

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, EDITOR.

"NO UNION WITH SLAVEHOLDERS."

ANN PEARSON, PUBLISHING AGENT.

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J. HUDSON, PRINTER.

The Anti-Slavery Bugle.

TO CHARLES LENOX REMOND.

WOLFEN SPRING, near Newcastle,
Coshocton Co., O., Nov. 11th, 1857.

MY DEAR SIR: I had the fortune many years since, to have a partial acquaintance with you when Douglas yourself and others, made a west-ern tour under the auspices of the Massachusetts Anti-Slavery Society, you lodged with me and lectured at Ludysville.

Professing anti-slavery, in a greater or less degree, we have at present three prominent parties; the disunionists, the compensationists and the Republicans. Humbly, I believe neither are at all adequate to the emancipation of the slaves. This government is based on the will of the people. Any scheme which cannot receive the popular sanction cannot succeed. The disunionists propose a dissolution of the Union. As well might they talk of making the Mississippi run up stream. Not one man in twenty gives it a serious thought, or ever will. Besides, if the Union were dissolved, it would neither free the slaves, nor give equality to the free people of color here in the free states. The first duty of a physician is to know the disease. The disease is a natural diversity between the races. The cause of the difficulty is precisely the same, there was between the Jews and the Egyptians. God according to the Bible, deemed a separation of the races the cure. That the distinction of races is the difficulty. I appeal to your own conscience and experience. You occupy a midway position between the races. Do you not feel a difficulty in associating with either? In your association with the best abolitionists in the country, have you not seen and felt this difficulty? Can any white abolitionist, lay his hand on his heart, and before God and his country, say, he would as leave have negroes for his neighbors, and for playmates, and matrimonial companions for his children, as any other? Can any black abolitionist, observe the same sacred regard for truth, and before heaven and earth declare, he would as leave mingle in all the socialities of life with whites as with blacks? Neither can I support a theory, which may evade the question, or give a fanatical, yes! But truth like murder will out. By their fruits ye shall know them. Anti-slavery men and women, everywhere give the lie to their pretensions, and the Negroes with less opportunity, everywhere show their inherent love of distinctness. The aversion of the whites to mingling with the blacks, I will not now argue. It is seen in their laws, it is found on their rail cars and in their hotels, and it is demonstrated in their churches, as if sworn to, before God and mankind.

Before showing, that negroes by their actions acknowledge the existence of races, and their decided preference of their own, I will make a few remarks on the fact of the diversity of mankind. Some interpret the Bible as giving the true origin of mankind from a single pair, created about six thousand years since. The truth or untruth of this, very little affects the question. By unquestionable monuments, left by the Egyptian monarchs, at least four of the present races existed, as they now are, more than 3500 years ago; and at the earliest dawn of accurate history, we find them unchanged. Nothing but nature, which is the reflexion of the will of God, could have made the evident and well known distinctions among men. Nor are they unworthy of God, their author. In all creation, there is nothing which so fully displays his wisdom and goodness: for every race is peculiarly adapted to the climates and regions which it inhabits. If God had not made races, he would have shown a want of wisdom, and an astonishing disregard of mercy; for four fifths of the world would have been altogether unsuited to its inhabitants. It matters not how it was done; God has made the races, and man cannot unmake them. At various ages of the world; avarice and lust have produced unnatural comminglings, as corrector, has soon wiped them out, and mistaken zeal is impotent to the perpetuation of such monstrosities. Says Paul, the most learned of the apostles: "God that made the world—hath made of one blood, most properly, 'of equal rights' all nations of men, to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation"—that is the climates they shall occupy. As it is evident, races of men, like races of other animals, fulfil their determined times, and disappear from the earth, as the Mastodon &c., have done, and as the American Indians are about

to do, it is probable the apostle might have referred to the limitation of the duration of races, in the words: "determined the time before appointed."

But we must now prove the negroes in the United States, show by their actions, that God has stamped on their nature, a sense of the distinction of races. To the eternal honor of female slaves, and the everlasting condemnation of their brutish masters, it is well known, that the illicit connections between masters and slaves, are very often procured by force, showing the most powerful natural antipathy, and it is highly probable, such connections are in almost every instance, at first the result of force or fear. In the free states, there is very little disposition to intermarry in either race. In the United States everywhere, the negroes strongly evince their preference of their own race. As every man holds himself first, so does every race: while God regards all with careful respect it is necessary to the well being of individuals, and equally so to that of races; therefore God inspires it. We see this in everything the negroes do. They prefer their own churches, and their own ministers. The Quakers their earliest friends, make no distinctions on account of color, yet few negroes attend Quaker meetings. Massachusetts the first, and perhaps the only state that awards black men equal political equality, has only 9,064 black and mulatto citizens: while Virginia has 54,333 and Maryland 74,723. Why do the negroes adhere with such tenacity to these states, where they have nearly no rights except to be mobbed and defrauded? It is that they may be with, and among their own loved people. In 1850, forty-one colored people born in the state of New York, and nine from Massachusetts were residing in New Orleans, while only twenty-seven had settled in New York from Louisiana, although Louisiana has 17,463 free colored people. Why all this? The same devotion to a genial climate and race! The colored population, in free states, remote from slave states, hardly increases. In 1840 Maine had 1,355 free colored men, and in 1850 it had 1,356 or just one more in ten years. Ohio in 1840 had 17,342 and in 1850 had 25,279 or nearly 8,000 increase. Cause, Maine's cold, and far from the body of the colored race; while Ohio joins two slave states. So in Ohio, the river counties, joining the slave states, have the most negroes. The moderate county of Brown has 863, while the abolition county of Geauga has only six hundred.

