, 2½ cts. per sheet, (not periodical, 6 cts.) Small pamphlets not exceeding half of a royal sheet, half of the above rates. The cover is not included in any case.

Franking. Members of Congress can receive any package, weighing not more than 2 ounces, free of postage, and petitions of any weight, if marked "petitions" on the wrapper.

MOON'S PHASES.

	D. H. M.		D. H. M.
☉ New Moon,	4 4 43 a.	☽ Full Moon,	18 7 51 a.
☾ First Quarter,	12 3 17 m.	☾ Last Quarter,	26 8 49 m.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☽ So.	☽ Rises	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>o s'</i>	<i>A M</i>	<i>A M</i>	<i>A M</i>	LOVE THY NEIGHBOR.
1	We.	7 20 5	9 19	3 43	23 4	9 18	4 44	6 33	Maine & Mass. Legisla-
2	Th.	7 20 5	9 20	4 11	22 59	10 8	5 45	7 31	tures meet. Slaves
3	Fr.	7 19 5	9 21	4 39	22 54	11 0	6 40	8 18	get badly
4	Sa.	7 19 5	9 22	5 7	22 48	11 53	sets	8 58	Rain or snow. frost.
5	S	7 18 5	9 23	5 35	22 42	<i>m</i>	<i>a</i> 5 24	9 34	High tides. bitten.
6	Mo.	7 18 5	9 24	6 2	22 35	0 44	6 31	10 11	Michigan Legis. meets.
7	Tu.	7 17 5	9 25	6 28	22 28	1 34	7 32	10 49	N. Y. Legislature meets.
8	We.	7 17 5	9 26	6 54	22 20	2 22	8 47	11 22	☽ greatest Elongation W
9	Th.	7 16 5	9 27	7 19	22 12	3 8	9 55	<i>a</i> 0 4	Middling tides. Cold
10	Fr.	7 16 5	9 28	7 44	22 3	3 52	11 4	0 44	nights. Men running
11	Sa.	7 15 5	9 30	8 8	21 55	4 37	<i>m</i>	1 23	Stormy. after liberty
12	S	7 14 5	9 31	8 31	21 45	5 23	0 10	2 6	Low tides. suffer
13	Mo.	7 14 5	9 33	8 54	21 35	6 12	1 29	2 52	7* S. 7 56 a. dreadful
14	Tu.	7 13 5	9 34	9 17	21 25	7 5	2 47	4 10	Ald S 8 40 a hardships.
15	We.	7 12 5	9 36	9 39	21 15	8 4	4 5	5 36	Capella S. 8 6 a.
16	Th.	7 11 5	9 38	9 59	21 3	9 6	5 17	6 57	☽ Perigee. Some mem-
17	Fr.	7 10 5	9 39	10 20	20 52	10 11	6 21	8 4	bers of Con-
18	Sa.	7 10 5	9 41	10 40	20 40	11 14	rises	8 59	Clear and cold. gress
19	S	7 9 5	9 42	10 59	20 28	<i>a</i> 1 8	<i>a</i> 5 41	9 47	☽ in ☽. struggle
20	Mo.	7 8 5	9 44	11 16	20 15	1 57	6 54	10 31	High tides. manfully
21	Tu.	7 7 5	9 46	11 34	20 2	2 42	8 4	11 10	☉ enters ♁. against
22	We.	7 6 5	9 48	11 50	19 49	3 25	9 20	11 48	☽ ☽ ♃. gag-law.
23	Th.	7 5 5	9 50	12 6	19 35	4 7	10 13	<i>m</i>	Canopus S. 9 50 a.
24	Fr.	7 4 5	9 52	12 21	19 21	4 48	11 16	0 21	Middling tides. Free-
25	Sa.	7 3 5	9 54	12 36	19 7	5 30	<i>m</i>	0 55	Sirius S 10 0 a. men
26	S	7 2 5	9 56	12 49	18 52	6 14	0 17	1 27	Snow or rain. will sus-
27	Mo.	7 1 5	9 58	13 2	18 37	7 1	1 21	2 3	☽ Apo. Monthly concert.
28	Tu.	7 0 5	10 0	13 14	18 21	7 50	2 23	2 51	Low tides. tain them
29	We.	6 59 6	10 2	13 25	18 6	8 42	3 25	4 1	☽ in Aphelion. by their
30	Th.	6 58 6	10 4	13 35	17 50	9 35	4 22	5 23	♃ ☽ ☽. ♀ ☽ ☽. votes.
31	Fr.	6 57 6	10 6	13 45	17 33	10 28	5 15	6 43	Betelgenx S. 8 54 a.



HOW SLAVERY IMPROVES THE CONDITION OF WOMEN.

“John Ruffner, a slaveholder, had one slave named Piney, whom he, as well as Mrs. Ruffner, would often flog very severely. I frequently saw Mrs. Ruffner flog her with the broom, shovel, or anything she could seize in her rage. She would knock her down and then kick and stamp her most unmercifully, until she would be apparently so lifeless, that I more than once thought she would never recover. The cause of Piney's flogging was not working enough, or making some mistake in baking, &c. &c.”—Mrs. N. Lowry, a native of Ky., now member of a Church, in Osnaburg, Stark co. Ohio.

“My uncle used to tie his “house wench” to a peach tree in the yard, and whip her till there was no sound place to lay another stroke, and repeat it so often that her back was continually sore. Whipping the females around the legs, was a favorite mode of punishment with him. They must stand and hold up their clothes while he plied his hickory.”—Wm. Letwich, a native of Virginia, and son of a slaveholder, now member of the Presbyterian Church, Delhi, Ohio.

“In the winter of 1828-29, I put up for a night at Frost Town, on the national road. Soon after there came in a slaver with a drove of slaves. I then left the room, and shortly afterwards heard a *scream*, and when the landlady inquired the cause, the slaver coolly told her not to trouble herself, he was only chastising one of his women.—It appeared that three days previously her child had died on the road, and been thrown into a crevice in the mountain, and a few stones thrown over it; and the mother weeping for her child was chastised by her master, and told by him, she ‘should have something to cry for.’”—Colonel T. Rogers, a native of Kentucky, a Presbyterian elder at New Petersburg, Highland co. Ohio.

“Benjamin Lewis, an elder in the Presbyterian church, engaged a carpenter to repair his house. Kyle, the builder, was awakened very early in the morning by a most piteous moaning and shrieking. He arose, and following the sound, discovered a colored woman, nearly naked, tied to a fence, while Lewis was lacerating her. A second and a third scene of the same kind occurred, and on the third occasion the altercation almost produced a battle between the elder and the carpenter.”—Rev. George Bourne, of New York, who was a preacher seven years in Virginia.

James T. De Jarnett, Vernon, Autauga co. Alabama, thus advertises a woman in the Pensacola Gazette, July 14, 1838. “Celia is a bright copper-colored negress, *fine figure and very smart. On examining her back, you will find marks caused by the whip.*”

P. Abdie, advertises a woman in the N. O. Bee, of Jan. 29, 1838, “having marks of the whip behind her neck, and *several others on her rump.*”

PETITIONS TO CONGRESS.

The twenty-sixth Congress will assemble December 2d, 1839. Let a host of petitions meet them on the threshold. Let every man and woman who is true to liberty, PETITION. If you have never petitioned for the abolition of slavery, begin now: show that you value your own liberty by praying that those who are robbed of theirs may be robbed no longer. Prove yourselves worthy of freedom by doing *freedom's work*. In the name of liberty pray that her own children may no longer be cheated out of their birthright. Who can sit still while *men* are market-wares in the District of Columbia? The *nation's plantation* is a slave jail-yard; the old homestead of the Republic is a human shambles; its hearth-stone rings with the chain-clank, and smokes with the fresh blood of woman's scourgings.

He who can hold his peace at such a time as this—the palsy of slavery is on his tongue, its leprosy rises on his forehead, its plague spot has spread over his heart. He may still shake the rattle of liberty, and trick himself out in its gewgaws; he may mouth its words, and strut in its livery, but *he is a slave*; the *spirit of liberty* is dead within him—the yoke is on his neck, and his false tongue licks the dust. He who will not cry aloud

MOON'S PHASES.

D. H. M.

D. H. M.

● New Moon, 3 9 12 m.

○ Full Moon, 17 10 6 m.

☽ First Quarter, 10 11 17 m.

☾ Last Quarter, 25 5 5 m.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☽ So.	☽ Rises	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>o s'</i>	A M	A M	A M	JUDGE THE FATHERLESS.
1	Sa.	6 56 6	10 9	13 52	17 16	10 28	6 1	7 44	Sirius South 9 37 a
2	S	6 55 6	10 11	14 0	16 59	11 21	6 38	8 30	♀♂☽. <i>The wind</i>
3	Mo.	6 63 6	10 13	14 8	16 42	a 0 9	<i>sets</i>	9 11	☽ <i>Snow or rain. whistles</i>
4	Tu.	6 52 6	10 15	14 15	16 24	0 57	6 27	9 47	High tides. <i>through the</i>
5	We.	6 51 6	10 18	14 20	16 6	1 43	7 39	10 24	♂♂☽. ♀♂☽. <i>slaves'</i>
6	Th.	6 50 6	10 20	14 24	15 48	2 28	8 49	10 57	<i>open huts.</i>
7	Fr.	6 49 6	10 22	14 28	15 30	3 15	10 1	11 35	☽☽☽. <i>Our northern</i>
8	Sa.	6 48 6	10 25	14 31	15 11	4 5	11 14	0 8	<i>law-makers</i>
9	S	6 46 6	10 27	14 33	14 52	4 55	<i>m</i>	0 42	Procyon S 9 58 a <i>grow</i>
10	Mo.	6 45 6	10 29	14 35	14 33	5 51	0 30	1 31	<i>Clear and mild. tired of</i>
11	Tu.	6 44 6	10 32	14 35	14 13	6 51	1 46	2 23	Low tides. <i>doing the</i>
12	We.	6 43 6	10 34	14 35	13 53	7 54	3 0	3 39	☽ Perigee. <i>slaveholders'</i>
13	Th.	6 42 6	10 37	14 34	13 33	8 56	4 5	5 17	Castor S 9 36 a. <i>dirty</i>
14	Fr.	6 40 6	10 39	14 32	13 30	9 56	4 59	6 47	Pollux S 9 44 a. <i>work.</i>
15	Sa.	6 39 6	10 42	14 29	12 53	10 52	5 42	7 55	<i>They find it</i>
16	S	6 38 6	10 44	14 26	12 32	11 43	6 17	8 48	<i>Rain. poor business;</i>
17	Mo.	6 36 6	10 47	14 22	12 11	<i>m</i>	<i>rises</i>	9 30	☽ <i>eclip.; inv. they</i>
18	Tu.	6 35 6	10 50	14 17	11 51	0 31	a 6 49	10 8	High tides. <i>don't like</i>
19	We.	6 34 6	10 52	14 11	11 29	1 15	7 54	10 40	☽ <i>enters ☽. the pay.</i>
20	Th.	6 33 6	10 55	14 5	11 8	1 59	8 58	11 18	Sirius S 8 23a. <i>Northern</i>
21	Fr.	6 31 6	10 57	13 59	10 46	2 40	10 2	11 41	Castor S 9 5a. <i>laborers</i>
22	Sa.	6 30 6	11 0	13 52	10 25	3 22	11 2	<i>m</i>	Procyon S 9 8a. <i>begin to</i>
23	S	6 29 6	11 3	13 44	10 3	4 7	<i>m</i>	0 10	Monthly Concert.
24	Mo.	6 27 6	11 5	13 35	9 41	4 53	0 9	0 40	☽ <i>Apogee. learn that we</i>
25	Tu.	6 26 6	11 8	13 26	9 19	5 41	1 12	1 23	<i>Cold. Low tides. must</i>
26	We.	6 25 6	11 10	13 16	8 57	6 32	2 12	2 7	♂♂☽. <i>have freedom for</i>
27	Th.	6 23 6	11 13	13 5	8 34	7 25	3 6	3 20	<i>the slaves, or SLA.</i>
28	Fr.	6 22 6	11 16	12 54	8 12	8 18	3 54	4 32	VERY FOR THE
29	Sa.	6 21 6	11 18	12 43	7 49	9 10	4 34	6 3	♀♂☽ ♀♂♂. FREE.



LOOSE THE BANDS OF WICKEDNESS, BREAK EVERY YOKE.

Reader, the above picture is no fancy-sketch—if you think so, read the following testimony of Hiram White, a native of Chatham county, North Carolina, now a member of the Baptist Church at Otter Creek Prairie, Illinois. William White testifies to the same fact :

“Mr. Hedding, of Chatham county, held a slave woman. In order to prevent her running away, a child, about seven years of age, was connected with her by a *long chain fastened round her neck*, and in this situation she was compelled all the day to *grub up the roots of shrubs and saplings*, to prepare ground for the plough. I travelled past Hedding’s as often as once in two weeks in the winter of 1825, and *always saw her.*”

The following is an extract from the diary of Rev. Elias Cornelius :—
“New Orleans, Sabbath, February 15, 1818. Early this morning accompanied A. H. Esq. to the *hospital*. In the first room we entered, a poor negro man was lying upon a couch, an **IRON COLLAR TWO INCHES WIDE AND HALF AN INCH THICK, WAS CLASPED ABOUT HIS NECK.**”—Edwards’ Life of Cornelius, page 101.

Extract of a letter from Col. Thomas Rogers, an elder in the Presbyterian Church at Petersburg, Highland Co., Ohio :—“When a boy, in Bourbon Co., Ky., my father lived near a slaveholder of the name of Clay. I saw one of this man’s slaves, about seventeen years old, wearing a collar, *with long iron horns extending from his shoulders far above his head.*”

John M. Nelson, of Highland Co., Ohio, brother in law of Ex-Governor Trimble, says, in a recent letter—“In Staunton, Va., at the house of Mr. Robert M’Dowell, a merchant of that place, I once saw a colored woman, of intelligent and dignified appearance, attending to the business of the house, with an *iron collar* around her neck, with horns or prongs extending out on either side, and up, until they met at about a foot above her head, at which point there was a *bell attached*. This *yoke*, as they called it, I understood was to prevent her from running away, or to punish her for having done so. I have frequently seen *men* with iron collars.”

Rev. John Dudley, Mount Moris, Michigan, who was in Mississippi in 1830, testifies as follows :—“I saw a poor fellow compelled to work at ‘logging,’ with a galling *fetter* on his ankles, the weight of which can be judged by its size. It was at least three inches wide, half an inch thick, and something over a foot long. Whenever he lifted, the *fetter* rested on his bare ankles. If he lost his balance and made a misstep, which must very often occur in lifting and rolling logs, the torture of his *fetter* was severe. Thus he was doomed to work, day after day.”

when the rights of others are cloven down, not only turns traitor to human nature, but springs a mine under his own rights. And whoever protests against the robbery of others' rights, and pleads for their restoration, does most effectually defend, and give dignity and sacredness to his own.

- Let petitions to congress be immediately put in circulation,
 1st. For the immediate abolition of slavery in the District of Columbia.
 2d. For the prohibition of the internal slave-trade.
 3d. For the emancipation of the nation's 25,000 slaves in Florida.
 4th. For the recognition of Haiti as an independent nation,
 5th. For the repeal of the unconstitutional act of 1793.

A SUGGESTION—A TOUCH-STONE.

If the twenty-sixth congress should snatch at the infamy of its predecessors by adopting the gag, let petitions be immediately sent in, praying,

- 1st. That religious liberty may be secured to every person in the District.
 2d. The rights of marriage. 3d. The right of the laborer to his wages.
 4th. The right of *all* to instruction, &c., &c.

MOON'S PHASES.		D. H. M.		D. H. M.							
☉	New Moon,	3	11	21	a.	○	Full Moon,	17	11	50	a.
☽	First Quarter,	10	6	25	a.	☾	Last Quarter,	26	2	4	m.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☽ So.	☽ Rises	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>° s'</i>	<i>A M</i>	<i>A M</i>	<i>A M</i>	
1	S	6 21 6	11 18	12 31	7 26	10 1	5 8	7 13	PLEAD FOR THE WIDOW.
2	Mo.	6 19 6	11 21	12 19	7 3	10 50	5 37	8 7	<i>A storm of snow is near.</i>
3	Tu.	6 18 6	11 24	12 6	6 40	11 37	<i>sets</i>	8 48	☉ eclip.; invis.
4	We.	6 17 6	11 26	11 53	6 17	a0 25	a6 35	9 26	<i>world are talking</i>
5	Th.	6 15 6	11 29	11 39	5 54	1 12	7 49	10 1	♂ ♀ ☽. <i>about slavery.</i>
6	Fr.	6 14 6	11 32	11 25	5 31	2 2	9 4	10 36	♁ ♀ ☉. <i>Slaveholders</i>
7	Sa.	6 13 6	11 34	11 10	5 7	2 54	10 21	11 13	☽ Perigee. <i>find Bowie</i>
8	S	6 11 6	11 37	10 55	4 44	3 50	11 40	11 48	<i>knives and pistols</i>
9	Mo.	6 10 6	11 40	10 39	4 21	4 49	<i>m</i>	a0 29	<i>Low tides. Ruin. "poor</i>
10	Tu.	6 9 6	11 43	10 24	3 57	5 51	0 55	1 21	<i>N. H. election. tools"</i>
11	We.	6 7 6	11 45	10 8	3 33	6 54	2 4	2 18	<i>with which to</i>
12	Th.	6 6 6	11 48	9 50	3 10	7 55	3 1	3 44	<i>fight against</i>
13	Fr.	6 5 6	11 51	9 34	2 46	8 51	3 47	5 24	♀ in Perihelion. <i>the</i>
14	Sa.	6 3 6	11 53	9 17	2 23	9 42	4 23	6 47	Regulus S 10 0a.
15	S	6 2 6	11 56	9 0	1 59	10 30	4 52	7 52	Cor. hydrae S 9 29a.
16	Mo.	6 1 6	11 59	8 42	1 35	11 15	5 17	8 38	<i>Changeable. world's</i>
17	Tu.	5 59 7	12 1	8 24	1 12	11 58	<i>rises</i>	9 18	<i>High tides. scorn.</i>
18	We.	5 58 7	12 4	8 6	0 48	<i>m</i>	a6 51	9 50	<i>They become very un-</i>
19	Th.	5 57 7	12 7	7 48	0 24	0 40	7 53	10 20	♀ greatest elong. east.
20	Fr.	5 55 7	12 10	7 30	<i>s</i>	1 23	8 58	10 50	☉ centers ♀. spring com.
21	Sa.	5 54 7	12 12	7 12	n 23	2 7	10 2	11 18	♀ fav. for obs. evening.
22	S	5 52 7	12 15	6 53	0 47	2 52	11 5	11 50	Middling tides. <i>easy</i>
23	Mo.	5 51 7	12 18	6 35	1 10	3 40	<i>m</i>	<i>m</i>	☽ Apogee. <i>and begin</i>
24	Tu.	5 50 7	12 21	6 17	1 34	4 31	0 7	0 22	<i>to think of emanci-</i>
25	We.	5 48 7	12 23	5 58	1 58	5 22	1 4	1 1	<i>Pleasant but cold.</i>
26	Th.	5 47 7	12 26	5 40	2 21	6 15	1 43	1 43	Low tides. <i>pating</i>
27	Fr.	5 46 7	12 29	5 21	2 45	7 6	2 36	2 40	<i>the slaves, that</i>
28	Sa.	5 44 7	12 32	5 2	3 8	7 57	3 13	4 4	♀ stationary. <i>they</i>
29	S	5 43 7	12 35	4 44	3 31	8 46	3 42	5 29	<i>may free themselves.</i>
30	Mo.	5 41 7	12 37	4 26	3 55	9 34	4 9	6 47	Mid. tides. M'thly Con.
31	Tu.	5 40 7	12 40	4 7	4 18	10 21	4 35	7 40	♁ sta. ♀ ♀ ☽. ♁ ♀ ☽.



BRANDING SLAVES.

“**TWENTY DOLLARS REWARD.** Ranaway from the subscriber, a negro woman and two children; the woman is tall and black, and a few days before she went off, I BURNT HER WITH A HOT IRON ON THE LEFT SIDE OF HER FACE; I TRIED TO MAKE THE LETTER M, and she kept a cloth over her head and face, and a fly bonnet over her head, so as to cover the burn; her children are both boys, the oldest is in his seventh year; he is a mulatto and has blue eyes; the youngest is a black and is in his fifth year. [N. C. Standard, July 18, 1838.] MICAJAH RICKS, Nash County.

One hundred dollars reward for Pompey, 40 years old, he is branded on the left jaw.—Mr. R. P. Carney, in the Mobile Register, Dec. 22, 1838.

“Ranaway a negro girl called Mary, has the letter A branded on her cheek and forehead.”—Mr. J. P. Ashford, Natchez Courier, August 24, 1838.

“Ranaway, Bill, has a burn on his buttock, from a piece of hot iron in shape of a T.”—Mr. J. N. Dillahunt, Woodville, N. O. Com. Bulletin, July 21, 1837.

“**TWENTY DOLLARS REWARD.**—Ranaway from the subscriber a negro girl named Molly. The said girl was sold by Messrs. Wm. Payne & Sons, and purchased by a Mr. Moses, and sold by him to Thos. Frisley, of Edgefield District, of whom I bought her. She is 16 or 17 years of age, LATELY BRANDED ON THE LEFT CHEEK, THUS, R. AND A PIECE TAKEN OFF HER EAR ON THE SAME SIDE: THE SAME LETTER ON THE INSIDE OF BOTH HER LEGS.

