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[Reported for the American Republican.]

NATIONAL LORD'S DAY CONVENTION.

We continue our report of the interesting proceedings, where it was broken off in yesterday's paper.

At this stage of the proceedings, Mr. Childs moved to lay the resolution of Dr. Boardman on the table, to enable him to offer one prepared by Dr. Nott. The motion prevailed.

After a few remarks from several delegates, the resolution of Dr. Nott was also laid on the table.

Dr. Boardman's resolution was again taken up, which brought upon the floor the Hon. Harman Denny, of Penna., who addressed the Convention in favor of a modification of the resolution.

Mr. Childs followed him in a speech characteristic of the man; he said, let the past be forgotten; let bygones be bygones; say nothing condemnatory of the past, but respectfully entreat the National Legislature not to desecrate the Sabbath for the future.

Dr. Nott spoke from the stand, and desired the Convention to pass a resolution conciliatory to the National Legislature or none at all.

The Rev. Thomas H. Stockton then took the floor, and in one of the most eloquent and christian speeches it has ever been our good fortune to listen to, offered the following resolution which was received by the large assembly, with marked applause.

Resolved, That the Convention do hereby respectfully tender to such members of Congress as have heretofore attempted to prevent the desecration of the Lord's day, by the unnecessary extension of legislative action into the sacred day, its unanimous commendation, and further express the hope that similar efforts hereafter will be sustained by a majority of their honorable body.

Dr. Boardman then rose, and in a neat speech returned his thanks to the Rev. Dr. Stockton for the resolution, and begged to be permitted to adopt it as his own.

The question was taken and the resolution was adopted with acclamation. There was not a dissenting voice.

A vote of thanks was passed to the Hon. Judge Hall, for the dignity and impartiality with which he had presided over the Convention.

A resolution was also passed returning the thanks of this Convention to the president and directors of the railroad and steamboat companies leading into Baltimore, for their kindness in reducing the fare to the delegates of the Convention.

A verbal report was made by the enrolling committee, who stated that the number of delegates in attendance were 1796—685 from a distance—the balance from the city of Baltimore.

A collection was called for and taken up, to aid in defraying the expenses of the convention. Prayer, by the Rev. Thos. H. Stockton. The Convention then adjourned *sine die*.

ADDRESS OF THE NATIONAL LORD'S DAY CONVENTION TO THE PEOPLE OF THE UNITED STATES.

The Convention of delegates assembled in this city from various parts of the Union, to consult on the means of promoting a more general observance of the Christian Sabbath, would respectfully solicit the attention of their fellow citizens to the subject of their deliberations.

Were an apology necessary for an appeal so wide as this address contemplates, it is found in the fact that the object concerns all—whether they dwell in the crowded city or the scattered hamlet, in the palaces of the rich or the cottages of the poor. They believe that the results of the decision which the nation shall maturely form as to the claims of this institution will reach far onward in its history, and that we are dealing with the elements of the future weal or woe of the hundreds of millions who are to inhabit this land when we and ours will be remembered only by the healthful or baneful influences we have exerted upon this forming period of our career.

That our means of safety are as peculiar as our perils, is an admitted truism. We have parted with many of the perspective safeguards of other countries. The popular ignorance upon which the monarchies of the old world have so greatly relied for safety, we deprecate as our danger. The elevation of the masses in intelligence, which they fear, is our hope. They are building citadels of defence from their own people. We are seeking to awaken in ours a higher and higher estimate of their power and their rights. Their restraints from violence are external force. Ours are the love of order, the sense of justice, the power of conscience and the fear of God. Such are our trusts; if they fail us, all is lost. Our mistake is fatal, and there is no remedy.