If races can be changed by climate, all history and all observation show, it must take unknown thousands of years to do it. Pritchard, with all his zeal, learning and ability, has failed to find one authentic instance. The Malabar Jains did not bear investigation. If emancipation is to produce equality, then slavery is the only known means, which can approach toward accomplishing it, and to give it a fair chance, all the free negroes should be reduced again to that condition. Why should we wait thousands of years? Why should the free colored people go back to slavery? Why should the colored people ask what they would be certain to obtain? Why should they not ask to be comfortably settled in Mexico, among congenial races, in a climate, and on a soil, even more propitious than their fatherland, where there are no laws, and no distinctions of color, to harass them? But you will say the abolition society are rapidly dispelling the wicked prejudice of color; and soon we shall be as free here, as we would be in Mexico. I tell you the distinction of races is more rampant now, than at the formation of our government. Twenty-five years discussion has only produced the Tany decision; and the people of the United States would sustain so much of it, as relates to negro rights, by an unheard of majority to-morrow. Governor Chase, by saying at Cincinnati, what could barely be construed into a possibility of his favoring negro equality, lost more than ten thousand votes in Ohio, and came very near being defeated, although he is the most popular governor Ohio ever had. The avidity with which the office seeking democracy seized upon this declaration, well shows their conviction of its unpopularity, and they seem popular, will as a bound show its prey.

But you ask, why are the people of the United States so hostile to negroes? Because they are a very distinct race: because negroes do not like them, and they do not like the negroes. The French and Spanish tried to settle in the United States, but they came from the North; and God or nature or fate let them their dominancy. Not so in Mexico. It is South and the darker races of Spain and Portugal, and the Basque provinces of France, who are of Nilotis and Barbaric African origin, found a congenial home, whether they invaded the African race on terms of equality. Can you not see in all this the finger of God? By the same ordinance, the northern states first abolished slavery, which pressed the slaves southward, to ward their final home, where one of the best soils and climates under the sun, awaits to receive them; and the laws and people beckon them onward. The slaves themselves only await till a Moses shall arise, and ask to let his people go. Of Gerrit Smith's and Burritt's compensation scheme, I will only say, it is still lower—all the doctors of the earth cannot give it vitality. Of the Republican party: it is evident, unless they tell the people what is to be done with the negroes, their end draweth nigh. The Democrats propose slavery as the final doom of the colored man. The people do not like this, but still they greatly prefer it to the slightest risk of negro equality.

Let a Moses arise! Let him ask the people, our Pharaoh to "let my people go!" and they will do it. The lords of the lash might make some fuss, but it would be impotent for harm. I am not in favor of sending the negroes to Africa. God in his providence never permitted them to come here, just to go, or be carried back again. Their destiny is to make the desert places of equatorial America glad, and her wilderness to blossom as the rose.

Your friend
ELI NICHOLS.

The winter, fifteen years ago, commenced at a similar date, and in a similar style with the present. Many will recollect the severity of the storm that "opened the dance."

THE WAY UNCLE SAM GETS FARMS FROM INDIANS.

BY ANOS GILBERT.

If Jefferson had given no other evidence that he understood the human relation, the preamble to the Declaration of American Independence, is of itself sufficient. The ideas must have been in the mind of the writer, and for truthfulness and appropriateness, better words could not be chosen. A stranger to our history, on reading the remarkable paragraph, would rejoice that there was one people who had effectually guarded against encroachment on inborn rights. What would be his astonishment, and how humiliating his sadness, when he learned that in practice, the well selected phraseology was treated as a mere "rhetorical flourish!"

Tell him the pilgrim puritans found in a wilderness land, an uncultivated people, who for ought they knew, were placed there by creative power; that the first act of these children of the forest, was one of hospitality, and that this was succeeded by a series of friendly manifestations, until they were compelled to perceive that the newcomers continually resorted to arts of which they were ignorant, and by which the property of the natives passed out of their possession, without an equivalent; that the remonstrance on the part of the defrauded instead of procuring redress was ignored by the defrauders, who persisted in their injurious treatment, until they awakened a spirit of hostility kept alive by a repetition of injurious acts, until the forbearance of the natives was exhausted, and they had recourse to the only law known to them for the redress of grievances. Here they were foiled, for the superior skill, and greater facilities of the injurers seldom failed to give them the advantage in their conflicts. When they were not overreached in contracts for portions of territory, a pretext was found for ejecting them forcibly. Thus it has been up to the present time, and in doomsday version of the current story of Indian massacres now being perpetrated.