[Charleston, S. C. Courier, 1825.] “ABNER ROSS, Fairfield District.”

“Was committed to jail a negro man, says his name is Josiah, branded on the thigh and hips in three or four places, thus (J. M.)—J. L. Jolley, Sheriff of Clinton, Co. M., in the Clinton Gazette, July 23, 1836.

About a year since I knew a slave, who had deserted his master, to be caught, and fastened to the stocks. On the next morning he was chained in an immovable posture, and BRANDED IN BOTH CHEEKS WITH RED HOT STAMPS OF IRON.—Letter from a clergyman written in Natchez, (Mi.) in 1833.

“Fifty dollars reward for my fellow Edward, he has the letter E on his arm.”—Mr. Thos. Ledwith, Jacksonville, East Florida, in the Charleston, S. C. Courier, Sept. 1, 1838.

“Ranaway a negro boy Harper, has a scar on one of his hips in the form of a G.”—Mr. W. Stansell, Picksville, Ala., in the Huntsville Dem. Aug. 29, 1837.

The masters seldom, if ever, try to govern their slaves by moral influence, but by whipping, kicking, beating, starving, branding, cat-hauling, loading with irons, imprisoning, or by some other cruel mode of torture. They often boast of having invented some new mode of torture, by which they have “tamed the rascals.”—Rev. Horace Moulton, of the M. E. Church, Marlborough, Mass., who spent five years in Georgia, between 1817 and 1824.

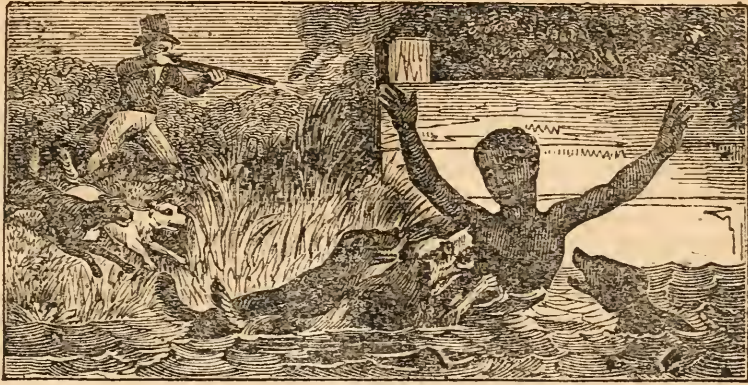
ELECTION OF PRESIDENT.

FREEMEN: In November of this year, you must say who shall be President of the United States from March 4, 1841, to March 3, 1845. Will you speak out for Liberty? Weigh well the claims of the different candidates. Take Freedom's touch-stone and try them with it.

I. MARTIN VAN BUREN. Before his election in 1836, he declared to you, "I prefer that all the people of the United States should understand that * * * I must go into the presidential chair the INFLEXIBLE and uncompromising opponent of any attempt on the part of Congress to abolish slavery in the District of Columbia, against" [what? the will of the people of the United States? No; the will of the people of the District even? No; but] "the wishes of the slaveholding states! and also with a determination equally decided to RESIST the slightest interference with the subject in the states where it exists." Let this language be judged of in the light of his previous acts, especially of his casting vote, June 2, 1836, in favor of the bill, prohibiting post-masters from delivering "any pamphlet, news-

MOON'S PHASES.		D. H. M.			D. H. M.
☉	New Moon,	2 11 45 m.	○	Full Moon,	16 3 23 a.
☽	First Quarter,	8 1 48 m.	☾	Last Quarter,	24 7 17 a.

D. M.	D. W.	☉		Lgth Days	☉ Slow	☉ Dec.	☽ So.	☽ Rises	High W't'r	MISCELLANEOUS
		h m h	h m							
1	We.	5 39 7	12 42	3 19	4 41	11 9	4 58	8 27	BE PITIFUL. Much fasting—	
2	Th.	5 37 7	12 45	3 31	5 4	11 59	sets	8 58	Fair and mild. among	
3	Fr.	5 36 7	12 48	3 13	5 27	a0 51	a8 8	9 38	High tides. the slaves.	
4	Sa.	5 35 7	12 50	2 55	5 50	1 47	9 29	10 18	☽ Perigee. Said	
5	S	5 33 7	12 53	2 38	6 13	2 48	10 49	10 59	the master of	
6	Mo.	5 32 7	12 56	2 21	6 35	3 51	m	11 43	Connecticut election.	
7	Tu.	5 31 7	12 58	2 3	6 58	4 55	0 2	a0 30	♀ in aph. a western	
8	We.	5 30 7	13 1	1 46	7 20	5 57	1 4	1 13	☽ S 151m. boat, "The	
9	Th.	5 28 7	13 4	1 29	7 43	6 55	1 53	2 28	Rain, perhaps snow.	
10	Fr.	5 27 7	13 6	1 13	8 5	7 47	2 33	3 48	Low tides. slaves down	
11	Sa.	5 26 7	13 8	0 57	8 27	8 36	3 4	5 20	☽ S 44 m. the Mis-	
12	S	5 24 7	13 11	0 41	8 49	9 21	3 29	6 37	issippi, are	
13	Mo.	5 23 7	13 14	0 25	9 11	10 4	3 53	7 39	Middling tides. half	
14	Tu.	5 22 7	13 17	0 10	9 32	10 46	4 13	8 20	Dubhe on Mer. 9 17 a.	
15	We.	5 20 7	13 19	☉ f'st	9 54	11 28	4 34	8 56	Fair. starved.	
16	Th.	5 19 7	13 22	0 20	10 15	m	rises	9 39	♀ in ☽. High tides.	
17	Fr.	5 18 7	13 24	0 34	10 36	0 11	a7 57	9 58	The boats, when	
18	Sa.	5 17 7	13 27	0 48	10 57	0 55	9 2	10 27	☽ ☽ D. they stop at	
19	S	5 15 7	13 29	1 1	11 18	1 43	10 3	11 0	☉ enters ☽. night, are	
20	Mo.	5 14 7	13 32	1 15	11 38	2 32	11 2	11 35	☽ Apogee. ♀ stationary.	
21	Tu.	5 13 7	13 34	1 27	11 59	3 23	11 54	m	☽ ☽ D. constantly	
22	We.	5 12 7	13 37	1 39	12 19	4 14	m	0 6	☽ S 0'53m. boarded by	
23	Th.	5 10 7	13 39	1 51	12 39	5 6	0 39	0 43	☽ S 3'18m. slaves beg-	
24	Fr.	5 9 7	13 42	2 2	12 59	5 55	1 17	1 32	Fine for the season. ging	
25	Sa.	5 8 7	13 44	2 13	13 18	6 44	1 49	2 22	Low tides. for some-	
26	S	5 7 7	13 47	2 23	13 38	7 31	2 16	3 34	♀ in aph. thing to eat."	
27	Mo.	5 5 7	13 49	2 33	13 57	8 17	2 41	4 56	Monthly concert. "I	
28	Tu.	5 4 7	13 51	2 42	14 16	9 4	3 5	6 6	☽ ☽ D. was an hunger-	
29	We.	5 3 7	13 54	2 51	14 34	9 55	3 27	7 1	ed, and ye gave me no	
30	Th.	5 2 7	13 56	2 59	14 53	10 42	3 52	7 48	☽ ☽ D. ♀ ☽ D. meat."	



HUNTING SLAVES WITH DOGS AND GUNS.

The St. Francisville (La.) Chronicle, of Feb. 1, 1839, gives the following account of a 'negro hunt,' in that Parish.

"Two or three days since, a gentleman of this parish, in *hunting runaway negroes*, came upon a camp of them in the swamp, arrested two of them, but the third made fight; and upon *being shot in the shoulder*, fled to a sluice, where the *dogs succeeded in drowning him.*"

The Rev. Francis Hawley, pastor of the Baptist Church in Colebrook, Ct., lived fourteen years in N. and S. Carolina. He says: "Runaway slaves are frequently hunted with guns and dogs. *I was once out on such an excursion, with my rifle and two dogs. I trust the Lord has forgiven me!*"

"HUNTING MEN WITH DOGS.—A negro who had absconded from his master, has been apprehended and committed to prison in Savannah. The editor who states the fact, adds, that he did not surrender till *he was considerably MAIMED BY THE DOGS.*"—New York Com Advertiser, June 8, 1827

It is common to keep dogs on the plantations, to pursue and catch runaway slaves.—Nehemiah Caulkins, Waterford, Ct., who lived in North Carolina.

There was a man living in Savannah when I was there, who kept a large number of dogs for no other purpose than to *hunt runaway negroes*. And he always had enough of this work to do.—Rev. H. Moulton, Marlboro' Mass.

ADVERTISEMENTS OF RUNAWAYS.—"Ranaway Mary, has a *scar on her back and right arm, caused by a rifle ball.*"—Natchez Courier, June 15, 1838.

"Ranaway Caleb, is *shot in the thigh.*"—Macon Messenger, May 25, 1837.

"Ranaway Hambleton, *limps* where he was *shot* a few weeks ago, while runaway."—Vicksburg Register, Sept. 5, 1838.

"Sam, *several shots in his left arm and side.*"—Helena Journal, June 1, '33.

"Mose, has a *wound by a rifle shot.*"—Southern Sun, August 7, 1838.

"Allen, has *two buck shots in his arm.*"—Vicksburg Register, July 18, 1838.

"Fountain, *shot in the hind parts of his legs.*"—Geo. Messen., July 27, 1837.

"Isaac, has a *scar made by a pistol shot.*"—Geo. Journal, March 27, 1837.

"Jim, marked with *shot* in his right thigh."—Macon Messenger, July 27, 1839.

"Stolen, a negro named Winter—the mark of *four or five buck shot* on his legs."—Natchitoches Herald, July 8, 1837.

ADVERTISEMENTS OF SLAVES IN JAIL.—"Committed a negro man, *very badly shot in the right side and hand.*"—Milledgeville Journal, May 29, 1838.

"Cuffee, is lame, occasioned *by a shot.*"—Camden, (S. C.) Courier, July 8, 1837.

"Simon, *badly shot* in his back and arm."—Petersburg Intel. May 22, 1838.

"Denis, *shot* in the arm."—R. W. Sizer, in the Grand Gulf Advert., July 3, 1837.

"Elijah, has a *scar occasioned by a shot.*"—Annapolis Repub. April 18, 1837.

paper, handbill, or other printed paper touching the subject of slavery, in any state in which their circulation is prohibited by law.

"The object of that bill," to use the language of Judge Jay, "was, by means of federal legislation, to build around the slave states, a rampart against the assaults of light and truth. Its absurdity was equalled only by its wickedness. Not a newspaper containing a debate in Congress, a report from a committee, a message from the president, a letter from the West Indies 'touching the subject of slavery,' could be legally delivered from a southern post office; and thousands of post-masters were to be employed in opening envelopes, and poring over their contents to catch a reference to the "Domestic Institution." By this bill, the Federal Government virtually surrendered to the states, the freedom of the press, and nullified the guarantee of this inestimable privilege, given by our fathers in the Constitution to every citizen. This bill, moreover, prepared the way for the destruction of civil and religious liberty. If every paper touching the subject of slavery might be suppressed, then the same fate might

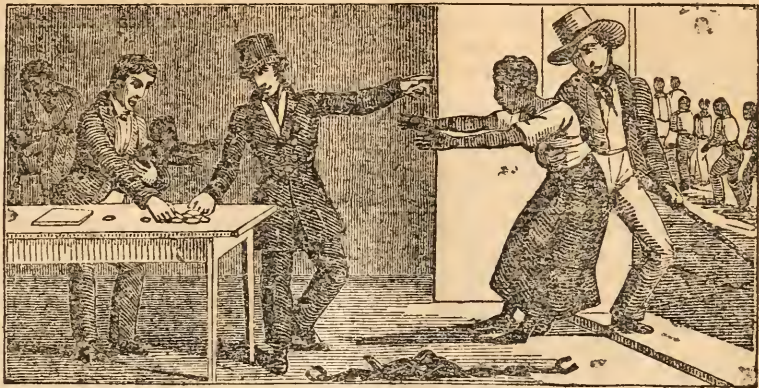
MOON'S PHASES.

☉ New Moon,	D. 1 7 37 a.
☽ First Quarter,	8 10 21 m.

○ Full Moon,	16 7 2 m.
☾ Last Quarter,	24 9 5 m.
☽ New Moon,	31 2 45 m.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Fast	☉ Dec.	☽ So.	☽ Sets.	High W't'r	MISCELLANEOUS.
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		<i>h m</i>	<i>h m</i>	<i>m s</i>	<i>° N'</i>	<i>A M</i>	<i>P M</i>	<i>A M</i>	BE COURTEOUS.
1	Fr.	5 17	13 58	3 6	15 11	11 37	7 7	8 30	Clear but cool. <i>Nature</i>
2	Sa.	5 07	14 1	3 14	15 29	a0 36	8 29	9 26	☽ Perigee. <i>is lovely in</i>
3	S	4 59	8 14 3	3 20	15 47	1 40	9 48	10 2	High tides. <i>its spring</i>
4	Mo.	4 57	8 14 5	3 26	16 4	2 46	10 56	10 52	☽ ☉. ♂ ♀ ☉. <i>dress,</i>
5	Tu.	4 56	8 14 8	3 31	16 21	3 51	11 54	11 39	☽ greatest elon. W. <i>but</i>
6	We.	4 55	8 14 10	3 36	16 38	4 52	<i>m</i>	a0 30	Ct. legislature meets.
7	Th.	4 54	8 14 12	3 40	16 55	5 50	0 37	1 25	☽ S 2 23 m. <i>"all na-</i>
8	Fr.	4 53	8 14 14	3 44	17 11	6 38	1 11	2 24	Rain. <i>ture's smiles</i>
9	Sa.	4 52	8 14 16	3 47	17 27	7 24	1 38	3 36	Low tides. <i>are frowns</i>
10	S	4 51	8 14 18	3 50	17 43	8 7	2 2	4 51	<i>to him who</i>
11	Mo.	4 50	8 14 20	3 52	17 58	8 49	2 23	6 2	♂ in ☉. <i>wears the</i>
12	Tu.	4 49	8 14 22	3 53	18 14	9 25	2 43	7 3	<i>chains of bon-</i>
13	We.	4 48	8 14 24	3 54	18 28	10 12	3 4	7 48	☽ S 11 19 a. <i>dage."</i>
14	Th.	4 47	8 14 26	3 55	18 43	10 56	3 27	8 22	☽ S 1 45 m. <i>Said</i>
15	Fr.	4 46	8 14 28	3 54	18 57	11 42	3 53	9 0	<i>Rev. David Rice,</i>
16	Sa.	4 45	8 14 30	3 54	19 11	<i>m</i>	<i>rises</i>	9 35	Showery. <i>one of the</i>
17	S	4 44	8 14 32	3 52	19 25	0 30	a8 57	10 7	☽ Apogee. <i>fathers of</i>
18	Mo.	4 43	8 14 34	3 50	19 38	1 20	9 51	10 40	High tides. <i>Ken-</i>
19	Tu.	4 42	8 14 35	3 48	19 51	2 12	10 38	11 16	<i>tucky, "The</i>
20	We.	4 41	8 14 37	3 45	20 3	3 3	11 18	11 50	☉ enters ♀. <i>brute may</i>
21	Th.	4 41	8 14 39	3 41	20 16	3 52	11 51	<i>m</i>	☽ S 1 24 m. <i>steal</i>
22	Fr.	4 40	8 14 40	3 37	20 28	4 40	<i>m</i>	0 28	☽ S 10 49 a. <i>to sup-</i>
23	Sa.	4 39	8 14 42	3 33	20 39	5 27	0 20	1 14	<i>ply his hunger,</i>
24	S	4 38	8 14 44	3 27	20 50	6 12	0 43	2 4	Rain. <i>but the slave,</i>
25	Mo.	4 37	8 14 45	3 22	21 1	6 56	1 6	3 0	Low tides. M'thly Con. <i>though starving,</i>
26	Tu.	4 37	8 14 47	3 15	21 12	7 41	1 28	4 6	<i>dare not do</i>
27	We.	4 36	8 14 48	3 9	21 22	8 29	1 51	5 13	☽ ☉ ♀. <i>it, on penalty of</i>
28	Th.	4 35	8 14 49	3 1	21 31	9 20	2 17	6 16	<i>death, or</i>
29	Fr.	4 35	8 14 51	2 54	21 41	10 16	2 48	7 8	☽ S 0 50 m. <i>death, or</i>
30	Sa.	4 34	8 14 52	2 45	21 50	11 18	3 27	8 4	☽ Perigee. <i>some severe</i>
31	S	4 33	8 14 53	2 37	21 58	a0 24	4 17	9 0	☽ S 9 59 a. <i>punishment"</i>



SELLING A MOTHER FROM HER CHILD.

“ ‘Do you often buy the wife without the husband?’ ‘Yes, very often; and frequently, too, they sell me the mother while they keep her children. I have often known them take away the infant from its mother’s breast, and keep it, while they sold her.’ ”—*Prof. Andrews, late of the University of N. C., in his recent work on Slavery and the Slave-Trade, p. 147, relates the foregoing conversation with a slave-trader on the Potomac.*

Hon. James K. Paulding, the Secretary of the Navy of the U. States, in his “Letters from the South,” published in 1817, says he heard a slave-trader say—“Many is the time I have separated wives from husbands, and husbands from wives, and parents from children; but then I made them amends by marrying them again as soon as I had a chance; that is to say, I made them call each other man and wife, and sleep together, which is quite enough for negroes. I made one bad purchase, though,” continued he. ‘I bought a young mulatto girl, a lively creature, a great bargain. She had been the favorite of her master, who had lately married. The difficulty was to get her to go, for the poor creature loved her master. However, I swore most bitterly I was only going to take her to her mother’s at—, and she went with me, though she seemed to doubt me very much. But when she discovered, at last, that we were out of the state, I thought she would go mad; and, in fact, the next night she drowned herself in the river close by. I lost a good five hundred dollars by this foolish trick.’ ”—Vol. I. p. 121.

“One of my neighbors sold to a speculator a negro boy, about 14 years old. It was more than his poor mother could bear. Her reason fled, and she became a perfect *maniac*, and had to be kept in close confinement. She would occasionally get out and run off to the neighbors. On one of these occasions she came to my house. With tears rolling down her cheeks, and her frame shaking with agony, she would cry out, ‘don’t you hear him—they are whipping him now, and he is calling for me!’ This neighbor of mine, who tore the boy away from his poor mother, and thus broke her heart, was a member of the Presbyterian church.”—*Rev. Francis Hawley, Baptist Minister, Colebrook, Ct.*

“Absconded from the subscriber, a negro man, by the name of Wilson. He was born in the county of New Kent, and raised by a gentleman named Ratliffe, and by him sold to a gentleman named Taylor, on whose farm he had a wife and several children. Taylor sold him to Mr. Slater, who, in consequence of removing to Alabama, Wilson left; and when retaken was sold, and afterwards purchased, by his present owner, from T. McCargo & Co., of Richmond.”—*Richmond Whig, July 25, 1837.*

just as constitutionally be awarded to every paper touching the conduct of the administration, or the doctrine of the Trinity. It established a censorship of the press on one subject, which might afterwards be extended to others.

Martin Van Buren's casting vote would have made this bill a law, but for the votes of seven southern senators afterwards given against it. But in paying for his sixty-one southern electoral votes, our "democratic" president truckled still more to slavery, in threatening to veto any bill which a majority of both Houses of Congress might pass, to prohibit the unlimited robbery of "the working classes" at the seat of government.

Mr. Van Buren's principles are well understood at the south. The Alabama Legislature recently "*Resolved*, that the present administration of the general government by *promoting the interests of the south*, and *guarding our institutions*, has won our admiration and secured our support." Says the Richmond Enquirer, (in 1838,) "Abandon him, and where can we get a man from the north, whose views are more congenial with the rights of the south?" N. B. His declaration quoted above, and his casting vote

MOON'S PHASES.		D. H. M.			D. H. M.
☽ First Quarter,		6 8 45 a.	☾ Last Quarter,		22 6 57 a.
☾ Full Moon,		14 10 17 a.	☽ New Moon,		29 9 23 m.