It is with reference to considerations like these that we desire to fix the attention of our fellow citizens upon the Sabbath, as a moral safeguard tendered to us by our beneficent Creator for just such exigencies as ours; and as nations are what individuals are, tendered to us as a nation, to each of us as individuals, with all its blessed influences upon the life that is, and the never-ending life to come. Were it a human device, we might well fear lest evil should be mingled with its good, and could justly question its claims upon our unlimited confidence. But it is a law of God—coeval with creation. It is one of the selected few, the Ten Commandments, that brief but comprehensive expression of His will. Among these it stands, and we may not say that it is secondary in importance or obligation to any. For aught we know, it may be the very keystone of the arch.

This should be enough. There is no higher sanction our reason can ask or conceive. But were there no such revelation, and were we compelled to trace back from effects to causes, so manifold are the Sabbath blessings,

so complete its adaptation to our physical, social, and moral necessities, we could not fail to refer its origin to Him who made man, and who knew his wants as his Creator alone could know them. That it was made for man as man, is proved by all its bearings upon all his wants.

As a period of rest, after six days continuous toil, it is *indispensable to the laborer*. Without this gracious interval his health and vigor prematurely decay as certainly, although not so speedily, as if he departed from the refreshment of sleep; and health and vigor are the poor man's capital. The statistics now so greatly accumulated that we cease to gather them, showing the fearful waste of life in those employments which know no such suspension, are full of warning and instruction. Sad indeed is the lot of the laborer without this jubilee of the week to recruit his exhausted energies; when he may wipe the sweat from his brow and lift up his body and lift up his spirit, alike bowed down by daily toil.

Nor is this interval of repose, as a law of our physical nature, less necessary to intellectual occupations. The mind must be steadily unladen of its cares, as the body of its burdens, or a similar penalty must be endured.—The ordinary effects of systematic violations of the Lord's Day, by men of business or professional men, are less clearness of perception and power of discrimination, and soundness of judgment, and generally by a diminution of intellectual vigor; often followed by a sudden breaking down of the overtasked mental faculties; in other instances the result is lunacy or self-murder. In short, moral and religious considerations apart, nothing is gained by a violation of the Divine command—a truth often learned too late. If a man would make the most of himself in all respects, he will do well to remember the Sabbath day to keep it holy.

But the demands of our moral and social nature for the blessings of a sanctified Sabbath are still more imperative, and take hold of higher results. We cannot dispense with this pause from the ceaseless pursuit of pleasure, gain or distinction—we need it to moderate our passions, to chasten our desires, to purify our motives, to elevate our aims, and to seek the salvation of our souls. It is here the Sabbath chiefly discloses the divinity of its origin and the benevolence of its purpose.

It speaks in God's name to the tide of worldliness—"thus far shalt thou come, and no farther;" and communes with him of eternal realities—points his burdened conscience to the only Saviour, and to that Heaven whose endless felicities none shall know but the pure in heart and the pure in life. In its legitimate observance it is a season of hushed passions and of tranquil enjoyment, disposing the heart to kindness and good will—a season for the affectionate instruction of the young in their duties to God and their fellow beings—for the privileges of private and social worship—attendance upon the instructions of an intelligent Christian ministry, and devoutly reading the inspired words of truth and love in the holy volume.—The subjects of thought and conversation are pure and elevating in their nature, and it would be strange, indeed, if the Sabbath sun, as it sets upon a family or community who had thus hallowed its hours of light, did not leave them happier, wiser and better than when he spent.—Can any doubt the effects of a day thus spent on mental and moral character, or the power of that restraint which it throws over the conduct? Nearly three entire years, or one seventh of the life of every young man, who leaves his home on reaching the age of manhood, has been spent under such influences. These are not the families, nor these the individuals, who are nuisances to society. It is not he who fears God, and keeps his Sabbath, that robs his neighbor or murders him—every body knows that; nor is his place among the debased of his species in any respect, or any where—least of all here. You cannot keep a man ignorant or brutish in this country if you give him his Sabbath and he observes it according to his Maker's will. He will be raised by its concentrated influences, and will understand and value his civil and political rights, and will respect the rights of others. The wily demagogue must seek some where else his tool or his victim.