D. M.	D. W.	☾ R. S.	Lgth Days	☾ Fast.	☾ Dec.	☽ So.	☽ Sets	High W't'r	MISCELLANEOUS.
		<i>h m h h m</i>		<i>m s</i>	<i>° N'</i>	<i>P M.</i>	<i>A M</i>	<i>A M</i>	SUPPORT THE WEAK.
1	Mo.	4 33 8	14 54	2 28	22 7	1 31	9 38	9 52	☾ S 9 54a. <i>Slaves are</i>
2	Tu.	4 32 8	14 55	2 19	22 15	2 36	10 29	10 42	☽ S 0 32m. <i>tortured</i>
3	We.	4 32 8	14 56	2 9	22 22	3 36	11 8	11 30	N. H. legislature meets.
4	Th.	4 31 8	14 57	1 59	22 29	4 30	11 38	a0 29	<i>that their mas-</i>
5	Fr.	4 31 8	14 58	1 48	22 36	5 18	<i>m</i>	1 13	♀ in ☾. <i>ters may be</i>
6	Sa.	4 30 8	14 59	1 38	22 42	6 3	0 3	2 5	Fair and fine. <i>pamper-</i>
7	S	4 30 8	15 0	1 27	22 48	6 45	0 25	2 55	Low tides. <i>ed. Said</i>
8	Mo.	4 30 8	15 1	1 15	22 53	7 27	0 46	3 55	☽ S 0 5m. <i>Mr. Left-</i>
9	Tu.	4 29 8	15 2	1 4	22 59	8 8	1 6	4 57	☽ ☽ ☾. ♀ in Perihelion.
10	We.	4 29 8	15 2	0 52	23 3	8 51	1 28	6 0	♀ in Sup. ☽ ☾. <i>wich,</i>
11	Th.	4 29 8	15 3	0 40	23 7	9 36	1 53	6 58	☽ ☾ ☽. ☽ ☽ D. <i>son of a</i>
12	Fr.	4 28 8	15 3	0 28	23 11	10 23	2 21	7 38	<i>Virginia Slave-</i>
13	Sa.	4 28 8	15 4	0 16	23 15	11 13	2 55	8 31	☽ Apogee. <i>holder,</i>
14	S	4 28 8	15 4	☾	23 18	<i>m</i>	<i>rises</i>	9 10	Frequent "From dawn
15	Mo.	4 27 8	15 5	Slow	23 20	0 4	a8 31	9 46	showers. <i>to dark the</i>
16	Tu.	4 27 8	15 5	0 22	23 23	0 55	9 13	10 22	Rather high tides. <i>slaves</i>
17	We.	4 27 8	15 5	0 35	23 25	1 45	9 49	10 56	☽ S 8 44a. <i>must bend</i>
18	Th.	4 27 8	15 6	0 48	23 26	2 34	10 17	11 32	☽ S 11 16a. <i>to their</i>
19	Fr.	4 27 8	15 6	0 59	23 27	3 20	10 43	<i>m</i>	<i>work." Jefferson</i>
20	Sa.	4 27 8	15 6	1 13	23 28	4 5	11 5	0 10	☾ enters ☽. Sr. begins.
21	S	4 27 8	15 6	1 26	23 28	4 48	11 28	0 52	Warm. <i>said, the slave-</i>
22	Mo.	4 27 8	15 6	1 39	23 27	5 33	11 48	1 36	☽ ☽ D. Low tides.
23	Tu.	4 27 8	15 6	1 52	23 27	6 16	<i>m</i>	2 21	<i>holders are "nursed,</i>
24	We.	4 27 8	15 5	2 5	23 26	7 4	0 12	3 12	☽ S 8 13a. <i>educated,</i>
25	Th.	4 27 8	15 5	2 18	23 24	7 56	0 39	4 12	☽ stationary. ♀ in ☾.
26	Fr.	4 28 8	15 5	2 30	23 22	8 53	1 12	5 25	☽ S 10 41a. <i>and daily</i>
27	Sa.	4 28 8	15 4	2 43	23 20	9 56	1 56	6 34	<i>exercised in tyran-</i>
28	S	4 28 8	15 4	2 55	23 17	11 2	2 52	7 45	☽ Perigee. ♂ ☽ D.
29	Mo.	4 28 8	15 4	3 7	23 14	a0 9	<i>sets</i>	8 47	Rain. Monthly Concert.
30	Tu.	4 28 8	15 3	3 19	23 11	1 13	a8 54	9 42	Rather high tides. <i>ny."</i>



WOMEN AT WORK IN THE FIELD.

Mr. Lemuel Sapington, a native of Maryland, formerly a slave-trader, now a respectable citizen of Lancaster, Pa., in a letter dated January 21, 1839, speaking of slaves in the southern part of Virginia, says:—

“Among the gangs, are often young women, who bring their children to the fields, and lay them in a fence corner, while they are at work. When a child is three weeks old, a woman is considered in working order. I have seen a woman, with her child strapped to her back, laboring the whole day, beside a man, perhaps the father of the child, and he not being permitted to give her any assistance, himself being under the whip.”

Rev. Francis Hawley, pastor of the Baptist church, Colebrook, Ct., who lived seventeen years in North and South Carolina, says:—

“Those who are with child are driven to their task till within a few days of the time of their delivery; and when the child is a few weeks old, the mother must again go to the field. If it is far from her hut, she must take her babe with her. If the child cries, she cannot go to its relief; the eye of the overseer is upon her: and if, when she goes to nurse it, she stays a little longer than the overseer thinks necessary, he commands her back to her task. Brother, you cannot begin to know what the poor slave mothers suffer on thousands of plantations at the south.”

Rev. Horace Moulton, of the Methodist Episcopal church, says:—

“Women are seen bringing their infants into the field to their work, and leading others, who are not old enough to stay in the cabins with safety. When they get there, they must set them down in the dirt and go to work. Some, who have *very young* ones, fix a little sack, and place the infants on their back and work. One reason is, the child will not cry so much when it can hear a mother's voice. Another is, the mothers fear the *poisonous snakes*. I never knew any place where the land is so infested with venomous snakes, as in the low lands round about Savannah. To secure their infants from poisonous snakes, females *often* work with their infants on their backs.”

“The South-west, by a Yankee,” was published by the Harpers, N. Y., 1835. The writer takes great pains to impress his readers with the beauties of slavery. Yet he says, (vol. ii. p. 125,) “On most plantations females are allowed a month's cessation from ~~the~~ FIELD labor before and after confinement. But it cannot be denied that on some plantations, nothing but *actual confinement* releases them from the field, to which the mother soon after returns, leaving an infant *a few days old (! ! !)* at the “quarters.”

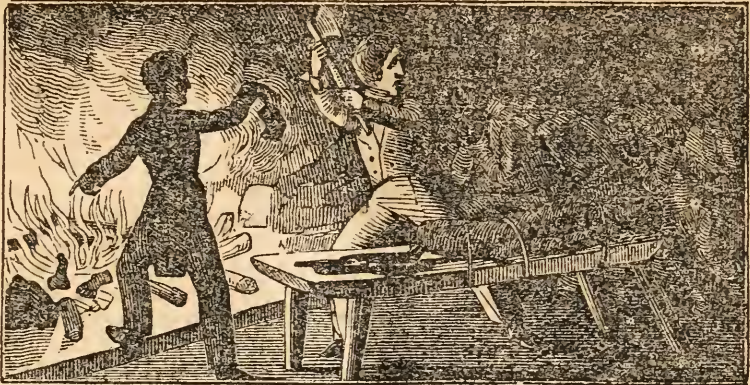
for the post-office gag-law, displayed in Full-Faced type, headed the editorial columns of Southern partizan papers, just before the presidential election in 1836. The Southern Banner, (Athens, Georgia, Oct. 15, 1836,) after quoting largely from his letters to slaveholders, says: "From these opinions, which are set forth without shadow or coloring, it is seen that Mr. Van Buren is perfectly orthodox and democratic in all his views and feelings." Let the free states see that their candidates speak, "without shadow or coloring," for liberty.

II. HENRY CLAY. 1st. He has been a slaveholder for forty years.

2d. He was one of the founders, and is now the president of the American Colonization Society, which has been warmly defended, on the ground, that it would contribute to "the strength and continuance" of slavery, (Af. Rep. vol. I, 227,) and "arrest the wild spirit of abolitionism," (Richmond Whig, Jan. 12, 1838.) In 1838, a county Colonization Society in Alabama, auxiliary to the American, in commending colonization, say; "We consider the measure, of all others, best calculated to preserve good

MOON'S PHASES.		D. H. M.		D. H. M.	
☽	First Quarter,	6	11	27	m.
☾	Full Moon,	14	0	53	a.
☾	Last Quarter,	22	2	7	m.
☾	New Moon,	28	4	50	a.

D.	W.	☉		Lgth Days	☉ Slow	☉ Dec.	☽ So.	☽ Sets.	High W't'r	MISCELLANEOUS.
		h m	h m							
1	We.	4 29	8 15	2	3 31	23 7	2 11	9 30	10 29	<p>BE TEMPERATE.</p> <p>☽f'rth'st from the earth</p> <p>At this hot season,</p> <p>remember the testi-</p> <p>mony of a Kentucky</p> <p>physician who says,</p> <p>Warm with showers.</p> <p>Low tides. the slaves</p> <p>"are crowded together</p> <p>in a small hut, ill</p> <p>ventilated and sur-</p> <p>ounded</p> <p>with filth."</p> <p>Said a</p> <p>Florida</p> <p>slave-</p> <p>holder</p> <p>to Mr.</p> <p>Bliss of Ohio,</p> <p>"I work</p> <p>my</p> <p>niggers</p> <p>Low tides.</p> <p>till 11</p> <p>at</p> <p>and</p> <p>have</p> <p>up</p> <p>by</p> <p>the</p> <p>morning."</p>
2	Th.	4 29	8 15	2	3 42	23 2	3 3	9 58	11 18	
3	Fr.	4 30	8 15	1	3 54	22 58	3 51	10 21	a0 3	
4	Sa.	4 30	8 15	0	4 6	22 52	4 35	10 43	0 45	
5	S	4 30	8 14	59	4 15	22 47	5 18	11 4	1 25	
6	Mo.	4 31	8 14	58	4 25	22 41	6 0	11 26	2 6	
7	Tu.	4 31	8 14	57	4 35	22 35	6 43	11 50	2 42	
8	We.	4 32	8 14	56	4 44	22 28	7 28	m	3 39	
9	Th.	4 32	8 14	55	4 53	22 21	8 14	0 17	4 49	
10	Fr.	4 33	8 14	54	5 1	22 13	9 3	0 49	6 7	
11	Sa.	4 33	8 14	53	5 9	22 5	9 54	1 28	7 12	
12	S	4 34	8 14	52	5 17	21 57	10 45	2 14	8 4	
13	Mo.	4 35	8 14	50	5 24	21 49	11 36	3 8	8 47	
14	Tu.	4 35	8 14	49	5 30	21 40	m	rises	9 27	
15	We.	4 36	8 14	48	5 37	21 30	0 26	a8 16	10 3	
16	Th.	4 37	8 14	46	5 42	21 20	1 13	8 42	10 37	
17	Fr.	4 38	8 14	45	5 47	21 10	1 59	9 6	11 12	
18	Sa.	4 38	8 14	43	5 52	21 0	2 43	9 28	11 48	
19	S	4 39	8 14	42	5 56	20 49	3 26	9 49	m	
20	Mo.	4 40	8 14	41	6 0	20 38	4 11	10 12	0 25	
21	Tu.	4 41	8 14	39	6 3	20 26	4 57	10 37	1 2	
22	We.	4 41	8 14	37	6 5	20 15	5 45	11 7	1 42	
23	Th.	4 42	8 14	35	6 7	20 2	6 39	11 45	2 25	
24	Fr.	4 43	8 14	34	6 8	19 50	7 37	m	3 31	
25	Sa.	4 44	8 14	32	6 9	19 37	8 40	0 33	4 54	
26	S	4 45	8 14	30	6 10	19 24	9 46	1 35	6 26	
27	Mo.	4 46	8 14	28	6 9	19 10	10 50	2 48	7 39	
28	Tu.	4 47	8 14	26	6 8	18 56	11 51	sets	8 41	
29	We.	4 48	8 14	24	6 7	18 42	a0 47	a7 54	9 34	
30	Th.	4 49	8 14	22	6 4	18 28	1 38	8 20	10 18	
31	Fr.	4 50	8 14	20	6 2	18 13	2 25	8 43	11 57	



“ON THE SIDE OF THEIR OPPRESSORS WAS POWER.”

A letter from Rev. William Dickey, of Bloomingburg, Fayette county, Ohio, to Rev. John Rankin, of Ripley, Ohio, was published 14 years since, containing a description of the *cutting up of a slave*. The perpetrators of the deed were two brothers, Lilburn and Isham Lewis, NEPHEWS TO PRES. JEFFERSON. The letter has been scattered all over the country, south and north. Hundreds of people around the mouth of Cumberland River are personally knowing to these facts. *There* are the records of the court that tried the wretches. *There* are their acquaintances and kindred still alive. All over that region of country, the butchery of George is a matter of public notoriety. Rev. Wm. Dickey, was for many years a pastor in Kentucky. He is now an aged and highly esteemed member of the Chillicothe Presbytery, Ohio. The following is an extract from his letter:

“In the county of Livingston, Ky., near the mouth of Cumberland River, lived Lilburn Lewis, a sister’s son of the celebrated Jefferson. He was the wealthy owner of a gang of negroes, who would run away. Among the rest was a boy of seventeen, who having just returned from a skulking spell, was sent for water, and let fall an elegant pitcher which was dashed to shivers. This was made the occasion for reckoning with him. It was night—the master had the slaves all collected, and a rousing fire put on. When the door was secured, he opened to them the design of the interview, namely, that they might be effectually advised to *stay at home and obey his orders*. He now called up George, bound him with cords, and by the assistance of Isham Lewis, his brother, laid him on a broad bench. He then proceeded to *hack off George at the ankles!* It was with the *broad axe!* In vain did the victim *scream and roar!* Casting the feet into the fire, he lectured them at some length. He next *chopped him off below the knees!* George *roaring out* and praying his master to begin at the *other end!* He admonished them again, throwing the legs into the fire—then, above the knees, tossing the joints into the fire—the next stroke severed the thighs from the body; these were committed to the flames—and so the arms, head, and trunk, until all was in the fire!”

We have not room for the rest of the letter; suffice to say that Lilburn Lewis, after being frustrated in a design to kill his wife, lest she might testify against him, shot himself before the day appointed for his trial. His brother Isham was tried and sentenced to death, but escaped; went to Natchez, married, kept up a correspondence with his friends in Kentucky, and finally died there a few years since. The Rev. Mr. Dickey knew both the men well, and lived near them at the time of the tragedy.

order and *proper discipline among our slaves.*" In a speech in favor of colonization, Mr. Clay said: "It is far from the intention of this society to affect, in any manner, the tenure by which a *certain species of property* is held," or in plain English, when republicans have their feet upon the necks of millions, Colonization says, "why should I care?" With such views of the society, Henry Clay is its president.

When the bill for the admission of Michigan to the Union, was under consideration in the United States Senate, Mr. Clay gave a specimen of colonization benevolence towards free colored citizens, by making a motion to deprive them of the right to vote on the question of its acceptance by the people. *See Senate Journal.*

3d. His great personal and official influence, when speaker of the U. S. H. of Rep., secured the admission of Missouri into the Union as a slave state.

4th. He gave his casting vote, Feb. 19, 1819, in favor of perpetual slavery in Arkansas, at a time when that territory was almost entirely uninhabited, thus struggling for the widest possible extension of legalized crime.

MOON'S PHASES.		D. H. M.	D. H. M.	
☽ First Quarter,		5 0 36 m.	☾ Last Quarter,	20 7 42 m.
○ Full Moon,		13 2 38 m.	☀ New Moon,	27 2 9 m.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☽ So.	☽ Sets	High W't'r	MISCELLANEOUS.
		<i>h m h h m</i>		<i>m s</i>	<i>° N'</i>	<i>P M</i>	<i>P M</i>	<i>A M</i>	DO JUSTLY.
1	Sa.	4 51 8	14 18	5 58	17 58	3 9	9 5	11 34	½ S 88. <i>What we do</i>
2	S	4 52 8	14 16	5 54	17 43	3 53	9 27	a 0 10	☽☉. <i>willingly is</i>
3	Mo.	4 53 8	14 14	5 50	17 27	4 37	9 57	0 45	Ill. & Indiana elections.
4	Tu.	4 54 8	14 12	5 45	17 11	5 21	10 17	1 16	<i>no burden. The</i>
5	We.	4 55 8	14 10	5 39	16 55	6 8	10 47	1 56	Rain. <i>slave's will is al-</i>
6	Th.	4 56 8	14 8	5 32	16 38	6 57	11 24	2 47	Low tides. <i>ways cross-</i>
7	Fr.	4 57 8	14 6	5 25	16 22	7 47	<i>m</i>	4 6	☽ Apogee. <i>ed. Said a</i>
8	Sa.	4 58 8	14 3	5 17	16 5	8 38	0 8	5 21	Rastaben S 8 34a. <i>slave</i>
9	S	4 59 8	14 1	5 9	15 47	9 30	0 59	6 42	<i>to Dr. Channing,</i>
10	Mo.	5 1 7	13 59	5 0	15 30	10 21	1 58	7 43	<i>speaking of her work,</i>
11	Tu.	5 2 7	13 56	5 51	15 12	11 11	3 1	8 29	Middling tides. <i>"No</i>
12	We.	5 3 7	13 54	4 41	14 54	11 57	4 8	9 9	Signs of a storm. <i>part</i>
13	Th.	5 4 7	13 52	4 30	14 36	<i>m</i>	<i>rises</i>	9 46	☽ eclipsed; visible.
14	Fr.	5 5 7	13 49	4 19	14 17	0 42	a 7 35	10 20	High tides. <i>pleasant.</i>
15	Sa.	5 6 7	13 47	4 8	13 59	1 26	7 57	10 52	<i>We forced to do it."</i>
16	S	5 8 7	13 45	3 56	13 40	2 11	8 19	11 24	<i>The law of Moses</i>
17	Mo.	5 9 7	13 42	3 43	13 21	2 57	8 44	11 58	Altair S 9 54a. <i>required</i>
18	Tu.	5 10 7	13 40	3 30	13 1	3 45	9 12	<i>m</i>	<i>wages to be prompt-</i>
19	We.	5 11 7	13 38	3 16	12 42	4 37	9 47	0 33	½ stationary. <i>ly paid</i>
20	Th.	5 12 7	13 35	3 2	12 22	5 33	10 31	1 15	<i>to the laborer, be-</i>
21	Fr.	5 14 7	13 33	2 48	12 2	6 34	11 26	2 8	More rain. <i>cause "he</i>
22	Sa.	5 15 7	13 30	2 33	11 42	7 37	<i>m</i>	3 21	☉ enters ♀. <i>setteth</i>
23	S	5 16 7	13 28	2 17	11 21	8 40	0 33	4 59	☽ Perigee. <i>HIS HEART</i>
24	Mo.	5 17 7	13 25	2 1	11 1	9 41	1 48	6 31	♀ stationary. <i>♂♂ D.</i>
25	Tu.	5 19 7	13 23	1 45	10 40	10 38	3 6	7 40	<i>upon it."</i> <i>"Wo unto</i>
26	We.	5 20 7	13 20	1 29	10 19	11 31	4 23	8 37	☉ eclipsed; invisible.
27	Th.	5 21 7	13 17	1 12	9 58	a 0 19	<i>sets</i>	9 26	Changeable. <i>him that</i>
28	Fr.	5 23 7	13 15	0 54	9 37	1 6	a 7 12	10 5	High tides. <i>useth his</i>
29	Sa.	5 24 7	13 12	0 37	9 16	1 50	7 35	10 40	Altair S 9 6a. <i>neighbor's</i>
30	S	5 25 7	13 10	0 19	8 54	2 35	7 58	11 11	<i>service without wa-</i>
31	Mo.	5 26 7	13 7	0 0	8 33	3 21	8 23	11 40	Monthly Concert. <i>ges."</i>



SANCTIFIED HATE. LEGALIZED HATE.

"In 1835, Anthony Provost, an upright, industrious and sober man, of N. Y. city, applied for a license to drive a cart. He was refused because he was colored. He worked with his horse and cart a short time, and was fined \$20; but on the application of friends the fine was remitted, on payment of costs, and engagement to use his horse and cart no more.

In 1836, William Hewlett, of N. Y., a well known and respectable colored man, for whom forty firms, (mostly booksellers) petitioned, was likewise refused a carman's license, merely because he was colored.

"NEGRO SEATS."

The number of Protestant Churches in the United States is nearly TWENTY THOUSAND, with more than a MILLION AND A HALF of communicants. Some of these churches, doubtless, have no "negro seat," because they have no people of color to thrust into them. But it is notorious that *almost every church* has one, if persons of color are in the habit of attending upon its worship. That such persons are to occupy those seats and *no others*, is not merely *expected* but *required*—they have *no option*—"sit here or budge," is the *spirit* of the law, however its executive may phrase it, in carrying it out. Now this setting apart of an exclusive seat for colored persons, is an expression of *feeling* toward them. What *kind* of feeling is it? It must be either *respect*, or its *opposite*, or *neither*. That it is respect for them, none claim—and to say that it is neither respect nor its opposite, but a feeling of entire *indifference*, is absurd, for if they have *no feelings* towards colored *persons* why such strong feelings about their *seats*? Why single out certain seats for them and *make* them sit in them? Every body knows that the feeling toward colored persons, expressed by the "negro seat," is dislike, aversion, contempt—and why? because they are *what God made them*. That hue and those features which the churches thus publicly deride and blasphemously criticise and scout, by compelling all who have them to sit *apart*—because they have them—God *approves*—they are his own hand-writing upon their forms—pronounced by himself "very good"—and to convert them into a BADGE OF DEGRADATION, is monstrous impiety. Every church that has a "negro seat," keeps posted upon its walls a standing criticism upon God's workmanship, a public proclamation of their contempt for it. Every such church is carrying on a *public quarrel* with its professed HEAD; and in the language of scripture we say to its minister, its officers, its members—"BE YE RECONCILED TO GOD." "*If ye have respect to persons ye COMMIT SIN.*" "PUT AWAY FROM AMONG YOU THE ACCURSED THING."

5th. He first proposed the annexation of Texas, by a motion to that effect, April 3, 1820.

6th. He has earnestly contended against the abolition of slavery in the District of Columbia, or in "any territory of the United States," and introduced resolutions into the U. S. Senate, denouncing "the interference of the citizens of any of the states" to effect either of these objects. See his resolutions passed May 10, 1838.

7th. He zealously opposed the calling of a convention in Kentucky, a measure without which, the abolition of slavery by law CANNOT TAKE PLACE IN THAT STATE. Geo. W. Weissenger, who is associate editor of the Louisville Journal, the leading Clay paper at the west, in a letter dated July 6, 1838, says: "It is well known here that Mr. Clay is warmly opposed to a convention. While the Convention Law was under discussion, letters were received from him, remonstrating against the passage of the law."

8th. Feb. 7th, 1838, he made his "great" speech for—southern votes, in which he said, "The liberty of the descendants of Africa in the United States, is incompatible with the liberty of the European descendants."

MOON'S PHASES.			D. H. M.				D. H. M.
☽	First Quarter,		3 6 6 a.	☾	Last Quarter,		18 1 5 a.
○	Full Moon,		11 3 19 a.	☾	New Moon,		25 2 3 a.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☽ So.	☽ Sets	High W't'r	MISCELLANEOUS.
		<i>h m h h m</i>	<i>h m</i>	<i>m s</i>	<i>° N'</i>	<i>P M</i>	<i>P M</i>	<i>P M</i>	LOVE MERCY.
1	Tu.	5 23 7	13 5	0 18	8 11	4 7	8 57	0 10	Vermont election.
2	We.	5 29 7	13 2	0 37	7 49	4 55	9 27	0 46	☽ fav. for observ. morn.
3	Th.	5 30 7	12 59	0 56	7 27	5 45	10 8	1 27	Fine autumnal weather.
4	Fr.	5 32 7	12 57	1 16	7 5	6 37	10 57	2 14	☽ Apogee. ♃ ☽ D. Low
5	Sa.	5 33 7	12 54	1 36	6 43	7 28	11 53	3 22	tides. Abundant har-
6	S	5 34 7	12 52	1 56	6 20	8 19	<i>m</i>	4 46	vests. Said John C.
7	Mo.	5 36 7	12 49	2 16	5 58	9 9	0 54	6 13	Maine election. Cal.
8	Tu.	5 37 7	12 46	2 36	5 35	9 57	1 59	7 21	Middling tides. houn
9	We.	5 38 7	12 44	2 57	5 12	10 44	3 7	8 10	in the U. S. Senate.
10	Th.	5 40 7	12 41	3 18	4 50	11 29	4 14	8 49	☽ ☉ in 1833. "He
11	Fr.	5 41 7	12 38	3 39	4 27	<i>m</i>	rises	9 27	Fine for the season. who
12	Sa.	5 42 7	12 36	4 0	4 4	0 14	a6 33	10 1	High tides. earns the mo-
13	S	5 44 7	12 33	4 21	3 41	1 1	6 57	10 32	ney, who digs it from
14	Mo.	5 45 7	12 30	4 42	3 18	1 50	7 23	11 5	the earth, has a just ti-
15	Tu.	5 46 7	12 28	5 3	2 55	2 41	7 56	11 39	tle to it against the uni-
16	We.	5 48 7	12 25	5 24	2 32	3 37	8 38	<i>m</i>	verse." The farmer
17	Th.	5 49 7	12 22	5 45	2 8	4 36	9 30	0 22	☽ Perigee. sweats cheer-
18	Fr.	5 50 7	12 20	6 6	1 45	5 39	10 33	2 7	Continuous warm. fully
19	Sa.	5 52 7	12 17	6 27	1 22	6 41	11 44	3 31	Low tides. for HIMSELF
20	S	5 53 7	12 14	6 48	0 58	7 42	<i>m</i>	5 5	and family. Let an
21	Mo.	5 54 7	12 12	7 9	0 35	8 39	1 0	6 33	aristocrat snatch the
22	Tu.	5 56 7	12 9	7 30	n. 12	9 32	2 15	7 40	Aut. begins. fruits of
23	We.	5 57 7	12 6	7 51	s. 12	10 20	3 29	8 33	Harvest moon. his toil
24	Th.	5 58 7	12 4	8 12	0 35	11 7	4 39	9 15	Look for rain. ☽ riot on
25	Fr.	6 0 6	12 1	8 32	0 59	11 52	sets	9 47	Very high tides. them
26	Sa.	6 1 6	11 58	8 52	1 22	a0 37	a6 9	10 19	before his eyes, while
27	S	6 2 6	11 56	9 12	1 45	1 22	6 33	10 48	he starves, and he
28	Mo.	6 4 6	11 53	9 32	2 9	2 8	7 5	11 15	Monthly Concert. will
29	Tu.	6 5 6	11 50	9 51	2 32	2 56	7 34	11 50	☽ ☽ D. know how
30	We.	6 6 6	11 47	10 10	2 56	3 46	8 12		to pity the slave.



“LAWLESS” BURNING OF MEN “BY THE MANY.”

April 28, 1836, in St. Louis, Mo., a black man named McIntosh, who had stabbed an officer, that had arrested him, was seized by the multitude, and fastened to a tree *in the midst of the city*, in the open day, and in the presence of an immense throng of citizens, was burnt to death. The Alton (Ill.) Telegraph, in its account of the scene says :

“All was silent while they were piling wood around their victim ; when the flames seized upon him he uttered an awful howl, attempted to sing and pray, and then hung his head and suffered in silence, except in the following instance :—After the flames had surrounded their prey, his eyes burnt out of his head, and his mouth seemingly parched to a cinder, some one in the crowd, proposed to put an end to his misery by shooting him, when it was replied, ‘that would be of no use, since he was already out of pain.’ ‘No, no,’ said the wretch, I am suffering as much as ever ; shoot me, shoot me.’ ‘No, no,’ said one, ‘he shall not be shot. *I would sooner slacken the fire, if that would increase his misery ;*’ and the man who said this was, as we understand, an OFFICER OF JUSTICE.”

The St. Louis correspondent of a New York paper adds :—“The shrieks and groans of the victim were loud and piercing, and to observe one limb after another drop into the fire was awful indeed. I visited the place this morning ; only a part of his head and body were left.”

Hon. Luke E. Lawless, Judge, of the Circuit Court of Missouri, at its session, in St. Louis, some months after, decided that since the burning of McIntosh was the act, directly or by countenance, of a *majority* of citizens, it is a ‘case which transcends the jurisdiction,’ of the Grand Jury !

The ‘New Orleans Post,’ of June 7, 1836, publishes the following :—

“We understand, that a negro man was lately condemned, by the mob, to be BURNED OVER A SLOW FIRE, which was put into execution at Grand Gulf, Mississippi, for murdering a black woman and her master.”

“Tuscaloosa, Ala., June 20, 1827.—Last week a Mr. M’Neilly charged a slave with theft. M’Neilly, and his brother, seized him, and were about to chastise him, when the negro stabbed M’Neilly. The negro was taken before a justice, who *waived his authority*. A crowd collected, and he acted as *president of the mob*, and put the vote, when it was decided he should be immediately burnt to death.” He was led to the tree, a large quantity of pine knots placed around him, the fatal torch applied to the pile, and the miserable being was in a short time burned to ashes. This is the SECOND negro who has been THUS put to death, without judge or Jury, in this county.”—African Observer, for August, 1827.

III. WILLIAM HENRY HARRISON. In December, 1802, while Governor of Indiana Territory, he was president of a convention of the people of that territory, held at Vincennes, and transmitted to congress a memorial of the convention, praying that the sixth article of the "Ordinance of '87," which prohibited slavery there, *might be suspended*. (See Am. State papers, 1803.) His efforts to make Indiana a slave state were prosecuted for years while he was Governor of that territory.

In 1819, on a question which was to decide whether slavery should be forever legalized on 200,000 square miles of purchased territory, including Missouri, Arkansas, and the territory west of it, he seized every opportunity to vote for this "complicated villany." See seven of his votes on this subject recorded in the Almanac of last year. So basely did he bow to slavery, that even Ohio was shocked. He was indignantly rejected at the next congressional election in 1822. The National Intelligencer of Oct. 20, 1822, says: "It is confirmed to us, that Mr. Gazley is elected in opposition to General Harrison. A friend informs us, which we are sorry

MOON'S PHASES.		D. H. M.			D. H. M.
☽ First Quarter,		3 1 16 a.	☾ Last Quarter,		17 7 40 a.
○ Full Moon,		11 2 55 m.	☾ New Moon,		25 4 41 m.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Fast	☉ Dec.	D So.	D Sets.	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>° s'</i>	<i>P M</i>	<i>P M</i>	<i>P M</i>	HONOR ALL MEN.
1	Th.	6 8 6	11 45	10 29	3 19	4 37	8 59	0 26	♂ ♀ D. Northern farmers are preparing
2	Fr.	6 9 6	11 42	10 48	3 42	5 29	9 52	1 5	
3	Sa.	6 10 6	11 39	11 6	4 6	6 20	10 50	1 50	Fine for the season. for
4	S	6 12 6	11 37	11 24	4 29	7 10	11 53	2 49	Low tds. Thanksgiving.
5	Mo.	6 13 6	11 34	11 42	4 52	7 58	m	4 11	Michigan election. Are
6	Tu.	6 14 6	11 31	12 0	5 15	8 44	0 56	5 33	you preparing a day
7	We.	6 16 6	11 29	12 17	5 38	9 29	2 1	6 50	of thanksgiving for
8	Th.	6 17 6	11 26	12 34	6 1	10 14	3 10	7 44	Vermont legis. meets.
9	Fr.	6 18 6	11 23	12 49	6 24	11 0	4 20	8 26	the slaves? Said
10	Sa.	6 20 6	11 21	13 5	6 47	11 49	5 31	9 1	Cold with wind. a slave
11	S	6 21 6	11 18	13 20	7 9	m	rises	9 36	♂ Perigee. recently to a
12	Mo.	6 22 6	11 15	13 35	7 32	0 40	a 6 4	10 11	High tides. northern
13	Tu.	6 24 6	11 13	13 49	7 54	1 36	6 44	10 49	Ohio, Pa. N. J. elections.
14	We.	6 25 6	11 10	14 3	8 17	2 36	7 33	11 35	mechanic, then in N.
15	Th.	6 26 6	11 8	14 16	8 39	3 39	8 35	m	C., "We heard they
16	Fr.	6 27 6	11 5	14 29	9 1	4 43	9 44	0 19	were going to set
17	Sa.	6 29 6	11 2	14 40	9 23	5 45	10 58	1 13	Clear and cold. us free.
18	S	6 30 6	11 0	14 52	9 45	6 43	m	2 11	Low tides. What made
19	Mo.	6 31 6	10 57	15 2	10 7	7 36	0 13	3 29	♂ in Aphelion. them
20	Tu.	6 33 6	10 55	15 12	10 28	8 25	1 26	5 2	♂ ♀ D. stop?" The
21	We.	6 34 6	10 52	15 22	10 50	9 11	2 35	6 20	slaves must share
22	Th.	6 35 6	10 50	15 31	11 11	9 55	3 43	7 30	☉ enters ♀ ♀ ♀.
23	Fr.	6 36 6	10 47	15 38	11 32	10 39	4 48	8 17	in our thanksgiving,
24	Sa.	6 38 6	10 45	15 45	11 53	11 23	5 54	8 53	ing, or we must
25	S	6 39 6	10 42	15 52	12 14	a 0	sets	9 27	Changeable with rain.
26	Mo.	6 40 6	10 40	15 58	12 35	0 54	a 5 32	9 55	Mo. Concert. share in
27	Tu.	6 41 6	10 37	16 2	12 55	1 44	6 8	10 27	N. J. legislature meets.
28	We.	6 43 6	10 35	16 7	13 15	2 35	6 49	11 0	their ruin. "With
29	Th.	6 44 6	10 32	16 11	13 35	3 26	7 40	11 33	what measure ye
30	Fr.	6 45 6	10 30	16 13	13 55	4 17	8 37	a 0 7	mete, it shall be meas-
31	Sa.	6 46 6	10 27	16 15	14 14	5 5	9 38	0 45	ured to you again."

"OUR PECULIAR DOMESTIC INSTITUTIONS."



18 10.] NOVEMBER—ELEVENTH MONTH. [30 DAYS.

to learn, that he was opposed particularly on account of his adherence to that principle of the Constitution which secures to the people of the south their pre-existing rights." It seems, then, that General Harrison claimed for the south, the *right* to fasten slavery upon any soil which the nation might have or purchase.

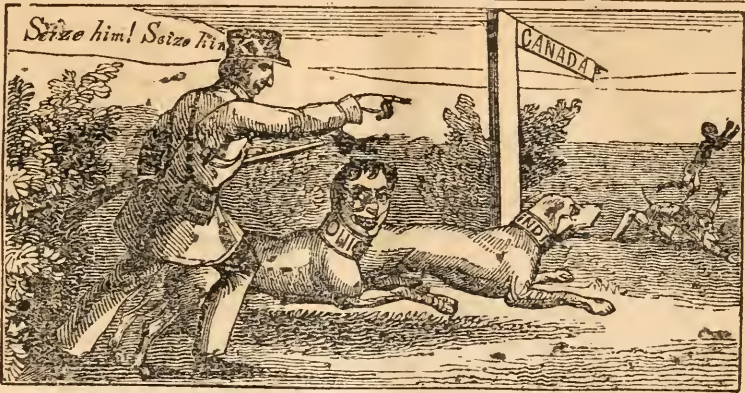
He has had but little opportunity to act in a public capacity upon the subject of slavery, since that time; but an address from his political friends in Virginia, in 1836, says, "he is sound to the core on the subject of slavery."

WHAT HAS THE PRESBYTERIAN CHURCH TO DO WITH SLAVERY?

Hear the testimony of Rev. H. G. Ludlow, of New Haven, Ct., given by him, Jan. 16, 1837, when pastor of the Spring street Presbyterian Church, New York. "Rev. Dr. Skinner told me that Rev. Dr. Wither- spoon, of South Carolina, Moderator of the last General Assembly, told him, last spring, that Rev. Samuel Hatch, (a Presbyterian Clergyman,) had made \$25,000 by his cotton last year, and intended to lay out \$90,000 FOR SLAVES and land this year."

MOON'S PHASES.		D. H. M.			D. H. M.
☽	First Quarter,	2 8 36 m.	☾	Last Quarter,	16 4 24 m.
☾	Full Moon,	9 1 23 a.	☾	New Moon,	23 9 41 a.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Fast.	☉ Dec.	☽ So.	☽ Sets	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>o s'</i>	<i>P M</i>	<i>P M</i>	<i>P M</i>	BE KINDLY AFFECTIONED.
1	S	6 51 6	10 19	16 17	14 34	5 53	10 43	3 47	Changeable. <i>Presiden</i>
2	Mo.	6 52 6	10 16	16 17	14 53	6 39	11 48	4 36	New York elections.
3	Tu.	6 53 6	10 14	16 17	15 11	7 22	<i>m</i>	5 48	Low tides. <i>tial election</i>
4	We.	6 54 6	10 11	16 16	15 30	8 7	0 54	7 1	<i>this month. "Provide</i>
5	Th.	6 55 6	10 9	16 14	15 48	8 52	2 1	8 10	☽ ☽ D. <i>out of all the</i>
6	Fr.	6 57 6	10 7	16 11	16 6	9 38	3 11	9 8	<i>people, able men, such</i>
7	Sa.	6 58 6	10 4	16 7	16 24	10 27	4 24	9 55	<i>as fear God; men of</i>
8	S	6 59 6	10 2	16 3	16 42	11 21	5 40	10 38	<i>truth, hating covetous-</i>
9	Mo.	7 0 5	9 59	15 58	16 59	<i>m.</i>	<i>rises</i>	11 23	Massachusetts election.
10	Tu.	7 1 5	9 57	15 52	17 16	0 20	<i>a</i> 16	<i>m</i>	Fine autumn weather.
11	We.	7 2 5	9 55	15 45	17 32	1 24	6 13	0 8	High tides. <i>ness; and</i>
12	Th.	7 4 5	9 53	15 37	17 49	2 30	7 23	0 54	☽ Perigee. ☽ great. el. e.
13	Fr.	7 5 5	9 50	15 29	18 5	3 35	8 37	1 44	♀ ☽ ♃. <i>place such</i>
14	Sa.	7 6 5	9 48	15 18	18 21	4 36	9 58	2 32	<i>over them to be</i>
15	S	7 7 5	9 46	15 8	18 36	5 31	11 13	3 25	<i>rulers." "Judges</i>
16	Mo.	7 8 5	9 44	14 57	18 51	6 22	<i>m</i>	4 27	Changeable and cool.
17	Tu.	7 9 5	9 42	14 45	19 6	7 8	0 25	5 31	Low tides. <i>and officers</i>
18	We.	7 10 5	9 40	14 32	19 20	7 52	1 33	6 42	☽ ☽ D. ♀ in Aphelion.
19	Th.	7 11 5	9 38	14 18	19 34	8 35	2 50	7 50	<i>shalt thou make,</i>
20	Fr.	7 12 5	9 36	14 3	19 48	9 18	3 45	8 57	<i>and they shall judge</i>
21	Sa.	7 13 5	9 34	13 47	20 1	10 2	4 51	9 50	♃ ☽ ☉. <i>the people</i>
22	S	7 14 5	9 32	13 31	20 14	10 48	5 56	10 33	☉ enters ♀. <i>with just</i>
23	Mo.	7 15 5	9 31	13 14	20 27	11 35	<i>sets</i>	11 10	Cool with rain. <i>judg-</i>
24	Tu.	7 16 5	9 29	12 56	20 39	<i>a</i> 25	<i>a</i> 44	11 47	High tides. <i>ment. Ye</i>
25	We.	7 16 5	9 27	12 38	20 51	1 16	5 31	<i>a</i> 21	☽ ☽ D. <i>shalt not re-</i>
26	Th.	7 17 5	9 26	12 18	21 2	2 6	6 25	0 53	☽ Apogee. <i>spect per-</i>
27	Fr.	7 18 5	9 24	11 58	21 13	2 56	7 25	1 28	<i>sons in judgment</i>
28	Sa.	7 19 5	9 22	11 38	21 24	3 43	8 28	2 3	<i>but you shall hear the</i>
29	S	7 20 5	9 21	11 17	21 34	4 29	9 31	2 38	<i>small as well as the</i>
30	Mo.	7 20 5	9 19	10 55	21 44	5 12	10 35	3 21	Mo. concert. <i>great."</i>



“OLD KENTUCK” SETTING ON HIS DOGS.

May 1, 1839, a law went into effect in Ohio, for the seizure of “fugitives from labor or service from other states.” It authorises any judge of a court of record, (selected by the enslaver, and if need be with all *privacy*,) to give a decision enslaving the person claimed and all his posterity.

The person arrested can have the trial postponed but 60 days, and then only by giving bonds for \$1000, and filing an affidavit that he or she is free, and “verily believes” it can be proved—while the slaveholder or his agent can have it postponed, on his own oath, without bonds.

It imposes a fine of \$500, or imprisonment for 60 days, on any person who shall—1, Counsel or advise a slave to escape; 2, Furnish money or conveyance of any kind, or “any other facility;” 3, Harbor or conceal any such person; 4, “Obstruct or hinder” a constable in seizing a slave.

This law, which makes it a crime to feed the hungry, clothe the naked, or even give shelter to a sick stranger, Ohio has passed at the bidding of Kentucky. Of all the crawling serviles that drag their bellies along the tracks of slaveholders, and lick their feet in return for kicks and stampings, none do it with a more greedy relish than Ohio lawmakers.

It takes a despot, a craven, and a slave, compounded together, to make a *pro-slavery* legislator in a *free state*. The last legislature of Ohio had a majority of just such creatures. Noses of wax! *stay pinched*, just as the slaveholder’s thumb and finger left you. Dough-faces! wear the prints of your masters’ knuckles, and the traces of their spittle. They are your coats of arms, and they *fit ye*—your titles of nobility, and *they’ll stick to ye*. Snow water and soap won’t wash them off, nor your hot tears either—nor fire burn them out, nor paint hide them, nor plasters cover them. You have worked hard for infamy, and you have *got it*. It will live with you, and live AFTER you—a warning to all other serviles, who sell their own and their constituents’ birthright for an immortality of scorn. And so you had a great rejoicing at Columbus, after you had trampled over constitutions, to kiss the toe of Kentucky, and thrust under her hoof the necks of your constituents. Well! kindle your bonfires, and dance while you may—but KNOW YE, you burn up your own charters, and dance to the music of your own chains and collars. Like Milton’s devils, you opened your mouths on apples, but *you’ll shut them on ashes*.

Freemen of Ohio, let these ignobles know, at the *ballot-box*, that their constituents are MEN, and will see to it, that they are not again represented by “*creeping things*.” Say to them, “Go, fawn and crawl on slaveholders, if you will, but *leave none of your slime on us*.” [See next page.]

But Ohio is not alone. Indiana has got the start of her in this scrub-race for infamy, as the following extract from the message of Gov. Noble on retiring from office, Dec. 7, 1837, fully shows.