With a population thus nurtured, we all feel that our laws would be obeyed and our liberties as a nation safe; but there can be no such without the Sabbath and its appropriate sanctification, and there is no such where it is unknown and unhonored. We beseech our fellow citizens to maturely consider this conclusion and the facts which are inevitably involved in it.

If these are the happy issues of obedience to this wise and gracious command of our Creator, we are warned by his words and awful providences, that its profanation is proportionally dangerous. However pure and healthful the fountain, if poison be cast into it, it sends forth only streams of death, and so will desecrated and polluted Sabbaths work our more speedy and dreadful ruin. Our principle of self-government as a people must be abandoned, and we and our children must pass under the yoke of despotism.

There is much to encourage us. The Sabbath, like the Bible, is to a great extent embedded in our affections, our most cherished associations, and in our social and civil usages. Almost universally the places of public amusement are closed; and as a general fact and in a growing degree there is a cessation from open labor; and those from whom this privilege is yet withheld—for withheld it is in instances fearfully numerous—have begun to feel it the sorest evil of their poverty that they cannot obtain that even as a boon which is theirs by inalienable birth-right—by the legacy of their fathers. Of the strength of this desire for deliverance there are the most convincing motives before the Convention, and among the most distant homes, were the affecting appeals of this very class of our proscribed fellow-citizens for the help which public opinion and public sympathy may bring to their relief. Shall it be denied and especially shall the sought-for aid be withheld by those who have the power to grant it; and that for the sake of gains uncertain at the best, but which if realized, will bring no real good, and which may yet ruffle and disturb the pillow of death.

In conclusion, we would ask of our fellow citizens their influence, their kind persuasions, and above all, their blameless example in aid of this cause, to the furtherance of which so many and so various considerations prompt us. The world has never witnessed the spectacle of an universal obedience to the Sabbath in any country; and its full power to bless a nation is yet unrevealed. In no other land can the trial

be made with such encouragements as in this, and with such power of example to the world—for if successful here it will be as the voluntary decision of a free people.

It was the remark of one of the ablest and purest of those foreigners who came to our aid in the days of revolutionary peril, and who made his home, and recently his grave, among us—the late venerable Duponceau, of Philadelphia—that of all we claimed as characteristic, our observance of the Sabbath is the only one truly national and American, and for this cause, if for no other, he trusted it would never lose its hold on our affections and patriotism. It was a noble thought, and may well mingle with higher and nobler motives to stimulate our efforts and encourage our hopes. And while it is the glory so eagerly coveted by other nations that they may be pre-eminent in conquest and extended rule, let us gladly accept it as our distinction, and wear it as the fairest of all that grace our escutcheon, that we pre-eminently honor the Sabbath and the Sabbath's Lord.

In behalf of the Convention:
JOHN Q. ADAMS, President.
HARMAN DENNY, Secretary.

[Reported for the American Republican.]

TRIAL OF THE REV. C. T. TORREY.

BALTIMORE CITY COURT.

Present—Judges Brice, Nisbet and Worthington.

FRIDAY, Nov. 29th. State vs. Charles T. Torrey, indicted for abducting three slaves, Hannah, Judah and Stephen Gooseberry, the property of Wm. Heckrote, in June last, in violation of an act of Assembly of 1827, chap. 15, first section, providing that if any free person shall "entice, persuade, or assist, any slave or servant, knowing him or she to be such, to run away from his or her lawful owner or possessor, and such slave or servant shall actually run away," &c. such person shall be liable to confinement in the penitentiary not exceeding six years.

A difference of opinion existing between counsel, as to the mode of selecting a jury, some time was occupied in arguing the question before the court. The court decided that the usual right to challenge was the mode designated by law and acted upon, in such cases.

The following gentlemen were then selected as a jury in the case, under the right of challenge:

John H. T. Boone, Wm. Young, Wm. Fairchild, John Bratt, Allen Elder, Geo. Brown, J. A. Bosley, Wm. Ensor, L. E. Pontier, William Johnson, Thos. McConnell and Elisha Lee.