Our laws protect the interests and rights of the citizens of those states where slavery has been established, and furnish all just facilities for the *reclamation* of that species of property. By the act of 1824, provision was made for arrest and hearing, in a MOST SUMMARY MANNER. Our judicial tribunals are *ever ready* to enforce the law, and a full measure of damages is awarded. Our laws impose a fine not exceeding \$500 on any one who shall knowingly *employ a slave, conceal him, or encourage his escape.*

Illinois, more servile than either Ohio or Indiana, catches a man without waiting for Kentucky's orders. In 1837, James L. Simpson, sheriff, advertised in an Illinois paper, that he had seized and put in jail, a colored man, named Franklin White, and adds: "The OWNER of said negro, if *any there should be*, is REQUESTED to call and make proof of such ownership."—Dated at Hennepin, July 27, 1837.

MOON'S PHASES.	D. H. M.	☾ Last Quarter,	15 4 36 a.
☽ First Quarter,	2 2 56 m.	☉ New Moon,	23 4 52 a.
○ Full Moon,	8 11 52 a.	☽ First Quarter,	31 6 14 a.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Fast	☉ Dec.	☽ So.	☽ Sets.	High W't'r	MISCELLANEOUS
1	Tu.	h m h	h m	m s	o s'	P M	P M	P M	BLEST ARE THE MERCIFUL Pa. legislature meets.
2	We.	7 16 5	9 28	10 31	21 53	5 56	11 42	1 52	A driving snowstorm.
3	Th.	7 17 5	9 27	10 8	22 2	6 38	m	2 41	Low tides. Said T. T.
4	Fr.	7 18 5	9 25	9 44	22 11	7 21	0 46	3 39	Bouldin, a slave-
5	Sa.	7 18 5	9 24	9 19	22 19	8 7	1 53	4 41	holding member of
6	S	7 18 5	9 23	8 55	22 26	8 59	3 3	5 44	Stormy. Congress
7	Mo.	7 19 5	9 22	8 29	22 34	9 53	4 20	6 45	Ohio, Ia. & Ill. legis. mt.
8	Tu.	7 19 5	9 21	8 3	22 40	10 54	5 37	7 45	from Virginia,
9	We.	7 20 5	9 20	7 36	22 47	m	rises	8 39	☽ Perigee. "Many
10	Th.	7 20 5	9 19	7 9	22 53	0 0	a 58	9 32	High tides. negroes
11	Fr.	7 21 5	9 19	6 42	22 58	1 7	6 14	10 24	☽ sta. have DIED
12	Sa.	7 21 5	9 18	6 14	23 3	2 12	7 33	11 12	7*s S. 10 11 a. from
13	S	7 21 5	9 18	5 46	23 8	3 12	8 51	m	exposure
14	Mo.	7 21 5	9 17	5 18	23 12	4 6	10 5	0 1	Algol on mer. 9. 25 a.
15	Tu.	7 22 5	9 17	4 49	23 15	4 55	11 15	0 49	Cool, with occasional
16	We.	7 22 5	9 16	4 20	23 19	5 41	m	1 41	snow. Low tides. to
17	Th.	7 22 5	9 16	3 50	23 21	6 25	0 21	2 29	♂ in Aphelion. weather.
18	Fr.	7 22 5	9 16	3 20	23 24	7 7	1 26	3 19	[as morning star.
19	Sa.	7 22 5	9 15	2 51	23 25	7 51	2 30	4 20	♀ favorable for observ.
20	S	7 23 5	9 15	2 21	23 27	8 35	3 35	5 26	♀ greatest elong. west.
21	Mo.	7 23 5	9 15	1 51	23 27	9 22	4 37	6 40	☉ enters ♃ wint. begins.
22	Tu.	7 23 5	9 15	1 21	23 28	10 10	5 39	7 35	Clear and cool. Said
23	We.	7 23 5	9 15	0 51	23 28	11 0	6 36	8 21	☽ Apogee. Rev. John
24	Th.	7 22 5	9 15	☉ 23 27	11 51	sets	9 1	☽ Apogee. Rev. John	
25	Fr.	7 22 5	9 15	Slow 23 26	a 0 41	a 5 12	9 39	High tides. Rankin,	
26	Sa.	7 22 5	9 15	0 40	23 24	1 29	6 13	10 12	"Many slaves
27	S	7 22 5	9 16	1 10	23 22	2 15	7 16	10 46	♀ ♂ ☽. suffer ex-
28	Mo.	7 22 5	9 16	1 39	23 20	2 59	8 18	11 19	Middling tides. tremely
29	Tu.	7 22 5	9 17	2 9	23 17	3 41	9 20	11 55	Monthly con. for want
30	We.	7 21 5	9 17	2 38	23 13	4 22	10 23	a 0 31	Aldebaran S 9 49 a. of
31	Th.	7 21 5	9 18	3 7	23 10	5 4	11 26	1 9	☽ ♂ ☽. clothing."
				3 36	23 5	5 47		1 58	Clear and cold.



“THEY CAN’T TAKE CARE OF THEMSELVES.”

“If the slaves were emancipated they could’nt take care of themselves.” The din of this objection rings in every body’s ears. What will become of the helpless creatures if their masters stop *robbing* them? Verily they’ll come to poverty, and that will break their masters’ hearts! Slaveholders hold their slaves out of sheer pity, to keep them from starving and freezing; and slavery, like hospitals, alms-houses, poor-houses, and asylums, is a benevolent institution for taking care of those who “can’t take care of themselves.” The latter are old fashioned contrivances, and have been tolerated quite too long. Enlightened humanity has now started slavery as an opposition line, and bids fair to take all the custom. The high charges, scanty fare, miserable attendance and few comforts of the “old line” entitle the disinterested proprietors of the “*opposition*” to universal patronage. When a poor sailor breaks his leg, make him a slave if you want to take care of him; it is cruel to send him to a hospital. When your neighbor’s last bed has gone off under the hammer, and he is turned out of doors, to have him “taken care of” in a poor-house is barbarism. Make a slave of him, rob him of all his rights, and *he is provided for!* When a good-for-nothing husband runs away and leaves a wife and eight children who “can’t take care of themselves,” duty is plain; drive them into your yard, put your mark on them, and make them your “property.” So with all idiots, the blind, the deaf and dumb, the insane, and all other descriptions of persons who “can’t take care of themselves.” To send them to asylums and alms-houses is all behind the age; we show you a more excellent way; turn them into property, set them on the auction table, knock them off to the highest bidder, make out a bill of sale for each—and overseers and DRIVERS will see that they are *taken care of!*

“Can’t take care of themselves.” Who cultivated the FIFTEEN HUNDRED THOUSAND bales of cotton, that were exported from the United States last year, besides the immense quantities manufactured in this country? Who cultivate all the rice, indigo and tobacco? Who raise all the southern corn, wheat and sweet potatoes? Who cultivate all the sugar cane of the south-west, and manufacture the sugar and molasses? This is all done by these helpless imbeciles who “can’t take care of themselves.” Who are the men at the south that hold the plough, and wield the hoe, and swing the axe, and scythe, and sickle, and flail, and bill hook, and sledge hammer? Who thrust the spade and delve with the crow bar, and trundle the barrow? who drive the plane, and push the saw, and turn the auger, and blow the bellows, and strike the anvil? who are

the teamsters, draymen, porters, hod-carriers, plaisterers and whitewashers, colt-breakers and trainers, and drovers, road-makers, canal-diggers, street-cleaners and pavers, butchers, bakers, fishermen, boatmen, firemen and stewards, water carriers, cooks and waiters, seamstresses, chambermaids, nurses, washers and ironers? Oh they are these same helpless idiots with their tongues out and hands dangling, that "can't take care of themselves." Very true they do all the work at the South, and their fathers and mothers did it before them; they began to work as soon as they were big enough to pick up chips, *tote* a gourd to the spring or shake a fly-brush; and they have been working ever since, and have done nothing *but* work; work has knit their joints, strung up their sinews, spread and hardened their muscles and brawn; work has become a fixed habit, and habit has made work easy, and practice has taught the best methods, and given them skill and facility; but, poor creatures, "they can't take care of themselves." Now, reader, look at the puny masters and mistresses, who are in such hysteric spasms at the helplessness of their slaves, and at the necessity of flogging and robbing them to keep them from coming to want. They never did a day's work in their lives, and are totally ignorant of all kinds of labor; would wilt down in fifteen minutes if at work in the sun, and tire out in less time. Look at their little soft hands, taper fingers, thin skins, loose joints, and flabby muscles. Look at them lolling along the plantation walks, holding up an umbrella with one hand and wagging a feather fan with the other, and squeaking out in girlish treble as they squint through their eye glasses at their brawny slaves, who are grubbing up the sod—"they can't take care of themselves," "they can't take care of themselves."

Ship off a colony of these masters and mistresses to the everglades of Florida, or to Crusoe's island, and ship off a colony of their slaves at the same time, settle them in separate districts, and leave both parties to "take care of themselves." At a year's end go and see how they get along; see how many acres each party has grubbed up, what crops they have raised; see which has lost the most flesh, has the largest sick list, and the most graves. Find out how many of each party gave up at once disheartened, how many ran crazy, how many committed suicide, how many fainted in the field, how many sunk down in despair, and with bleeding feet and blistered hands, and muscles swollen till motion was torture, sat still and starved. Such an experiment would soon show which could take the best care of themselves, when forced either to starve or get a living *by their own sweat*—the masters and mistresses who *never* took care of themselves, never earned a dollar by manual labor, and are ignorant as babies of the use of tools and of all kinds of work, or the slaves who have always taken care of themselves and of their masters and mistresses besides, have always been used to work, accustomed to hardships, handy in the use of all working implements, and able to thrive on food that the pampered stomachs of their masters and mistresses would nauseate. That the reader may judge of the pains and expense that masters are at in providing for their slaves, we insert the following—

SPECIMEN OF THE CARE WHICH SLAVEHOLDERS TAKE OF THEIR SLAVES.

To put it beyond a doubt that this objection of slaveholders springs from pure compassion for the slaves, we insert a specimen of the amount of care which they take of them.

The legal allowance of food for slaves in North Carolina, is, in the words of the law, "a quart of corn per day."—See Haywood's Manual, 525. The legal allowance in Louisiana is more, a barrel [flour barrel] of corn, [in the ear,] or its equivalent in other grain, and a pint of salt a month. In

the other slave slates the amount of food for the slaves is left to the option of the master.

Thomas Clay, Esq., of Georgia, a slaveholder, in his address before the Georgia Presbytery, 1833, speaking of the food of slaves says, "the quantity allowed by custom is *a peck of corn a week.*"

W. C. Gildersleeve, Esq., a native of Georgia, and elder in the Presbyterian Church, Wilkesbarre, Pennsylvania, says, "The weekly allowance to grown slaves on the plantations where I was best acquainted was *a peck of corn a week.*"

William Ladd, Esq., of Minot, Maine, late president of the American Peace Society, and once a slaveholder in Florida, says,

"The usual allowance of food was *one quart of corn a day* to a full task hand, with a modicum of salt; kind masters allowed *a peck of corn a week*; some masters allowed no salt."

The legal allowance of CLOTHING to slaves in Louisiana for one half the year is "*one shirt and one pair of pantaloons.*" See Law of Louisiana. Martin's Digest, 610.

Now if the slaveholders, when they tell us that the slaves can't take care of themselves, mean that they can't take *so good* care of themselves as *they* take of them, we need be at no loss, for the above laws of slave states and testimonies, settle what that care is, and serve to interpret the objection into plain English as follows, "The slaves, if emancipated, *can't get for themselves a peck of corn a week and one shirt and one pair of pantaloons in six months*, therefore, to save them from nakedness and starvation, we will consent to keep them at work for us, and in return lavish on them all the comforts and luxuries aforesaid!"

Further—slaveholders themselves are constantly refuting this objection by their actions and words. One can hardly take up a southern newspaper without finding proof of this in every column. We have now on our table scores of advertisements in southern papers, in which slaves offered for sale are advertised as follows:—"likely," "very likely," "active," "industrious," "smart," "very shrewd," "capable," "intelligent," "faithful," "honest," "steady," "sober," "careful," "very religious," "a first rate cook," "a fine seamstress," "an excellent washer and ironer," "a *prime* field hand," "a very good blacksmith," &c. &c. Hundreds of such advertisements may be gathered from southern papers every week. What nonsense to say that *such* persons can't take care of themselves.

The laws of slave states show plainly that slaveholders well know the ability of the great body of their slaves to "take care of themselves." The fact that those states which permit emancipation, prohibit the emancipation of the very young, the aged and the diseased, is their testimony that all who are neither very young, nor old, nor of unsound constitutions—*can* "take care of themselves." So those laws of slave states that load the free blacks with such numerous burdens and disabilities from which the whites are exempt—show the conviction of slaveholders that they will *take such good care* of themselves, that the great contrast between their condition and that of the slaves will fill the latter with discontent; therefore their ingenuity is taxed to the utmost to cripple and crush the free blacks in every way possible, and thus make it as difficult as they can for them to "take care of themselves."

FINALLY.—This objection, that the slaves, if emancipated, could not take care of themselves, is as impious as it is ridiculous. To say that any class of persons in this country, in possession of their reason, not crippled in their bodily powers, and under the protection of law, "can't take care of themselves," is not only a slander upon human nature but

upon the Creator. What! *human* beings unable to take care of themselves! Mere *animal instinct* is all sufficient for that. Why don't you make slaves of ants and bees, squirrels and swallows, lobsters and pickarel, to keep the poor things from coming to want? We repeat it, even *brute instinct* is all sufficient to prompt, and brute sagacity sufficient to devise ways and means and to provide a supply for its own wants. To deny that the self-preserving promptings of human nature and the resources of human sagacity are inferior to those of the lowest grade of brutes is not less blasphemous than absurd.

Had we space we might furnish hundreds of testimonies *furnished by slaveholders themselves*, to the disposition and abundant ability of the slaves to "take care of themselves." We subjoin only the following.

In an article on slavery, published in the New York Knickerbocker, under date of Oct. 27, 1837, is the following, written at the South, and in the true spirit of a slavedriver:—"Whatever they (the slaves) raise in their own time they realize the avails of. I have known instances where they *chiefly supplied the table of their masters with chickens, eggs or fish*, for which they received pay, or, as they sometimes preferred bartering, sugar or molasses.

* * * The gay handkerchiefs and fine calico dresses, in which the females always appear on the Sabbath, are *purchased with the proceeds of their extra labor*. I have frequently been awakened on moonlight nights with the songs of negroes approaching our settlement to trade, with a written permit from their masters. They come in boats from a distance of *thirty or forty miles*, and if they return in time to commence their accustomed (Monday) morning labor all is well."

That the above testimony to the capacity and inclination of the slaves to "take care of themselves," does not spring from any blind "fanatic" partialities towards them, is plain from the following declaration of the writer in another part of the article. "That they are *less intelligent and more brutish* than many of the *inferior animals*, is a lamentable fact."

The following is an extract of a letter from Commodore Patterson, to the Secretary of the Navy, dated August 15, 1816. Speaking of "three hundred" runaway slaves, collected in an encampment in Okefanoke Swamp, in Florida, the Commodore says:—"Their forces were *daily increasing*, and they felt themselves so strong and secure that THEY HAD COMMENCED SEVERAL PLANTATIONS on the fertile banks of the Apalachicola, which would have yielded them EVERY ARTICLE OF SUSTENANCE, and which would consequently, in a short time, have rendered their establishment *quite formidable*, and highly *injurious* to the neighboring states.—(See American State Papers, 2d session, 15th Congress. Vol vi. No. 119 p. 12.)

ROLL OF INFAMY--THE ATHERTON GAG.

Dec. 12, 1833, 53 northern serviles voted "that every petition, memorial, resolution, proposition or paper, touching or relating in any way, or to any extent whatever to slavery as aforesaid, or the abolition thereof, shall, on the presentation thereof, without any further action thereon, be laid on the table, without being debated, printed, or referred." Of these 53, THIRTY-SIX have been told by their constituents to stay at home. To 17 of them they said, "Well done," by returning 16 to Congress, and placing one (John Fairfield.) in the gubernatorial chair. Those who are not re-elected are placed below the dash in each state. The marks signify:

* Those who voted to lay petitions on the table, Jan. 2, 1835, against the motion of J. Dickson of N. Y. to refer them. Carried, 117 to 77. Majority 40.

† Voted "That Congress ought not to interfere in any way with slavery in the District of Columbia." Feb. 8, 1836, passed 132 to 45. Majority, 87.

‡ Voted for Pinckney's gag resolution, May 26, 1836. Carried, 117 to 63. majority 46.

§ Voted for admission of Arkansas as a slave state, June 13, 1836. Carried 133 to 56. m. 82.

§ Voted for Hayes' gag resolution, Jan. 18, 1837. Carried, 115 to 47. m. 58. For a full list of the northern members who voted as above, see last year's Almanac. No names are here inserted, unless they have been since re-elected.

¶ Voted for Patton's gag, Dec. 21, 1837. Carried, 123 to 74. Majority, 47.

! Voted that **J. Q. Adams** was out of order, because, in illustrating the contempt cast upon the right of petition, he referred to a petition purporting to be from slaves. June 23, 1838. Carried, 115 to 26. Majority, 79.

g Voted for Atherton's gag, Jan. 12, 1838. Carried, 126 to 78. Majority, 48.

TWENTY-SIXTH CONGRESS.

Those in *Italics* style themselves whigs; those in Roman, democrats; those in SMALL CAPITALS, conservatives. Their term of office ends March 3, 1841. The figures at the beginning of each name show, (by prefixing 18 to each,) when they first become members of the House. Thus it will be seen that C. C. Cambreleng was a member, in 1821; John Reed from 1813 to 1817, and from 1821 to the present time. The Almanac is printed before the elections in Rhode Island, Indiana, North Carolina, Alabama, Missouri, Tennessee and Kentucky. The names of these states are therefore omitted.

Maine 8.

37 Hugh J. Anderson, || ! g
39 Nathan Clifford,
37 Thomas Davee !
29 *George Evans,*
39 Joshua A. Lowell,
38 Virgil D. Parris, g
39 *Benjamin Randall,*
39 Albert Smith,
35 John Fairfield † † † || ! g

New Hampshire 5.

37 Charles G. Atherton || ! g
39 Edmund Burke,
39 Ira A. Eastman,
39 Tristram Shaw,
37 Jared W. Williams || ! g
35 Sam. Cushman † † † § || ! g
37 James Farrington || ! g

Vermont 5.

29 *Horace Everett,*
37 Isaac Fletcher,
33 *Hiland Hall,*
31 *William Stale,*
39 John Smith.

Massachusetts 12.

31 *John Quincy Adams,*
39 *James C. Alvord,*
31 *George N. Briggs,*
35 *William B. Calkoun,*
35 *Caleb Cushing,*
37 *Richard Fletcher,*
37 *William S. Hastings,*
35 *Levi Lincoln*
37 William Parmenter,
13-17, 21 *John Reed,*
38 *Leveret Saltonstall,*
39 Henry Williams.

Connecticut 6.

39 *John H. Brockway,*
39 *Thomas B. Osborne,*
39 *Truman Smith,*
29 *William L. Storrs,*
39 *Joseph I. Trumbull,*
39 *Thomas W. Williams.*
37 Orrin Holt, || g
35 Launcelot Phelps † † † || ! g
35 Isaac Toucey † † † § || ! g
37 T. T. Whittlesey § || ! g

New York 40.

39 Judson Allen,
39 *Daniel D. Barnard,*
39 David P. Brewster,
39 *Anson Brown,*
39 *Thomas C. Chittenden,*
37 JOHN C. CLARK,
37 *Edward Curtis,*
39 Amasa Dana,

39 Andrew W. Doig,
39 Nehemiah H. Earl,
39 John Ely,
33 *Millard Fillmore,*
39 John Fine,
39 John G. Floyd,
39 *Seth M. Gates,*
39 *Francis Granger,*
39 *Moses H. Grinnell,*
39 Augustus C. Hand,
37 *Ogden Hoffman*
35-37, 39 *Hiram P. Hunt*

37 Thomas B. Jackson g
39 *Charles Johnson,*
37 Nathaniel Jones g
37 Gouverneur Kemble || g
39 *Thomas Kempshall*
35-37, 39 S. B. Leonard † † † § || ! g
39 Meredith Mallory,
39 *Richard P. Marvin,*
37 *Charles F. Mitchell*
39 James de la Montayne,
39 *Christopher Morgan,*
39 *James Monroe,*
37 *Luther C. Peck,*
37 John H. Prentiss || !
39 *Rufus Palen,*
39 Edward Rogers,
35 *David Russell,*
39 Theron R. Strong,
33-37, 39 A. Vanderpool * † † † § || ! g
39 *Peter J. Wagener.*

37 John T. Andrews || ! g
37 Bennett Bicknell || g
37 Samuel Birdsall || ! g
37 John C. Broadhead || ! g
21 C. C. Cambreleng * † † † § || ! g
37 John I. DeGraff || ! g
37 Albert Gallup g
37 Arphaxad Loomis || ! g
37 Robert McClellan || ! g
35 Ely Moore † § || ! g
37 Wm. H. Noble || ! g
37 John Palmer || g
37 Amasa J. Parker, || ! g
37 Zadoc Pratt || ! g
37 James B. Spencer || g
33 William Taylor † † † § || ! g
37 Obadiah Titus || ! g

New Jersey 6.

37 *John B. Aycrigg!*
37 *William Halstead,*
37 *John P. B. Maxwell!*
37 *Joseph F. Randolph!*
37 *Charles C. Stratton!*
37 *Thomas Jones Yorke!*

Pennsylvania 28.

37 William Beatty || ! g
37 *Richard Biddle,*

39 *James Cooper,*
37 *Edward Davies,*
39 John Davis,
39 *John Edwards,*
39 Joseph Formance,
33-37 39 J. Galbraith, † † † § || ! g
39 James Gerry,
37 Robert H. Hammond || ! g
37 *Thomas Henry,*
39 Enos Hook,
39 *Francis James,*
38 George M. Keim ! g
39 Isaac Leet,
39 Albert G. Marchand,
37 Samuel W. Morris || ! g
37 *Charles Naylor,*
39 Peter Newhard,
37 *Charles Ogle,*
37 Lemuel Paynter || ! g
37 David Petriken || ! g
39 William S. Rainsey,
37 William W. Potter !
37 *John Sergeant,*
39 *William Simonton,*
37 *George W Tolland,*
33-37 D. D. Wagener † † † § || ! g

35 Andrew Buchanan, † § || ! g
35 Jacob Fry, jun. † † † § || ! g
35 Edward B. Hubley † † † § || ! g
35 John Klingensmith † † † § || ! g
37 Charles McClure || ! g
37 Luther Reilly || ! g

Ohio 19.

37 *John W. Allen,*
35 *William K. Bond †*
21 *Thomas Corwin,*
39 William Doane,
37 Alexander Duncan,
38 *Joshua R. Giddings,*
37 *Patrick G. Goodc,*
39 John Hastings,
37 D. P. Leadbetter g
35 *Samson Mason,*
39 William Medill,
37 *Calvary Morris,*
39 Isaac Parish,
37 *Joseph Ridgeway,*
39 D. A. Starkweather,
39 Henry Swearingen,
39 George Sweeney,
39 Jonathan Taylor,
39 John B. Weller.

33 John Chaney * † † † § || ! g
35 T. L. Hamer * † † † § || ! g
37 William H. Hunter || ! g
33 Taylor Webster § g

Illinois 3.

33 ZADOC CASEY † † † § || ! g

25 John Reynolds † † † §
31 John T. Stuart.

Michigan 1.

35 Isaac E. Crary † g
SLAVE STATES.

Delaware 1.

39 Thomas Robinson.
Virginia 21.

37 Linn Banks,
37 Andrew Beirne,
39 John M. Batts,
35 Walter Coles,
35 Robert Craig,
35 George C. Dromgoole,
35 JAMES GARLAND,
39 William L. Goggin,
39 John T. Hill,
39 Joel Holleman,
35 G. W. Hopkins,

37 R. M. T. Hunter,
35 Joseph Johnson,
35 John W. Jones,
39 William Lucas,
17 Charles F. Mercer,
37 Francis E. Rives,
39 Green B. Samuel,
39 Lewis Steiurod,
35 John Taliaferro,
33 Henry A. Wise.

South Carolina 9.

37 John Campbell g
37 F. H. Elmore g
31 John K. Griffin,
39 Isaac E. Holmes,
35 F. W. Pickins g
37 John P. Richardson,
37 Robert Barnwell Rhett g
37 James Rogers,
37 Waddy Thomson g

SENATORS.

- Their terms (of 6 years) expire March 3, in the years opposite their names.
- * March 10, 1836. Voted to lay Anti-Slavery petitions on the table. Carried, 24 to 20.
- † March 1, 1837. Voted to recognize the independence of Texas. Carried, 23 to 19.
- ‡ December 18, 1837. Voted against receiving Anti-Slavery petitions. Carried, 25 to 20
- § Jan. 6, 1838. Voted that the general government is bound "to give increased stability and security to the domestic institutions of the states." Carried, 31 to 11.
- ¶ Jan. 9, 1838. Voted that systematic attacks on slavery are "a violation of solemn obligations, moral and religious." Carried, 34 to 5.
- || Jan. 10, 1838. Voted for Clay's resolution against the abolition of slavery in the District of Columbia. Carried, 36 to 9.
- ⊥ Jan. 10, 1838. For Clay's resolution against abolition "in any territory of the United States." Carried, 33 to 9.
- ∩ Jan. 10, 1838. Voted to lay on the table a resolution (proposed by Mr. Smith of Indiana.) in favor of FREEDOM OF SPEECH, and of THE PRESS, and the RIGHT OF PETITION. Carried, 23 to 21.
- ∪ Jan. 16, 1838. Voted to lay on the table the Vermont resolutions. Lost, 12 to 26.
- ! March 21, 1838. Voted against considering Morris's resolutions proposing an inquiry in reference to the slave trade with Texas. Lost, 31 to 8.
- g June 2, 1836. Voted for engrossing the Incendiary Publication bill, vote stood 18 to 18, and MARTIN VAN BUREN gave his casting vote to abolish the freedom of the press.
- June 9. Voted for passing said bill. Lost, yeas 19, nays 25. Benton, Clay, Crittenden, Goldsborough, Kent, Leigh and Naudain, all of whom are from slave states, voted against it. If they had voted for it, the vote would have been, yeas 26, nays 18.
- s April, 4, 1836. Voted for the admission of Arkansas as a slave state.

Maine.

1841 John Ruggles † s
1843 Reuel Williams † § || ⊥
New Hampshire.

1841 H. Hubbard † † § || ⊥ ! s
1843 F. Pierce † § || ⊥ !

Vermont.

1845 Samuel S. Phelps,
1843 Samuel Prentiss *

Massachusetts.

1845 Daniel Webster,
1841 John Davis *

Rhode Island.

1845 Nathen F. Dixon,
1841 Neh. R. Knight.*

Connecticut.

1845 Thaddeus Betts,
1843 Perry Smith † § || ⊥ !

New York.

1843 S. Wright, jun. † § || ⊥ g-s
New Jersey,

1845 Samuel L. Southard *!
1841 Garrett D. Wall.

Pennsylvania.

1843 James Buchannan † † § || ⊥ g

Ohio.

1845 Benjamin Tappan,
1843 William Allen † § || ⊥ !

Indiana.

1843 Oliver H. Smith,
1845 Albert S. White. s

Illinois.

1841 J.M. Robinson † † § || ⊥ ! g-s
1843 Richard M. Young † † § || ⊥ !

Michigan.

1841 J. Norvell † † § || ⊥ ! g-s

SLAVE STATES.

Delaware.

1841 Thomas Clayton.

Maryland.

1843 John S. Spence,
1845 William D. Merrick.

Virginia.

1841 William H. Roane.

North Carolina.

1841 Bedford Brown,
1843 Robert Strange.

South Carolina.

1841 J. C. Calhoun,
1842 William C. Preston.

Georgia 9.

38 J. C. Alford,
38 Edward J. Black,
39 W. T. Colquitt,
39 Mark A. Cooper,
37 W. C. Dawson,
39 R. W. Hobersham,
39 T. B. King,
39 E. A. Nisbet,
39 Lott Warren.

Louisiana 3.

39 Edward Chinn,
35 Rice Garland g
39 Edward D. White.

Missouri 2.

35 Albert G. Harrison, g
37 John Miller.

Arkansas.

39 Edward Cross.

Georgia.

1841 Wilson Lumpkin,
1843 Alfred Cuthbert.

Kentucky.

1841 John J. Crittenden,
1843 Henry Clay.

Tennessee.

1841 Hugh L. White,
1845 Ephraim H. Foster.

Alabama.

1841 William R. King,
1843 Clement C. Clay.

Mississippi.

1841 Robert J. Walker,
1845 John Henderson.

Louisiana.

1841 R. C. Nicholas,
1843 Alexander Mouton.

Missouri.

1843 Louis F. Linn,
1845 Thomas H. Benton.

Arkansas.

1841 William S. Fulton,
1843 Ambrose H. Sevier.

FIRST OFFICIAL CENSUS OF THE UNITED STATES for 1790, certified at Philadelphia, Oct. 20, 1791, by Thomas Jefferson, then Secretary of State.

VERMONT.			Counties.	Slaves.	Total.	Counties.	Slaves.	Total.
Counties.	Slaves	Total	Orange,	966	18492	Cecil,	3407	13625
Addison,		6449	Ulster,	2906	29397	Kent,	5433	12336
Bennington,	16	12254	Columbia,	1623	27732	Q. Anne's,	6674	15163
Chittenden,		7301	Albany,	3924	75736	Caroline,	2057	9506
Orange,		10529	Montgomery,	583	28848	Talbot,	4777	13084
Rutland,		15555	Washington,	47	14942	Somerset,	7070	15510
Windsor,		15748	Clinton,	17	1614	Dorchester,	5337	15875
Windham,		17693	Ontario,	11	1075	Worcester,	3836	11640
Total,	16	85339	Total,	21324	349120	Total,	103036	319728
NEW HAMPSHIRE.			NEW JERSEY.			VIRGINIA.		
Rockingham,	98	43169	Hunterdon,	1301	20153	Augusta,	1567	10886
Strafford,	23	23601	Sussex,	439	19500	Albemarle,	5579	12535
Cheshire,	16	28772	Burlington,	227	18005	Accomack,	4262	13959
Hillsborough,		32871	Essex,	1171	17785	Amherst,	5296	13703
Graton,	21	13472	Monmouth,	1596	16918	Amelia,	11307	18907
Total,	153	141885	Middlesex,	1318	15956	Botetourt,	1259	10524
MAINE.			Gloucester,	191	13363	Buckingham,	4163	9779
York,		28821	Bergen,	2301	12601	Berkley,	2932	19713
Cumberland,		25450	Somerset,	1810	12296	Brunswic,	6776	12827
Lincoln,		29962	Salem,	172	10437	Bedford,	2754	10531
Hancock,		9549	Cumberland,	120	8248	Cumberland,	4434	8153
Washington,		2758	Cape May,	141	2571	Chesterfield,	7487	14214
Total,	None.	96540	Total,	11423	184139	Charlotte,	4816	10078
MASSACHUSETTS.			PENNSYLVANIA.			Culpeper,	8226	22105
Suffolk,		44875	Philadelphia,	337	54391	Charles City,	3141	5538
Essex,		57913	Montgomery,	114	22929	Caroline,	10292	17489
Middlesex,		42737	Bucks,	261	25401	Campbell,	2488	7685
Hampshire,		59681	Delaware,	50	9483	Dinwiddie,	7334	13934
Plymouth,		29535	Chester,	145	27937	Essex,	5440	9122
Bristol,		31709	Lancaster,	348	36147	Elizabeth City,	1876	3450
Barnstable,		17354	Berks,	65	30179	Fauquier,	6642	17892
Dukes,		3265	Northampton,	23	24250	Fairfax,	4574	12320
Nantucket,		4620	Luzerne,	11	4904	Franklin,	1073	6842
Worcester,		56807	Dauphin,	212	18177	Fluvanna,	1466	3921
Berkshire,		30291	Northumberland,	89	17161	Frederick,	4250	19681
Total,	None.	378787	Mifflin,	59	7562	Gloucester,	7063	13493
RHODE-ISLAND.			Huntingdon,	43	7565	Goochland,	4656	9053
Newport,	366	14300	Cumberland,	223	18243	Greensville,	3520	6362
Providence,	82	24391	Bedford,	46	13124	Greenbriar,	319	6015
Washington,	339	18075	Franklin,	330	15655	Henrico,	5819	12000
Bristol,	98	3211	York,	499	37747	Hanover,	8223	14754
Kent,	63	8848	Westmoreland,	128	16018	Hampshire,	454	7346
Total,	948	68325	Allegany,	159	10309	Harrison,	67	2080
CONNECTICUT.			Washington,	203	23806	Hardy,	369	7336
Hartford,	263	38029	Fayette,	282	13325	Halifax,	5565	14722
New Haven,	433	30330	Total,	3737	434373	Henry,	1551	8479
New London,	536	33200	DELAWARE.			Isle of Wight,	3867	9023
Fairfield,	797	35250	Newcastle,	2562	19686	James City,	2405	4070
Windham,	184	23921	Kent,	2300	18920	King William,	5151	8128
Litchfield,	233	38755	Sussex,	4025	20488	King and Queen,	5143	9377
Middlesex,	221	18855	Total,	8887	59094	King George,	4157	7366
Windham,	47	13106	MARYLAND.			Lunenburg,	4332	8959
Total,	2764	237946	Hartford,	3417	14976	London,	4030	18962
NEW-YORK.			Baltimore,	7132	38937	Lancaster,	3236	5638
Richmond,	759	2335	A. Arundel,	10130	22598	Louisa,	4573	8467
Kings,	1432	4495	Frederic,	3541	30791	Mecklenburg,	6762	14733
Queens,	2309	16014	Allegany,	253	4809	Middlesex,	2558	4140
Suffolk,	1038	16440	Washington,	1286	15822	Monongalia,	154	4768
N. Y. city & co.	2369	33131	Montgomery,	6030	18003	Montgomery,	823	13223
West-Chester,	1419	24003	Prince Geo.	11176	21344	Norfolk,	5345	14524
Dutchess,	1856	45266	Calvert,	4335	8652	Northampton,	3244	6889
			Charles,	10035	20613	New-Kent,	3700	6239
			St. Mary's,	6985	15544	Northumberland,	4460	9163
			Total,	64445	212089	Nansemond,	3317	9010
						Orange,	4421	9921
						Ohio,	231	5212

Counties.	Slaves	Total.	Counties.	Slaves.	Total.	Counties.	Slaves.	Total.
Prince Edward,	3986	8100	Warren,	4720	9397	St. Thomas,	3405	3236
Prince William,	4704	11615	Franklin,	2717	7559	Christ Church,	2377	2954
Prince George,	4519	8173	Nash,	2009	7393	St. Jas. Goose cr.	2333	2787
Powhatan,	4325	6822	Edgecomb	3152	10255	St. Johns Colleton,	4705	5312
Pendleton,	73	2452	Martin,	1889	6080	St. Andrews,	2546	2947
Pittsylvania,	2979	11579	Orange,	2060	12216	St. Pauls,	3232	3433
Princess Anne,	3202	7793	Granville,	4163	10032			
Richmond,	3984	6985	Caswell,	2736	10096	Total,	107094	249073
Randolph,	10	951	Wake,	2463	10192	GEORGIA.		
Rockingham,	772	7449	Chatham,	1632	9221	Camden,	70	305
Russell,	190	3338	Randolph,	452	7276	Glyn,	215	413
Rockbridge,	682	6548	Rowan,	1742	15822	Liberty,	4025	5355
Spotsylvania,	5933	11252	Mecklenburg,	1603	11395	Chatham,	8201	10769
Stafford,	4036	9588	Iredell,	858	5435	Ervingham,	750	2424
Southampton,	5993	12864	Montgomery,	834	4725	Richmond,	4116	11317
Surry,	3097	6227	Guilford,	516	7191	Burke,	2392	9467
Shannandoah,	512	10510	Rockingham,	1100	6187	Washington,	694	4552
Sussex,	5387	10554	Surry,	698	7191	Wilkes,	7268	31500
Warwick,	990	1690	Stokes,	787	8528	Franklin,	156	1041
Washington	450	5625	Burke,	595	8118	Greene,	1377	5405
Westmoreland	4425	7722	Wilkes,	549	8143			
York,	2760	5233	Rutherford,	614	7808	Total,	29264	82548
			Lincoln,	935	9224	KENTUCKY.		
Total,	292627	747610	Total,	100571	373951	Fayette co.	3689	17576
NORTH CAROLINA.			SOUTH CAROLINA.			Nelson,	1219	11099
Chowan,	2588	5011	All Saints,	1795	2225	Woodford,	2220	9210
Perquimons,	1878	5410	Prince Georges,	6651	11762	Bourbon,	908	7837
Pasquotank,	1623	5497	Prince Frederick	4685	8125	Mercer,	1317	6941
Camden,	1038	4033	Cheraws,	3229	10706	Lincoln,	1094	6548
Currituck,	1103	5219	Fairfield, Camden,	1485	7623	Jefferson,	876	4665
Gates,	2219	5392	Chester,	938	6866	Madison,	737	5772
Hertford,	2442	5828	York,	923	6694	Mason,	298	2257
Bertie,	5141	12606	Richland,	1437	3930	Lexington,	63	834
Tyrel,	1166	4744	Clarendon,	602	2392	Washington,	21	462
Cravan,	3653	10469	Claremont,	2110	4548	Beardstown,	29	216
Jones,	1681	4822	Lancaster,	1370	6392	Louisville,	27	200
Johnston,	1329	5634	Edgefield,	96,	3619	Danville,	22	159
Dobbs,	1915	6893	Pendleton,	834	9568			
Wayne,	1557	6133	Spartanburgh,	866	8800	Total,	12430	73677
Pitt,	2367	8275	Abbeville,	1665	9197	<i>Territory of the U. S., south of the river Ohio.</i>		
Beaufort,	1632	5462	Laurens,	1120	9397	Washington,	525	5872
Hyde,	1048	4120	Grenville,	606	6503	Sullivan,	297	4447
Carteret,	713	3732	Union,	1215	7693	Greene,	454	7741
New Hanover,	3738	6831	Newberry,	1144	9342	Hawkins,	807	6970
Brunswic,	1511	3071	Beaufort,	14236	18753	South of Fr. Broad,	163	3619
Bladen,	1676	5084	N. part Orange-	4529	11281	Davidson,	659	3459
Duplin,	1383	5662	burgh,	1402	7232	Sumner,	348	2196
Ouslow,	1748	5337	South part do.	3770	10033	Tennessee,	154	1387
Cumberland,	2181	8571	St. Philips and St.	7684	16359	• Total,	3417	35691
Moore,	371	3770	Michaels,	10338	12606	THOMAS JEFFERSON.		
Richmond,	583	5055	St. Bartholomew,	5170	5922	<i>Philadelphia, Oct. 20, 1791.</i>		
Robeson,	533	5326	St. Johns, Berk.	3022	4299			
Sanison,	1183	6065	St. Geo. Dorches.	2506	2733			
Anson,	828	5133	St. Stephens,	3315	3797			
Halifax,	6506	13965	St. J. Santee,					
Northampton,	4400	9981						

STATISTICS.

The above table shows where slavery had taken root in 1790; the table on the fifth page gives a comprehensive view of the statistics of slavery since. The column headed "*I. to s. m.*," shows the whole number of inhabitants to a square mile. The columns headed 1839, contrast the present apportionment of representatives with what it would be, if the present number were apportioned on the basis of the FREE population only; by which we may see how large a part of our own JUST RIGHTS in the United States House of Representatives we have given to slavery.

The estimate for 1840, was formed by careful mathematical calculation. It probably gives too large a free population in the slave states, and too small in the free states.

"IT WOULD BE UNSAFE TO SET THE SLAVES FREE."

This objection wears a false face. Those who bring it forward, always find it convenient to stop in the middle, leaving it half stated, consequently, *as it is*, it is a mere catch-word. Fairly stated, it would run thus, "To set the slaves free and protect their rights, would be more dangerous than to keep them robbed of their rights and of legal protection." This question is a very plain one, if any one finds his brains puzzled in settling it, he may rely upon it, that it is *himself* that puzzles them and not the *question*. Let us put a few questions to the reader's common sense. Which is the safest, to let men have what belongs to them, or to cheat them out of it? to let them work for their own benefit, or force them to work for you without wages and flog them if they refuse? to let them live where they think they can do best, or force them to live where you wish to have them? to leave them to choose their own labor, or to choose for them and whip them to it? to let them be their own judges as to their food, or to screw them down to a fixed allowance? to let them regulate their meals, rest, sleep, social intercourse and worship, or to take upon yourself the sole regulation of the whole—force them in all these respects to do as you please, and cuff, cane, and flog them if they resist your will? to let them marry whom and when they desire to, or to make such matches for them as you please, and break them when you please? to let them live with their wives and children, or to tear them forever from their sight? to let them *own* and *use* their own hands and feet, and muscles and bones, and eyes and ears, their bodies and minds, their liberty, time, and wages, according to their own judgment, and for their own benefit, or violently to wrest from them the ownership and use of all these, and monopolize them for yourself?

There is but one answer to all these questions, and that so plain, that he who would gravely put them, and insist upon a formal answer, would be tittered at for a simpleton the world over.

REVENGE FOR FAVORS.

"Oh, but the slaves would revenge themselves on their masters if they were set free." Revenge themselves for what? favors and kindness, or *injuries*? The objection not only admits, but affirms, that to hold men as slaves *wrongs* them; consequently the slaves hate their masters, *therefore* if their masters set them free they will hate them the *more*! Since holding them makes them angry, letting them go would put them in a perfect fury—since slavery goads men to revenge, *take away the goad* and they are strung up to phrenzy! Since all the bad passions are provoked by slavery, therefore *keep up* the provocation, if you *stop* it, they will rage like the sea in a storm! According to the Bible, *oppression maketh a man mad*; but according to the objector, stop oppressing him and you make him madder! That inflicting wrongs upon a person is calculated to exasperate him against the inflictor, every one knows; and that the way to soothe his exasperation, make him forget his wrongs, and fill him with kind feelings towards you, is at once to stop the infliction, restore his plundered rights and protect him, is a principle of human nature just as well known as the other. God who made the mind, and who best knows what will most powerfully excite and pacify its rage, has given us the following prescription for taking out the inflammation from an exasperated mind—"Yielding pacifieth great offences."—Ecc. x. 4. "*Yielding*," not persisting in the perpetration of them, but "*YIELDING*." The objection admits that holding men as slaves, is a "great offence" to them, by alleging that it is *calculated* to provoke them to revenge. Now which is the best way to "*pacify*" this "great offence," by *continuing* to

perpetrate it, or by yielding the point, ceasing from the wrong, giving to the wronged man his own, and protecting and treating him thenceforward in every respect as a man and a brother? In the passage cited above, God has settled this question. Let him who attempts to settle it any other way, beware lest haply he be found fighting against God. Since robbing a man of his liberty and earnings, makes him your *enemy*, the first step to be taken in making him your *friend*, is to stop doing that which made him your enemy. The Bible gives this common-sense direction to all who wish to make others their friends; "A man that hath [would have] friends, *must show himself friendly*." So long as the slaveholder robs his slave of his liberty, earnings, and all his rights, he makes him his enemy and provokes him to revenge; now if he would make him his *friend*, let him do what the Bible and common-sense bid him—"SHOW HIMSELF FRIENDLY"—give back to him his liberty, and time, and rights of conscience, and the ownership of his own body; give back to him his wife and children, pay him wages for his labor, protect him in all his rights, instead of snatching them away from him, and in all his dealings with him, "SHOW HIMSELF FRIENDLY." Let slaveholders do this and if they don't find it the *safest* course they can pursue, then the Bible is a fable and common-sense a fool.