Geo. R. Richardson, Esq. State's Attorney, opened the case in a brief statement of what the State would be able to prove in affixing the crime alleged upon the traverser, (Charles T. Torrey); and the law under which the traverser was arraigned.

Wm. Heckrote, sworn. Owned three slaves—an old woman about 40 years of age, a tooth out near front, a bright chestnut color; Judah, her daughter, aged about 19 years; and Stephen, a son of Hannah, a younger child; they had a variety of clothing; were excellent servants, and without fault; they left on the 4th of June, about 8 or 9 o'clock at night; keeps a public house; bologna sausage and crackers were freely used in the tavern; the crackers were manufactured by Mr. Henry Henderson.

Charles T. Torrey, sworn. Between 9 and 10 o'clock, at night, four or five days before the slaves were missed, saw a person talking to Judah, at fathers back gate; thinks the prisoner is the man seen in conversation with the girl; thought the person, at the time, a brother-in-law, but upon further examination found it was not; had identified the traverser, when afterwards arrested, as the person whom I had seen at the gate; he had whiskers then, and looks thinner now; it was a light night; the girl ran in when she saw me.

Cross-examined by defence. Had said positively the person at the magistrate's was the one seen talking to the girl; the girl ran in; the prisoner walked off; did not tell father at the time of seeing the person talking to the girl, of it, because I did not think he was there for the purpose of persuading the slaves away; when they were gone, told him of it, and expressed the belief that he had taken the slaves away; the clothes worn by the person at the gate were of a light color; had identified the man at the magistrate's office, as the person seen talking to the girl; he then had on different clothing, had not seen traverser after seeing him at the gate, until seen at the magistrate's office; had described him previous to going to the office, and when there was requested to pick him out of a large number of persons in the office; did so; knew him from his height, whiskers, and hair; in approaching the person at the gate, he left the girl, and passed up by me.

Nicholas Woodward, sworn. Keeps a livery stable; on the 4th of June, Mr. Torrey procured an open Rockaway carriage, calculated to carry four persons, and two dun or cream-colored horses; he returned them on the Sabbath (the 9th) following; the horses were very seriously injured from rapid driving—one of them died; the horses were peculiar from their white manes and tails; the person arraigned was the one alluded to; knew him well; had hired him horses before.

George W. S. Rigdon, sworn. On the morning of the 7th of June, about 5 or 6 o'clock, came down to Deer Creek Bridge, Harford County; saw a carriage standing in the road; the harness were hanging upon it; saw a white gentleman washing his hands in a bucket; a colored boy was washing two horses in the Creek; they seemed to have been driven very hard—thought they would be injured by the washing; the white person seen, was the same man present, (looking at Torrey); the horses were fed upon the road; thought strange of seeing such a party there, and under such circumstances, and took very particular notice of the white man; felt satisfied that traverser was the person; saw the advertisement of the slaves having gone off, and wrote a letter to Mr. Heckrote, telling him the slaves had been hauled away, and mentioned the fact of seeing the boy spoken of; the boy was of a chestnut color; had noticed the white man at the time of seeing him at the bridge, thinking that something was wrong, with a view to his identification afterwards; should have known him within seven years after; had told Mr. Zell so when he came to Harford; did point him out as the person when in the magistrate's office.

Cross examined. The bridge is about 30 miles from Baltimore; had said he had seen the traverser in 1832, at his (witness') uncle's; was not positive that the traverser was the person at uncle's; was confident that he was the man

seen at the bridge, and upon retiring, the white man was eating sausage and crackers at the carriage; he had on a blue coat and cap; did not see any women with them; the colored boy had on grey cassinet clothing; did not see them when they left; the horses were washed near the abutment of the bridge, about six feet distant from it; witness saw them from the bridge, just above them.