WHIPPING AND SPURRING BREAK CHECK-REINS.

Further, the slaves are *now* peaceable, though goaded by innumerable wrongs. The community can easily restrain them *now*, while lashing them with one hand and holding the check-rein with the other, will they be unable to restrain them when they throw down the lash, pay wages, give them equal laws, and have *both* hands to manage the check-rein? Ridiculous! If the slaves have sense enough to see that on the whole it is best for them not to rebel against laws which grind them into the dust, will they be such fools as to rebel against laws which *set them on their feet*?

PAST WRONGS OVERMATCHED BY PAST, PRESENT, AND FUTURE.

But, says the objector, the slaves if set free, will revenge themselves on their masters for their *past* wrongs. Answer, if they are not set free, the *same past wrongs* will goad them to revenge, and besides these, the goading of *present* wrongs and the certainty of *future* wrongs will strike into the heart far keener and more corroding stings. If set free, all that can excite revenge, is the mere *memory* of wrongs that *have ceased*—if still held as slaves, wrongs past, present, and to come, all *strike their stings at once* into the soul. If set free, two of these, the most fiery and envenomed, are drawn out, and the other, the *memory* of wrongs rankles no longer; for the wrongs have ceased, and kindness, justice, and protection have taken their places, and gratitude and joy pour oblivion over wrongs that exist no longer. Present kindness is a sacrifice of a sweet-smelling savor upon the altar of past wrongs, a peace-offering hushing every clamor for revenge. Since the slaves, *while cheated out of their rights*, do not take vengeance on their masters for it, what nonsense to argue that when their masters have given them their rights, they would take vengeance on them because they did not give them *sooner*? That *slavery* is perilous to the masters, the whole world knows. Slaves are always struggling to get their liberty; when that is *given* to them what have they got to fight for? Will they struggle to get liberty and then *fight because they have got it*?

TO HOLD MEN SLAVES MORE DANGEROUS THAN TO SET THEM FREE.

We have already shown that to rob men of rights, tempts them to fight for them, and to revenge themselves on those who rob them, and

that to give them their rights, and treat them with kindness, leaves them nothing to fight for, and takes away all motives to revenge; to this we add, that it would be *for the interest* of emancipated slaves to be *peaceable*. While slaves, they have little to lose by rebellion and nothing to gain by being peaceable; when free, they have everything to gain by keeping the peace, and everything to lose by breaking it. While slaves, their only chance for freedom is to fight for it; but if they fight after being set free, they do it at the *risk* of their freedom, and with an almost absolute certainty of losing it. While slaves, they must either be robbed of their *earnings* or fight for them; when free, they already *have* their earnings; if they fight, they lose them. While slaves, they have every motive to desire the overturning of society, as they have nothing to lose by it, and might be great gainers; when free, they have every inducement to deprecate such a convulsion, and to do their utmost to prevent it, for they are now a *part* of society, and whatever jostles it jostles *them*. While slaves, they have every motive to deplore and retard, if they can, the prosperity of the country; for whatever contributes to its prosperity, increases their *burdens*; but when free, *all these motives are reversed*—whatever promotes the prosperity of the country, promotes their interests, and they have every inducement to contribute to its strength and good order. Besides, the same laws which restrain others from injuring *them*, will restrain them from injuring *others*.

SUBMISSION TO AUTHORITY NATURAL TO SLAVES.

Their habit of quietly submitting to authority, especially to a capricious and unjust one, while slaves, has produced in them a state of mind which makes *submission to just laws* natural and easy, strongly predisposing them to obedience, and unfitting them for violent resistance; so, having always been kept at hard labor, on low and scanty diet, and generally without sufficient sleep, they have no hot blood, nor the stimulation of full physical habits, urging them to personal conflicts. Not only have all their pursuits predisposed them to industry and peace, and unfitted them for war, but as they have no knowledge of the art, and no training, they lack every requisite and all means for its prosecution, and it would be impossible for the present generation to possess themselves of these, even if they were plied with motives to rebel against the government. But, as we have already shown, all the motives which could operate upon them, would irresistibly persuade them to be *peaceable*.

THE AFRICAN CHARACTER PROVERBIALY MILD AND FORBEARING.

The reasons stated above would operate powerfully upon persons of all characters, and classes, and nations. *All* men placed in such circumstances as would surround the slaves of this country, if emancipated, would be *peaceable*. But the *African* character is proverbially and pre-eminently mild, patient, and peaceful; the fact that such a multitude of *Africans* have been and are slaves, in different parts of the world, is evidence sufficient. When Avarice first circled over the earth in search of victims, why did she stoop upon the African, rather than the fierce Malay, or the wild Tartar; the headlong Saracen, or the fiery Gaul? Why did she not strike her talons into *them*, and drag them away to whips, and chains, and unpaid toil? Why was the African singled out from every other kindred, and tongue, and people? We answer, because *he could be made a slave more easily, and held as a slave more easily*; his gentle, patient nature ill-adapted him to fierce conflicts, and predisposed him to industry, quiet, and forbearance under injury. How strikingly this is exemplified in the history of African slavery! What other people

would have borne so unresistingly such unutterable wrongs and anguish ! What other people would not have rushed in frenzy upon their tormentors, and forced their way through fire and carnage, to liberty or extinction !

The peculiar mildness of the African character is established by the testimony of a host of witnesses, who have travelled and resided in all parts of that continent. A volume might be filled with extracts from their works, testifying to the gentle and peaceful dispositions of the inhabitants. If the reader has access to any of the following works, he will find them full of facts and testimony to this point, "Mungo Park's Travels," "Smith's Guinea," "Golberry's Travels in Africa," "Moore's African Travels," "Wadstrom on Colonization," "Welsh's Voyage to Benin," "Atkin's Voyage to Guinea," "Stibb's Voyages," (for the last three see "Astley's Voyages.") The reader is also referred to a mass of evidence, corroborating this position, taken before the British H. of Commons, when the slave trade was under discussion, half a century since.

The following is from "Travels in Louisiana," translated from the French, by John Davis, p. 86. "Negroes are a species of beings whom nature seems to have intended for slavery—their *pliancy* of temper, *patience under injury*, and *innate passiveness*, all concur to justify this position."

The absurd and blasphemous inference drawn from their mildness and forbearance, does not weaken the force of this testimony.

Mr. Wood, a slaveholder, (see his speech before the Va. legis., Jan. 23, 1832, in Richmond Whig,) said of the slaves, "They are a *peaceful* people ; they are faithful to their masters ; they are *obedient* and *tractable*."

In conclusion, we furnish the reader with the following scripture testimony to the peaceableness of the African character. He will find it in 1st Chron. 4: 40. "And the land was wide, and quiet, and PEACEABLE, for *they of HAM* had dwelt there of old."

PROPHECY RUNNING A TILT AT HISTORY.

Why all this shuddering at the "dangers of emancipation?" Why don't these ghostly shriekers, who croak "blood!" "blood!" *show us some blood?* Come, gentlemen, you have dosed us long enough with your *theory*—now search over the world, and through all time, and find one practical illustration of it, if you can. You have shown off your poetry, now deal in plain prose—such oracles in prophecy, can hardly be dolts in history. We wait for the *facts*. How do you know that emancipation would be unsafe? Knowledge is the result of observation and experience. Whose observation or experience testifies to the danger of emancipation? Whose blood has been shed, whose house has been burned, whose flocks and herds have been destroyed, whose fields have been devastated, because he paid his laborers their hire? Give us the names, and places, and times, and manner, and tell us where they are chronicled. Slaves have been emancipated in all parts of the world, and in almost all ages; they have been emancipated in large bodies and small bodies, in times of war and peace, by their masters and by governments, by law, and by common consent without law, and, in fine, in every variety of surrounding circumstances; but never have they risen upon their emancipators—the scroll of emancipation has never been stained with the blood of a single master who has emancipated his slaves.

Within the last forty-five years MILLIONS of slaves have been emancipated, besides those set free in the United States in that period. In 1794 more than six hundred thousand slaves were emancipated by the French government in their colonies. Large bodies of slaves have been emancipated in the following places. In Java in 1811; in Ceylon in 1815; in Buenos Ayres 1816; in St. Helena 1819; in Colombia and Chili 1821; in

Cape Colony 1823; in Malacca 1825; in Southern Birmah 1826; in Bolivia 1826; in Peru, Monte Video and Guatimala 1828; in Mexico 1829, and besides these, eight hundred thousand slaves were emancipated in the British West India Islands, at the Mauritius, at the Cape of Good Hope, in Demerara, in Berbice, Essequibo, and Honduras in 1834. All these emancipations, with their circumstances and results, are matter of history. All of them were pre-eminently safe to the masters who emancipated, and to the communities in which slavery was abolished. No throats were cut, no assaults committed, nor incendiary torches kindled in consequence of the emancipation of these millions of slaves. We defy the advocates of slavery to produce a single instance in the history of the world in which emancipated slaves have ever risen upon their former masters, unless those masters attempted to reduce them again to slavery.

“HORRORS OF ST. DOMINGO.”

Does the reader cry out “Horrors of St. Domingo?” We are loth to think so meanly either of his intelligence or common honesty as to suppose that he will ring the changes upon that old, shamed and silenced catchword. Time was when that smooth counterfeit might pass in corners for honest coin, but for years it has stuck to the counter as snugly as though it grew there. It has been proved by every authentic history of the “Horrors of St. Domingo,” that they were horrors produced by *withholding* liberty from the slaves, and by attempting to reduce *free men* to slavery, and that not one of them was in consequence of emancipating the slaves. Every one not grossly ignorant of the *facts* in the St. Domingo tragedies, knows that all the blood shed there by the blacks, was shed either *while they were yet slaves* and struggling for liberty, (thus showing the danger of *depriving* them of it,) or after they had most peaceably enjoyed their liberty without abusing it for nearly ten years, when Bonaparte sent an army to reduce them again to slavery. Then they fought and *conquered* and from the weltering plains and smoking ruins, and streets and rivers choked with corpses, blood mingled with fire reeked up to heaven, a great cloud of witnesses testifying to the “HORRORS” of holding men in bondage and the “HORRORS” of reducing free men to slavery. Reader, these, and these only, were the “Horrors of St. Domingo.”

Finally—look at the *score* of British Islands and the colonies, almost at our own doors—in the West Indies and on the coast of South America—where more than half a million slaves were emancipated in 1837, and where these emancipated slaves have been from that time till now the peaceable and orderly subjects of law—and that, too, though the average proportion of blacks to whites is more than TEN TO ONE.

SLAVES HUNTED WITH DOGS AND GUNS.—*Cont'd from p. 15.*

“NEGROES TAKEN.—Four gentlemen of this vicinity, went out yesterday for the purpose of finding the camp of some noted runaways, supposed to be near this place; the camp was discovered about eleven o'clock, the negroes, four in number, three men and one woman, tried to make their escape through the cane; two of them were fired on, one of which made his escape; the other one fell after running a short distance.—

Franklin, La. Republican, Aug. 19, 1837.

“A runaway’s den was discovered on Sunday near the Washington Spring, in a little patch of woods, near the road, where there has been daily passing. The inmates took the alarm and made their escape; but Mr. Adams and his EXCELLENT DOGS being put upon the trail, soon run down and secured them.”—Macon (Ga.) Telegraph, Nov. 27, 1838.

The following fact is stated on the authority of Mr. Wm. Willis, of

Green Plains, Clark co. Ohio; formerly of Caroline co. on the eastern shore of Maryland.

"Mr. W. knew a slave called Peter White, who was sold to be taken to Georgia: he escaped, and lived a long time in the woods—was finally taken. When he found himself surrounded, he surrendered himself quietly. When his pursuers had him in their possession, they shot him in the leg, and broke it, *out of mere wantonness*.

"*To the Editor of the Constitutionalist* :—I have just returned from an inquest I held over the body of a negro man, a runaway, that was shot near the South Edisto, in this District, (Barnwell,) on Saturday last. He came to his death by his own recklessness. He refused to be taken alive. He was at first, (when those in pursuit of him found it absolutely necessary,) shot at with small shot, with the intention of crippling him. He was shot at several times, and at last he was so disabled as to be compelled to surrender. He kept in the run of a creek in a very dense swamp all the time that the neighbors were in pursuit of him.

"WILLIAM H. PRITCHARD,—*Coroner (Ex-officio,) Barnwell Dist. S. C.*"
Constitutionalist, Jan. 1837.

"WE SHALL BE RID OF THEM."

These six monosyllables tell the whole story of Colonization. They are the true Colonization countersign, in its own vernacular, a Shibboleth which its organs never stick at; it flows from its tongue spontaneous as its own saliva.

Since the Rev. Dr. Finley first strung these words together, twenty years ago, in his famous letter assigning his reasons for sending the free people of color to Africa, they have been the rallying cry of colonization.

The Dr. was frank; he spoke just as he felt. That "*We shall be rid of them,*" was the first consideration with him, we infer from the fact that it popped out first when he opened his mouth to give his reasons. The remaining ones, such as 'good to the public,' 'good to the slave,' 'good to Africa,' &c., would naturally suggest themselves to an ingenious mind, quickened by the stimulation of the master emotion, to cast about for other reasons, having a savor of benevolence. "*We shall be rid of them,*" is the grand steam-generator, that drives all the machinery of Colonization, and the great body of professed Colonizationists *know* it. Multitudes of them acknowledge it. Some, perhaps, are even yet propelled by it unconsciously, but that state of mind which blinds them to the motive which moves them is *itself sin*. If any of our readers think we judge hardly, and insist that some who still support the Colonization Society are free from that feeling misnamed "prejudice against color," here are a few simple tests. Try them on such persons, and we are content to abide the result. Do they treat colored persons just as they treat white persons? Does it come natural and easy to them? Do they associate with them as equals? Does their kindness toward them put on the form of benevolence to *equals* or of *favours* bestowed in condescension upon *inferiors*? If a colored man insults them, do they feel no more affronted than if insulted by a white? If a colored man takes a seat beside them at church, in a rail car, or at a public table, do they think no more of it than though he were a white? Are the civilities which they interchange with their colored acquaintances equally courteous with those which they observe with their other acquaintances? We have room for only one more:—*do colored persons feel fully at ease in their presence*, and does their whole bearing convince *them* that they are free from that feeling called "prejudice against color?"

"COMPENSATION"—"STOLEN GOODS."

Slaveholders say, "if we emancipate our slaves you shall pay us for them." No pro-slavery dogma has been abjured by abolitionists more heartily than this. "What!" say they, "hire you to stop sinning?" "Buy you off from robbery?" "Recognize your right to your slaves by buying it out?" "Get you to stop stealing for the rest of your life by paying you in the lump as much as you would steal if you *kept on*?" So strongly is this doctrine of "compensation" reprobated by abolitionists, that if an abolition editor or lecturer, no matter what his influence, should advocate it, we should all denounce him as a traitor to the cause: if we did not, we should ourselves be traitors to it. Now we have a word to say to those abolitionists who make a loud outcry about hiring men to stop stealing, and yet buy their stolen goods. Believing it right to hire men to stop stealing is rank heresy—but to hire them to *keep on* stealing, is orthodoxy! Whoever advocates the former must be a traitor—but the strongest advocates of the latter are "faithful and true!" Paying money to slaveholders on condition that they will not snatch from the rightful owners what belongs to them, is treason to the cause: but *after they have snatched it*, paying them money on condition that they will let *you* have it for your own use, is cleaving fast to principle! Buying out the slaveholder's *stolen* right to the product of the slave's labor, in order that the slave may have his own, is recreancy to principle; but buying out this *same stolen right*, in order that *you* may have the slave's own, is strictly consistent with immaculate abolitionism! To get pirates to abandon the high seas, by giving them a round sum, is shocking immorality; but to buy their cargoes as fast as they bring them in, and even to bargain for them in advance, when they set out on their cruises for plunder, is virtue pure! The actual difference between compensating the slaveholders for emancipating their slaves, and buying of them the products of their labor, is just this; in the first case you compensate them for giving to their slaves what belongs to them—in the other, you compensate them for giving to *you* what belongs to the *slaves*. Now the true way to make your rebukes tell on thieves and robbers, is to *buy their plunder*; be a steady customer—only let them know that they can depend upon you to buy out their stock as fast as they *steal in*, and rely upon it, they can't stand that: if under such preaching and such practice they don't bolt back to honesty, and stick to it for life, they've got no human nature.

Now we say to all abolitionists who buy of the slaveholders what they steal from the slaves, thus making them your agents in robbery, and yourselves not merely their employers, customers, and patrons, but their *bribers*—your example counteracts your rebukes, your practice contradicts your precepts, your works call to naught your faith, and turn to mockery your prayers. If you expect ever to make slaveholders stop stealing—*begin* your work by thundering in their ears *YOU SHAN'T STEAL FOR US*. Until you do *that*, you "sow the wind," and you may thank *yourselves* that you "reap the whirlwind."

Oh, but these *slave-product* abolitionists, forsooth, *REBUKE* slaveholders! "Terrible—*very* terrible!" So deacon Honesty always rebuked a chicken thief, by bawling in his ears the eighth commandment, while paying him his price for the fowls as fast as he wrung their necks. The deacon hearing his neighbor's hens cackle one night, bolted conscientiously out of bed to "rebuke" the poacher. The deacon and the poacher were old acquaintances—whenever they met the deacon always faithfully rebuked him for his practices, and as faithfully bought all his plunder. So when the deacon made his appearance in his night cap, at the door of the hen-roost,

and as he was wont on such occasions, opened his mouth with the eighth commandment, the poacher, nothing flustered, scrambled along the poles, wringing the necks and plumping down the pullets. "*Thou shalt not steal,*" said the deacon; "how do you sell these fowls?" "*You are committing sin,*" "what will you take for the lot?" "*I say you are a chicken thief;*" "I'll give you a shilling a head." "*The Bible says, Let him that stole steal no more;*" "what's your price for this young rooster?" "*I put it to your conscience; is this loving your neighbor as yourself?*"—"I'll give you eighteen pence for the last you threw down." "*You are solemnly bound immediately to break off from stealing—to break off gradually is serving the devil.*" "But," says the chicken thief, "I won't stop unless you'll '*compensate,*' me for it." "Compensate you," cries the deacon "What! hire you to stop stealing—pay you for doing your duty? recognize your right to what you steal by paying you for leaving it in the owner's possession? Not I—I've too much PRINCIPLE—*repent, I say, and quit stealing at once*"—"but you didn't set your price on that last chicken." "*You are a robber I tell you;*" "that's a fat one, what will you take for it?" "*I say you live by plundering, and are as bad as a pirate.*" "You've got them all, have you?—this is the last is it?—well its a poor thing, not worth more than sixpence, if you have a mind to take that for it here is the money. "*There, you vile poaching wretch, you have robbed your poor neighbor of all his fowls, in spite of my burning rebukes.*" "Now, if after all my faithfulness you are still bent on robbing hen-roosts, remember deacon Honesty likes poultry, and is good pay—just bring along your fowls and you'll be sure of a market—but *recollect, OH THIEF, every neck you wring, that the Bible says, "THOU SHALT NOT STEAL."*

HOW IT STRIKES SLAVEHOLDERS.

To show those abolitionists who persist in buying and using the products of slave labor how their conduct strikes slaveholders, we will state two facts. Four years ago a Presbyterian minister, a slaveholder, who resides in one of the most southern states, said to an abolitionist of our acquaintance, "I have made up my mind that abolitionists are not honest: they tell us that we steal from our slaves, and yet they don't hesitate to buy our stolen goods. Now if they believed what they say and were honest men, they would *act out their convictions,* and refuse to buy of us what they say we steal."

Another slaveholder, to whom the same abolitionist broached the subject of slavery, said, "Stop, sir, I must ask you a question first, do you wear cotton?" "Yes." "Was it raised by slaves?" "No, by freemen," was the reply—"Then I'll talk with you, sir," said the slaveholder. "You are a consistent man; but I asked the same question to an abolitionist the other day, who wanted to discuss with me, and he confessed that he dealt in slave products. I told him that he was a hypocrite, and I would have nothing to say to him."