Robert Rigdon sworn. Lives in Harford co. on the Peach Bottom road, about a mile and a half above Deer Creek; keeps a blacksmith's shop on the road; morning of the 5th of June saw a carriage going up, with a couple colored horses, with white tails and manes; it returned in the evening; a white man and colored persons were in the carriage; on the 9th, in the morning, saw it again; the boy, sitting in front, appeared to be about 17 years of age; the old black woman seemed to be about 35 or 40, was laughing, and discovered a tooth out in front; a colored girl sat beside her; a white man was seated in front with the boy; felt confident the person arraigned was the man in the carriage.

Cross-examined. Shop is about 12 or 15 miles from Peach Bottom; did not see any lady in the carriage on the morning of the 5th of June, but a black woman and white man driving about 7 or 8 o'clock; morning of the 9th saw same carriage pass, with the white man and three colored persons; reason for noticing more particularly then was because of hearing that some person had been engaged in carrying off negroes to the bridge; the horses were trotting when passing the shop; could not be mistaken in seeing the woman's tooth out; none of their faces were concealed; thinks the woman who was seen alone in the carriage had a veil over her face; father spoke to the white man, in passing with the three colored persons; did not remember what was said at the time; could not be mistaken in the white man; did not see the carriage on its return from the bridge; don't know whether the carriage came to Baltimore, or where it went, when it passed down on the morning of the 5th of June; the white man wore a cap and dark coat, on the 5th and 7th; he had a hat on when next seen in this city, in the magistrate's office, and a different coat; had come to this city, under a summons to testify for the State; had no knowledge then of Mr. Heckrote's negroes having been lost; had described the woman as having a tooth out, before the magistrate, previous to having heard such was the fact; previous to examination was in a room with Mr. Heckrote, Uncles George and Benjamin, and officer Zell; did not know such a person as Mr. Heckrote lived in Baltimore, until after coming here; had talked with Mr. Daniel West, since coming to Baltimore; had no knowledge of having said he came here to aid in sending a d—n rascal to the penitentiary; might have said so in jest.

George Amos, sworn. Lives about 4 miles above Deer Creek, on the Baltimore and Peach Bottom Road; saw a carriage pass, with a colored boy and white man sitting in front, and two colored women in it; this was on the 7th of June; had seen the same white man in a carriage, with a black boy, and colored man, on the 26th May, driving one horse; could not say positively that traverser was the man—he looks like him.

Cross-examined. One of the women were black; could not say what color the other was; it is about 35 miles to Baltimore from where witness saw them; should think it would take a good part of two days to travel the distance; the boy had on a light grey jacket, vest, and pantaloons.

Benjamin Amos, sworn. Saw a carriage, on the 5th of June, passing Peach Bottom road, towards Baltimore; the horses were small, white manes and tails; this was on Wednesday; on Friday, about 7 or 8 o'clock, was at Rigdon's blacksmith shop, saw the carriage coming up again; old Mr. Rigdon spoke of it, and a proposition was made to stop the carriage; old Mr. Rigdon, upon its coming up, spoke with the white man in it; there was a colored boy and two women in it; could not say positively the traverser was the man, but thought he was; on Saturday morning, the man, with the same horse and carriage, came down, but there was no colored persons in it.

Cross-examined. Was at Rigdon's shop; saw the carriage and persons; the boy had on steel colored clothes—the women had on dark dresses; the horses were in a walk, and seemed as if they had been driven very hard; the white man in the carriage had large whiskers; had never seen traverser since his arrest; had heard it said that Torrey had been arrested as the man supposed to have carried off the slaves.

Samuel Scharf, sworn. On Saturday morning, about 8 o'clock, of the 8th of June, saw a carriage coming down Peach Bottom road; saw a white man in it; he wore a cap, and had whiskers; thinks the traverser is the man; the horses were trotting.

Henry Bishop, sworn. Keeps a tavern about 10 miles from Baltimore; on Saturday evening, early in June, a gentleman drove up to the tavern in an open carriage, drawn by two horses with flaxen manes and tails; he staid all night, and left on Sunday morning, after breakfast; had no doubt about the traverser's being the man; thinks he had whiskers then.

Ezekiel Burke, sworn. Was at H. Bishop's tavern, on a Sabbath morning, early in June; saw a pair of horses, attached to a carriage, in front of the house; knew them to belong to Mr. Woodward, having hired them of him the previous Sabbath; one of the horses appeared very sick, and the witness speaking of it, was told by the person having charge of the horse, that it was occasioned by his accidentally running against a rock; the traverser was the man who drove off in the carriage.

Cross examined. Had seen traverser, after the time alluded to, and before his arrest, visiting a family in Old Town; did not recollect his clothing.

Samuel F. Rigdon, sworn. Lives on the north side of Rock Ridge, Harford county; on the 7th of June, saw a carriage returning from direction of Peach Bottom, drawn by two cream colored horses; a proposition was made to stop the carriage; as it was passing witness remarked to the white man in the carriage, "I see you've got a whole family this morning;" there was an elderly colored woman in the carriage, who laughed at the remark, and displayed an absent tooth; there was a girl by her side; they were dressed in dark; a colored boy was driving, dressed in lead colored clothes; had proposed stopping the carriage because it had so frequently passed to the bridge with negroes, and returned empty. Witness next day found near the bridge some crackers, marked "H. E.," some fragments of Bologna sausage, and several scraps of ribbon; took some crackers and the

ribbon home; saw that animals had also been feeding there; had no doubt about the traverser being the man seen in the carriage.

Cross-examined. Had taken the ribbons home to the children; they did not receive them because they were too short to be made use of; the ribbons have remained in the pocket of witness ever since; the old colored woman was sitting on the other side of the carriage from where witness stood; when she grinned at witness remarking to the white man, "you have got a whole family this morning;" a tooth was seen to be out; thinks it was the upper eye tooth; the women were dressed in dark; on the 5th, spoke to the man in passing towards Baltimore, and asked him to stop until we shovelled some dirt on a bridge over a stream; had seen the same man frequently, but not with the same horses; in April, 1843, had seen him taking negroes toward the bridge; in November, 1843, the same man took colored persons in the same direction, and returned without them.

Charles Heckrote, recalled. Knew that sister had trimmed Judah's bonnet, about a month before she went away; had seen the ribbon on the bonnet at sister's house. Witness produced a piece of ribbon, procured from his sister, corresponding with that brought into court by Mr. Rigdon, which he found at the bridge.

Cross-examined. Had seen the bonnet in possession of sister; spoke of the ribbon at the time, and sister said she had taken it from a bonnet of her own.

The counsel suggested that several witnesses were yet to be examined, and as it was late, with the consent of the court, the further prosecution of the case had better be postponed until to-morrow, when it would be finally concluded, so far as they were concerned.

The court accordingly adjourned, at half past 4 o'clock, till to-morrow morning, 10 o'clock.

[Correspondence of the American Republican.]

NEW YORK, Nov. 28, 1844. I am at a loss what to write about to-day, as there appears to be but little news stirring here. The weather is still cold and unpleasant, but has moderated considerably.

Trial of Polly Bodine. This trial moves on slowly, it being found almost impossible to procure a jury, from the fact that every individual nearly on the island, where the trial is held has expressed an opinion either in favor or against the prisoner.

Mr. Phillips' Concert. Mr. Henry Phillips' sacred concert at the Tabernacle, last night, was very numerously attended. It was one of the greatest musical treats enjoyed in this city for many years. He gives a miscellaneous concert at Niblo's this evening.

Polish Anniversary. The Poles residing in this city and neighborhood contemplate assembling together at the Stuyvesant Institution, Broadway, to-morrow evening, the 29th inst., to celebrate the anniversary of the revolution in their native land.

Painful Suicide. A female named Margaret Lee, a native of England, aged 35 years, committed suicide at a house in Murray street last night, by taking laudanum. The cause for this self-destruction was stated to be the alleged unfaithfulness of her husband to his marriage vows, he having, it is said, three living wives, and had deserted her to live with one he had recently married. She left two small children.