The following is an extract from the annual message of Governor Eaton to the legislature of the territory of Florida, in 1836:

"Do the profits of southern farms belong exclusively to those who plant and gather the cotton which slave labor produces? or is not the *northern ship owner* who freights it—the *northern manufacturer* who spins and sells it, and the *northern merchant*, who exchanges his goods, wares, wines and merchandize for articles thus produced, *equally liable and culpable* in a moral point of view? For myself I am unable to perceive the difference between one who, owning slaves, causes cotton and other staples to be grown, and thence produces profit, and another, who, *not owning* them,

becomes a dealer, and trader, and *gainer*, in the products of their labor, *knowing them to be such*. It is one and the same thing, so far as good morals, charity, and a spirit of freedom are concerned; and he who manifests indignant feelings towards the owner, who, through the labor of his slaves, produces and grows the article, should also feel for the culpability and consciences of the FREIGHTER, the MERCHANT and the MANUFACTURER, who are *equally and alike concerned*, and who, as they derive profit and advantage from this same description of bonded people, are entitled to a full share of whatever opprobrium can attach."

Free goods can be obtained at the following places. Philadelphia: Charles Wise, corner of Arch and 5th street, [cotton and dry goods]; Lydia White, 219 North 2d street; Charles Cadwallader, 390, Market street; Eli Adams, N. E. corner of 5th and Race streets; Robert McClure, 27, North 5th street.

New York: Charles Collins, cor. of Dover and Cherry streets, [Franklin Square;] Christian Sylvester, 161, Division street.

Boston: S. P. Adams, 120 court street; Bishop and Whiting, corner of Salem and Hanover streets. Free rice is brought into Salem, Mass. in large quantities.

WILL YOU MAKE FLORIDA A SLAVE STATE?

Florida has just drawn up before the entrance of the Union, and is cracking her slave whip on the gate for admission. Chained to her wheels are 25,000 men, women, and children in fetters. *Drive through she will*, dragging her shrieking victims after her, if the fainting spirit of liberty in the free states does not rouse herself in this her accepted time—perhaps, the last. Freeman of the north, heed it or not as you may, Florida, with her whips and chains, and thumb-screws—her yokes, and gags, and branding irons, and trained bull dogs, and hunters of men—her gory hammocks steaming in the sun—the bones of her murdered native children bleaching on their fathers' graves, or rotting amidst the blood and ashes of their conflagrated homes—if she comes into this Union, comes in as the *scourge of God*, and by opening the gate to her, you say, "*Thy blood be on us and on our children*." Your prayer of blasphemy shall be answered by "terrible things in righteousness." "Ye shall eat of the fruit of your own way, and be filled with your own devices." You make yourselves partners in her sins, and *you shall be partakers of her plagues*. In the Almanac of last year, p. 25, are some facts. Here are a few more.

Hon. Balie Peyton, of Tennessee, in a speech in the U. S. House of Rep. Dec. 15, 1836, (see Nat. Int.,) said:—"The agent of the government, John B. Hogan, gave *official information* of the GREATEST OUTRAGES practised upon the Indians that were *ever perpetrated upon any people savage or civilized*, and yet we have no account of prosecutions and punishments which have followed these disclosures. Under the pretext of reclaiming fugitive slaves, the wives and children (of mixed blood) of the Indians were seized and carried into bondage. The famous Ocoela himself had his wife taken from him, and that too, it has been said, by a government officer, and was chained by this same officer to a log. This has caused the Florida war." What have we fought for? John Lee Williams, a wealthy citizen of Florida, who, in his history of the territory, attempts to put the best face upon the matter, says, our government determined "to remove all the Indians across the Mississippi," and sent forces to remove, "*against their will*, a nation of savages." He says, a large portion of the Indians would have remained peaceable to this day, had not an order been issued requiring them all to remove. They never

agreed to remove, either personally or by their representatives, yet "the order given to General Scott was to fight the Indians, so long as a man of them could be found in Florida." Well does a southern paper (Louisville Journal) say, "The annals of the civilized world furnish no history of a war so disreputable." Why remove them? A Mobile paper of March 28, 1838, says: "Those who are willing to let them stay, have lost sight of the fact, that the Seminole country has proved a place of refuge for negroes."

After this war had been carried on by a succession of the foulest crimes from Jan. 27, 1835, till the beginning of 1839, the U. States Senate passed a bill (25 to 18,) for the armed occupation of Florida, which, in the language of a senator was, "to establish a corps of citizen soldiers, grant them 4,000,000 acres of land, and give them liberty to kill, when, where, how, and whom they pleased, without any earthly responsibility." Allen, of Ohio; Buchanan, of Pa.; Hubbard and Pierce, of N. H.; Lyon and Norvell, of Mich.; Niles and Smith, of Ct.; Robinson and Young, of Ill.; Wall, of N. J.; and Wright, of N. Y., all voted for this murderous bill; but it was lost in the House. The New York papers of June 18, 1839, on the authority of a southern paper, the Columbus (Ga.) Enquirer, say, that the people of the territory "had determined to take the war into their own hands, and that "the territorial government had OFFERED A REWARD OF \$200 for every Indian taken or killed."

At a public meeting of the Citizens of Tallahassee and vicinity, June 8, 1839, it was "unanimously resolved, that the Seminole Indians and the inhabitants of Florida CANNOT MAINTAIN PEACE AND LIVE IN THE SAME COUNTRY, and if any treaty shall be ratified locating these Indians in Florida, it will be a paper treaty only. They also resolved, "That the peninsula of Florida is the last place in the limits of the United States where the Indians should be permitted to remain, for obvious reasons." 1 and 2, They are accessible to our enemies, and would be guides to them in war; 3, "If located in Florida, all the runaway slaves will find refuge and protection with them." 4, "The contiguity of emancipated colored people of the West Indies, would, in a war with some foreign power, place Florida, and in fact the whole of our Southern States, in jeopardy."—Tallahassee Star, June 11, 1839.

Here is a plain statement of the case. The people of Florida want the red men's land, and they are determined to kill them, and *get it*; besides, they know that the only way to keep their slaves is to let them have no place to flee to.

If any body thinks that Congress has parted with its constitutional "power to make all needful regulations respecting the territory" of Florida, the following extract from the Congressional Journals will show his mistake.

June 20, 1836, Daniel Webster, from the Committee on Finance, reported a bill to *annul* certain acts of the legislature of Florida. June 23, bill passed without a division. Approved July 2. ~

Can't they annul acts relating to property in men as well as in money?

MISCELLANEOUS "HORRIBLES."

Extract of a letter from Mr. Samuel Hall, a teacher in Marietta College.

"Mr. Curtis, a journeyman cabinet-maker, of Marietta, every way worthy of credit, relates the following, of which he was an eye-witness.

"In September, 1837, at 'Milligan's Bend,' in the Mississippi river, I saw a negro with an iron band around his head, locked behind with a padlock. In the front, where it passed the mouth, there was a projection

inward of an inch and a half, which entered the mouth. The overseer told me, he kept this gag constantly on him, so that, if he ran away, he could not eat, and would starve to death.

Alfred Wilkinson, assessor of the town of Skeneateles, N. Y., testifies as follows:—"I stayed in New Orleans three weeks: during that time there used to pass by where I stayed a number of slaves, each with an iron band around his ankle, a chain attached to it, and an eighteen pound ball at the end. One day I counted nineteen of them. These, I learned, were runaway slaves from the plantations.

"There was also a negro woman that used daily to come to the market with milk; she had an iron band around her neck, with three rods projecting from it, about sixteen inches long, crooked at the ends."

"Was committed to jail, Jim—had on a *large lock chain around his neck.*"—*Southern Sun*, September 22, 1833.

Runaway Hown—has a ring of iron on his left foot. Also, Grise, his wife, having a *ring and chain on the left leg.*—*New Orleans Bee*, July 2, 1833.

Committed to jail, a negro woman named Mary; has lost one of her upper front teeth, and is fettered with irons round her neck and left leg.—Joshua Sowden, G. R. D.—*Columbia (S. C.) Telescope*, July 17, 1833.

"At Laurel Hill, Richmond county, North Carolina, it was reported that a runaway slave was in the neighborhood. A number of young men took their guns, and went in pursuit. A colored man came along and they ordered him to surrender. He refused, and kept them off with his club. He caught hold of the muzzle of one of the guns, and came near getting possession of it. At length he started to run—one of the young men fired, and lodged the whole charge between his shoulders; he fell and died without telling who his master was, or whether he had any. A hole was dug by the side of the road, his body tumbled into it, and thus ended the matter."—*Rev. Francis Hawley, Colebrook, Connecticut.*

A captain in the United States Navy, who married a daughter of the collector of the port of Richmond, and resided there, became offended with his negro boy, put him upon a stool, crossed his hands before him, tied a rope to them, threw it over a joist, drew the boy up so that he could just stand on the stool with his toes, and kept him in that position, flogging him severely at intervals, until the boy became so exhausted that he reeled off the stool, and swung by his hands until he died. The master was tried and acquitted.—*Wm. Poe, elder of the Pres. Church, Delhi, Ohio.*

THE WANE OF FREE PRINCIPLES

In this country, since the Revolution, may well fill freemen with amazement. Even thirty years ago many leading editors and politicians in slave States, freely spoke of slavery in terms which, if employed now by the same persons, would subject them to Lynch law.

If the following extract from an editorial article, published in the *National Intelligencer*, at Washington City, in 1806, should appear as an editorial article in that paper now, the office would probably be torn down by a mob, and the paper burned by committees of vigilance and Lynch clubs all over the south. As an introduction to the article it may be stated, that the legislature of the Indiana Territory—(whose population then was almost wholly from slave states)—had sent up a memorial to Congress, praying a suspension of the sixth article of the Ordinance of '87, in order to enable the inhabitants of the territory to hold slaves there. The editor of the *Intelligencer*, in speaking of this pro-slavery movement, has the following noble outburst:—"It is with the *deepest regret* that we discharge the painful duty of inviting the public atten-

tion to the recent conduct of the legislature of Indiana. It cannot be surprising that a subject so odious and HUMILIATING as that of slavery, should awaken the liveliest sensibilities of a *free* people, when those whose duty it is to *lessen*, are engaged in *invigorating* the evil. Since the era of our independence, it is our *pride* that, with a solitary exception, we have *zealously strove to lessen it*. Among the *proudest trophies that embellish our national character*, is that act of the old Congress, which, in providing a government for the territory north-west of the Ohio, declares that there shall be 'neither *slavery* nor involuntary servitude in the said territory.' This language of Congress is memorable, as it shows that the dignified and enlightened body, under whose auspices the liberties of America were achieved, *still retained an undiminished respect for the great and eternal principles of FREEDOM*. They preface the enumeration of the permanent rules with these emphatic words, "For *extending* the fundamental principles of civil and religious *liberty*, which form the *basis* on which these republics, their laws, and constitutions are erected, to fix and establish those principles as the basis of all laws, constitutions, and governments, which forever hereafter shall be formed in the said territory," &c.—See National Intelligencer, March 7, 1806.

Take another illustration. Less than twenty years ago, Hon. RICHARD M. JOHNSON, now Vice-President of the United States, in his speech in the U. S. Senate on the Missouri question, recommended the formation of "ABOLITION SOCIETIES," for the doing away of slavery, and urged that they should be stimulated to energetic action. The following is an extract from his speech, Feb. 1, 1820.—See National Intelligencer, April, 29, 1820.

"The energies of the Christian world are now combined in the diffusion of evangelical light, and the principles it inculcates are every day *relaxing the bonds of slavery*. Providence, all wise and inscrutable in its ways, is gradually effecting the ultimate object of our wishes, which your ill-timed opposition is calculated only to retard. *Individual exertion, acting in concert*, [Anti-Slavery Societies,] CAN ALONE PREPARE THE WAY. Encourage Sunday Schools, multiply Bible Societies, increase missionary exertions, ANIMATE TO DEEDS OF BENEVOLENCE ABOLITION SOCIETIES, and perfect the system of colonization, then trust the kind providence of God for the result, and YOU WILL PERFORM THE DUTIES OF CHRISTIANS AND PATRIOTS IN THE SERVICE OF GOD AND HIS CREATURES."

In the above commendation of Abolition Societies, Richard M. Johnson did not jump in the dark. He well knew whereof he affirmed. A number of such societies had been formed in Kentucky not long previous to that time, and some of them, if we mistake not, in his own vicinity. Rev. J. Rankin, now of Ripley, Ohio, author of "Letters on Slavery," published fifteen years ago—was then (1820) pastor of the Concord Presbyterian Church, Kentucky, and actively engaged in those societies.* Besides this, the "Emancipating Baptists" had organized association in Kentucky, some years before. Col. Johnson had witnessed the effects produced by these societies—hence his recommendation of the principle of "individual exertion, acting in concert," for the abolition of slavery.

Now if Richard M. Johnson had made such a speech in 1836, instead of being elected Vice-President of the United States, he would, probably, have been mobbed out of Congress, mobbed by his constituents at home, and hung and burned in effigy throughout the slave states, and by "gentlemen of property and standing" in the free.

* In May 1839, Rev. J. Rankin said, "those Abolition Societies were laboring for the same object for which the American Anti-Slavery Society is now laboring; but the formation of the Colonization Society destroyed their virtrallity."

WORK FOR ABOLITIONISTS. THE CIRCULATING LIBRARY SYSTEM

There are now so many excellent Anti-Slavery publications, that the circulating library system is probably the most effectual and least expensive mode of spreading the whole subject before the nation. The plan is simply this:—Let the friends of the cause in each school district start a subscription, raise what they can, purchase a library, appoint some one to act as librarian, and then draw out the books, read them themselves, and put them into the hands of their friends and neighbors who are not Abolitionists (who will read them), exchanging them every two weeks, until every person in the district has had an opportunity to read them. Those who help pay for the library will be entitled, not only to the use of the books for themselves, but also to circulate them among their friends. In this way, three or four abolitionists may abolitionize almost any town, or village, without the aid of a single lecture. This has been done in many instances. Those who can be induced to read, will most assuredly be converted, and *thoroughly* converted.

Reader! will you not see that an Anti-Slavery Library is established and put into circulation in your district, and a copy of this Almanac put into every family without delay?

The following list of libraries contains nearly a complete list of all the publications sold by the American A. S. Society, with the retail price affixed to each work. A liberal discount is made to societies and individuals who purchase to sell again, or for distribution.

LIST OF LIBRARIES.

No. 1.—Price \$5.—Contains the following:

BOUND VOLUMES:—Jay's Inquiry 37½ cts; Mrs. Child's Appeal 37½ cts; Emancipation in the West Indies, by Thomp & Kimball, in boards, with a Map 30 cts; Anti Slavery Manual 25 cts; Vols. 1, 2 & 3, of the A. S. Record 31 cts each; Vols. 1, 2 & 3 of the Slave's Friend 25 cts. each; Miniature series of Tracts, bound, 21 cts; Declaration of Sentiments and Constitution of the American Anti Slavery Society, Wesley's Thoughts on Slavery, Does the Bible Sanction Slavery, Address of the Synod of Kentucky, Narrative of Amos Dresser, Letters of A. A. Stone, from Natchez, and Why Work for the Slave, all bound in one vol. for 25 cts.

PAMPHLETS:—American Slavery as it is—the Testimony of a Thousand Witnesses 37½ cts; Liberty 12mo. 25 cts; Bible Against Slavery by T. D. Weld 16 cts; Chattel Principle—a Summary of the New Testament Argument by President Green 12½ cts; Power of Congress over the District of Columbia 12½ cts; Correspondence between the Hon. F. H. Elmore of S. C. and James G. Birney, Esq. of New York 12½ cts; Miss Grimké's Appeal 6½ cts; Letter of Gerrit Smith, Esq. to the Hon. Henry Clay 12½ cts; Emancipation in the W. Indies in 1838, 6½ cts; Appeal to Women of the Nominally Free States 12½ cts; Thoughts on the Duty of the Episcopal Church in relation to slavery 3 cts.

No. 2.—price \$10.—Contains No. 1, with the following additions:

BOUND VOLUMES:—Jay's View of the Action of the Federal Government in behalf of Slavery 62½ cts; Rankin's Letters on Slavery 25 cts; Bourne's Picture of Slavery 50 cts; Testimony of God against Slavery 25 cts; Alton Riots by Rev. Edward Beecher 50 cts; The Fountain 12½ cts; American Liberties and American Slavery, by S. B. Tredwell, 1,00; Whittier's Poems 75 cts.

PAMPHLETS:—Address to the Churches of Jesus Christ, by the Evangelical Union Anti Slavery Society, 12½ cts; Rights of Colored Men—a Book of Facts, 25 cts; Channing's Letter to Philips, on Clay's Speech, 20 cts; Immediate Not Gradual Emancipation, 12½ cts; Stanton's Speech 6 cts; Morris's Speech in answer to Clay's Pro-Slavery Speech 6 cts; Nourse on Colonization, 8 cts; Anti Slavery Catechism 12½ cts.

[List continued on next page.]

LIST OF LIBRARIES CONTINUED.

No. 3—Price \$15—Contains No's. 1 & 2, with the following additions :

BOUND VOLUMES :—Memoirs of Rev. E. P. Lovejoy, \$1,00; Gustavus Vassa 62½ cts; Memoirs of Rev. Lemuel Haynes, \$1,00; Anti Slavery Examiner bound 75 cts; Memoirs and Poems of Phillis Wheatley, a native African and a slave, 37½ cts; Life of Granville Sharp, 31 cts; Negro Pew 25 cts; Star of Freedom, 15 cts.

PAMPHLETS :—Report of the New York Committee of Vigilance, 25 cts; Channing's Letter to Clay, 12½ cts; Slavery Rhymes, 12½ cts; Declaration of Sentiments and Constitution of the American Anti Slavery Society, 2 cts; Why work for the Slave, 2 cts.

No. 4—\$20—Contains No's. 1 2 & 3 with the following additions :

BOUND VOLUMES :—Quarterly A. S. Magazine, \$1,75; Channing on Slavery 50 cts; American Slavery as it is, in boards 50 cts; Emancipation in the West Indies, bound, \$1,00; Right and Wrong in Boston, No. 1 25 cts; Memoirs of Wilberforce, 25 cts; Miss Grimké's Letters to Miss Beecher, 37½ cts; Wesley's Thoughts, pocket vol. 18¼.

PAMPHLETS :—Letter to the Society of Friends by Wm. Bassett, 10 cts; The Martyr, Sermon on the death of Lovejoy, by President Green, 8 cts.

No. 5—\$25—Contains No's. 1, 2, 3, & 4, with the following additions :

BOUND VOLUMES :—Clarkson's History of the Slave Trade in 3 Vols. 50 cts. each; Enemies of the Constitution Discovered, 50 cts; Geo. Thompson in America, 37½ cts; History of Pennsylvania Hall, \$1 25

PAMPHLETS AND TRACTS :—The Guardian Genius of the Federal Union, 12½ cts; Slave-holding invariably sinful, 12½ cts; Liberty 8vo. 37½ cts; The Generous Planter 6 cts; Views of Slavery and Emancipation by Miss Harriet Martineau 12½ cts; Apology for Abolitionists, 6 cts; Authentic Anecdotes of American Slavery, 3 cts; Valuable Documents, 12½ cts; Slaveholding Weighed in the Balance of Truth, 6 cts; Things for Northern Men to do, 6 cts; Birney's Letter to the Church, 3 cts; Evil and Cure of Slavery, 3 cts; Twenty Millions thrown away, 3 cts; Letters of Rev. Dr. Schmucker and Gerrit Smith, Esq. on Colonization, 3 cts; Marriott's Address on the duty of declining the use of the products of Slave Labor, 6 cts.

No. 6—\$30—Contains No's. 1, 2, 3, 4, & 5, with the following additions :

BOUND VOLUMES :—Memoir and Poetical works of E. M. Chandler, by Benjamin Lundy, 62½ cts; Chloe Spear, 25 cts; Light and Love, 25 cts; Dissertation on Servitude, by Rev. L. A. Savage, 25 cts; Thompson's Reception in Great Britain, 37½ cts; Thompson's Lectures and Debates, 50 cts.

PAMPHLETS AND TRACTS :—Elmore Correspondence 12½ cts; St. Domingo, 1 ct; Caste, 1 ct; Colonization, 1 ct; Moral Condition of the Slaves, 1 ct; What is Abolition, 1 ct; The Ten Commandments, 1 ct; Danger of Slavery and Safety of Emancipation, 1 ct; Pro-Slavery Bible, 1 ct; Prejudice against Color, 1 ct; Northern Dealers in Slaves, 1 ct; Slavery and Missions, 1 ct; Dr. Nelson's Lecture on Slavery, 1 ct; Dickinson's Sermon, 12½ cts; Epistle to Southern Clergymen by Sarah M. Grinké, 5 cts; Gerrit Smith's Letter to Rev. James Smylie, 10 cts; War in Texas by Benjamin Lundy, 12½ cts; Discussion between Thompson and Bree inridge, 37½ cts; Slade's Speech, 6 cts; Speech of Hon. J. Q. Adams on the Texas Question, 25 cts; Address, by Wm. Lloyd Garrison, in N. Yor on the first of Aug. 1838, 10 cts; Rural Code of Haiti, 12½ cts; J. Q. Adams' Letters to his Constituents, 8 cts; Scott's Address to the Methodist Conference, 3 cts; Appeal of Forty Thousand Citizens of Pennsylvania, 8 cts; Dr. Channing's Letter to J. G. Birney, 9 cts; Cincinnati Riots, 10 cts; Debate on Modern Abolitionism, 12½ cts; Trial of Rev. John B. Mahan in Kentucky, 25 cts; American Slavery as it is, 37½ cts; Martyr Age in the U. S. A. by Harriet Martineau, 12½ cts.