Fire. About 1 o'clock yesterday morning a fire was discovered in the four story brick store, No. 208 Pearl-st., corner of Fletcher, the upper stories of which were occupied by Smith & Hartshorn, boot and shoe dealers, whose stock is considerably damaged. The first floor was occupied by Lucius Smith, dealer in dry goods, whose stock is greatly damaged by water.

Shipment of Specie. The packet ship Zurich, for Havre, takes out \$70,000 in silver.—It is estimated that about \$3,000,000 in specie have been shipped since the 1st October, and between five and six millions since June.

National Reformers. This is the cognomen of a new party recently brought into existence in this city. They held a "grand rally" at Croton Hall last evening to adopt measures to draw up a memorial to Congress, urging the adoption of their peculiar views, which may be gleaned from the following Pledge adopted on the occasion: "We whose names are annexed, desirous of restoring to Man his Natural Right to Land, do solemnly agree that we will not vote for any man, for any legislative office, who will not pledge himself, in writing, to use all the influence of his station, if elected, to prevent all further traffic in the Public Lands of the States and of the United States, and to cause them to be laid out in Farms and Lots for the free and exclusive use of Actual Settlers."

Important Decision. An interesting decision was made in one of our courts yesterday, in which the Gas Light company, was plaintiff, and W. Williams, defendant. It was an action to recover \$79 for gas light furnished to defendant at his store No. 72 West Broadway, in the six months ending Feb. 1840, as shown by the metre in the store. The defence was that Mr. Williams did not use the gas, but used oil, and if the metre showed such it must have been out of repair, and the gas pipes leaked.—The plaintiffs contend that they are entitled to pay as shown by the metre, which is a correct guide and that if the pipes leaked after the gas passing into the store it was the duty of defendant to have notified the Gas Company, which he failed in doing. The court charged that it is the duty of persons having the gas fixtures on their premises, to notify the company of any defect. Verdict for plaintiff in amount of claim.

Burglars. Our city is infested with a gang of daring burglars. The store of Mr. A. B. Skillman, 271 Greenwich street, was entered last night by false keys, and about \$200 worth of hardware, consisting of knives, &c., stolen, with which the burglars escaped. The store of Mr. I. S. Quick, 203 Greenwich street, at the corner of Vesey street, was also broken into last night by the same gang, and about \$300 worth of silks, satins, and sewing silks, stolen.

NOTICE TO SHIPPERS OF MERCHANTS FOR THE ERICSSON LINE.
J. B. PECK & THOS. CLYDE having charge of the interest in the Ericsson Steamboat Line, shippers are requested to consign their goods, to be forwarded, to the Agents of the Line, to insure their safety and dispatch.
EDWARD G. HARRIS, Agent.
No. 3 Light-st. wharf, Balt. Md.
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No. 19 South Wharves, Philad.

JUDGMENTS. Wanted to purchase at time Judgments of 6 and 12 months. Apply to
L. P. SCOTT, 10 Exchange Place.

BALTIMORE LOCK HOSPITAL,

NORTH FREDERICK STREET.
On the right hand side going from Baltimore-st., two doors from the corner—where may be obtained, most speedily, remedies for Gonorrhoea, Gleet, Strictures, Seminal Weakness, pain in the Loins, affections of the Kidneys, and every Symptom of a secret Disease.

A CURE WARRANTED, OR NO CHARGE MADE, IN FROM ONE TO TWO DAYS.

ATTENDANCE FROM 7 IN THE MORNING TILL 10 AT NIGHT.

DR. JOHNSTON,

A member of the Royal College of Surgeons, Licentiate of the Apothecary's Hall, London, and Graduate from one of the first colleges in the United States, may be consulted in all diseases incident to the human frame, but more especially in cases of a
CERTAIN DISEASE.

When the misguided and impudent votary of pleasure has imbibed the seeds of this painful disease, it too often happens that an ill-timed sense of shame, or dread of discovery, detains him from applying to those who, from education and respectability, can alone benefit him, delaying till the constitutional symptoms of this horrid disease make their appearance, such as ulceration of the throat, disordered nose, nocturnal pains in the head and limbs, dimness of sight, deafness, nodes on the shin bones and arms, blotches on the head, face and extremities, progressing on with frightful rapidity. All at last the palate of the mouth or the bones of the nose fall and die, and the victim of this disease becomes a horrid object of commiseration, till death puts a period to his dreadful sufferings, by sending him to "that bourne whence no traveller returns." Such, therefore, Dr. JOHNSTON pledges himself to prevent, the most effectually, and to cure, from his extensive practice in the first hospitals of Europe and America, he can confidently recommend a safe and speedy cure to the unfortunate victim of this horrid disease.

TAKE NOTICE. Those persons who have injured their constitutions by a certain practice, speedily cured.

SURGICAL OPERATIONS on the Eye, such as Squinting, Cataract, &c. &c. for the reforming of the Limb, such as Club Foot, &c., performed on the Poor free of charge.

SKIN DISEASES SPEEDILY CURED.
Take notice, on the right hand side of N. Frederick street, going from Baltimore street, 2 doors from the corner. Observe the name.

Advice to the Poor GRATIS. 628

2 1/2 O'CLOCK!

ERICSSON'S STEAMBOAT LINE
FOR PHILADELPHIA, via Chesapeake and Delaware Canal, daily, (Sundays excepted), for the convenience of Passengers, Merchandise, Specie, Baggage, &c., &c. FROM NO. 3 LIGHT STREET WHARF. The Boats of this line, having been put in complete running order, one or more will leave No. 3 Light Street Wharf DAILY (Sundays excepted), at 2 1/2 o'clock, P. M. arriving in Philadelphia at an early hour the following morning, in time to connect with the New York Line. Merchandise destined for New York, Boston, or any point eastward, will be forwarded from Philadelphia the same day as received, free of commission. For large shipments, special contracts can be made at low rates. Shippers are requested to send a memorandum with each day of goods, with the name of the shipper and consignee, and also to leave their goods on the wharf by half past 1 o'clock, to insure their delivery in Philadelphia early next morning.

For further particulars, apply to
E. G. HARRIS, Agent,
No. 3 Light Street wharf.

"OPPOSITION TO MONOPOLY"

FARE REDUCED.
NEW STEAMBOAT LINE TO PHILADELPHIA, VIA CHESAPEAKE AND DELAWARE CANAL, DAILY (SUNDAYS EXCEPTED), AT 7 1/2 O'CLOCK, A. M. FARE ONLY \$1.50.

The only regular Opposition Line between Baltimore and Philadelphia, leaves Baltimore at 7 o'clock, and Philadelphia at 7 o'clock, per splendid Steamer NAPOLEON, Capt. Ross, to Chesapeake City, thence 14 miles through the Canal to Delaware City, in first class Packet Boats, commanded by gentlemanly and experienced Captains, and thence by the splendid Steamer PIONEER, Capt. Biberback, and arrive in Philadelphia early the same evening.

The public are assured that (notwithstanding the false reports in circulation of this line having been stopped), it is, and will be, continued, and no exertion spared to give comfort and speed to passengers. The only change that has been made is in placing the Steamboat PIONEER on the line in the stead of the Steamboat Portsmouth, because of a peculiar trade (justly founded) against this last named boat. Mr. Rees has been all along and still is the Agent, in Philadelphia, of the only Opposition Line.

LOOK OUT FOR IMPOSITION! The Portsmouth Line is run by a "Monopolizing Company" for the purpose of putting down the regular opposition. If you wish to keep the fare reduced from \$4 to \$1.50, go by the Steamer NAPOLEON, and no other. The accommodations by this line are warranted to be equal to any running.

The Line by NAPOLEON and PIONEER was commenced in June, by the individual enterprise of our own city and Philadelphia, and we hope that a generous public will