Again, these declaimers of inalienable rights, found, under other skies, an undeveloped, timid, passive people, whom they either stole or bought from ignorant despots, chattered them and their posterity for beasts of burden and compelled them through generations, to cultivate the soil so unrighteously obtained, for the sole benefit of the tyrants. Injustice is injustice by whomsoever practiced, and oppression is oppression, by whomsoever endured.

The Bugle is strictly an Anti-Slavery journal, but as the wrongs of the red man proceed from the same recklessness of principle as those inflicted on the black man, it occurred to the writer, that the readers of the Bugle would find their sympathies with the oppressed enlivened by a perusal of the treatment extended to a once powerful tribe of aborigines, led on by a celebrated warrior chief. It is due to readers and the writer to state that the sketch was written on the spot, in aid of a defective memory; and that a few friends might know the facts contained in the manuscript. Its publication in this journal was an after thought.

I have had very little means of estimating Indian character, and habits, and that little derived principally from official sources. It mostly furnished evidence that it was not reliable, by paltry efforts to eradicate the weak and find justification for the strong. The government has constantly acted on R. B. Tany's position, that this class of our fellow beings have no rights which we are bound to respect. This view of the case is not confined to those who are in high office. Every dependant who is permitted to put but a thumb and finger into the United States Treasury and every sly reptile that hopes to crawl within feeling distance of the money and honor dealt out to the obsequious; all will be obedient, if not vicious in sustaining their superiors, and urging their almost impunity. Agents and sub-agents have so added, omitted and distorted as to represent the natives as the aggressors in almost all instances, and when they did not commit the first act, they provoked it. I never supposed the natives did wrong, but at this hour I believe that the reverse of their representations would not be wide of the truth. Everett in his speech to the chiefs and their suite, could, Indian like, tell of the maize in the extended bank on Plymouth rock; he could concede that the red man then owned all the soil, that he was strong and the white man weak; he could say, what they well knew, that there was no inverted order of things, but he could not afford to give an Indian like, at the policy or practice that changed that order. He assayed to flatter them with the assurance that out of fraternal regard the state had been named; and he had the lying audacity to tell them that the white man's heart was right toward the red man. Never was polished phrase more prostituted. Never was truth more shamelessly withheld. Never was falsehood glossed over with a more lavish hand, or with less conscientious scruple.

Being habitually, perhaps naturally, prone to associate myself with the weak, there would be sufficient ground to question the reliability of the sketch I am about to write, were it not that the data are obtained on the spot, from persons who were intimately acquainted with the natives; were well posted in the intercourse between them and the whites, and who have a reputation for undoubted veracity. The living authorities are George L. Davenport and Antoine Le Claire. The former the son of Colonel Davenport who was in command at Fort Armstrong, and was a trader in daily intercourse with them; and the latter a Canadian half-breed, who acted as interpreter when the treaties were made. Both knew them as they know those with whom they are now intimate. Both have a reputation for truthfulness.

Prior to the advent of transient squatter traders, there were no difficulties or discontents. The whites bought their furs, peltry and corn at rates satisfactory to the Indians; and though the buyers enriched themselves, it was by a system of honorable traffic. The sellers knew that the buyers realized great profits, but it was in consequence of facilities to which they had not access and would not know how to manage, if they had. When the itinerant dealers came among them, the

honorable traffic was at an end. They brought intoxicating liquor, the Indians drank freely. The traders made a point of dealing with them in their drunken excitement and cheated them. When the excitement was past they found that their property had passed into other hands and that they had little or nothing in lieu of it. A repetition exasperated them, and impaired their confidence in the integrity of all white men. From that time the fair trader's business ceased. The means of retaliation to which the Indians resorted, furnished a pretext for offering to purchase portions of their territory. What were called treaties were held, government agents and schemers were the contracting parties.

The first treaty came off at St. Louis, June, 1804, between W. H. Harrison, Governor of the Territory of Indiana, and Logowois Pashepara, (the shaber), Quasquassa, (jumping fish), Outchequash, (sun fish), Quasquarhiqua, (the bear); by which all lands from the mouth of the Illinois river to the Ouiseinn, bounded on the West by the Mississippi, and some West of that river, were ceded to the United States for the consideration of \$2,254.50 in goods and an annuity of \$1,000.—The great pretended desideratum in this treaty was that the Indians were to enjoy the friendship and protection (!) of the United States. If there were any depredations on property or other injury done to either of the parties, the offender was to be tried before the constituted authorities of the United States. It was stipulated that the Indians should not sell any of their lands but to the Government. They were to have the privilege of hunting and fishing on the ceded lands until they were brought into the market. Whether the annuity was to be perpetual, or to cease when the lands were settled, is not specified.

The chiefs who were one of the parties to this treaty, whose names have just been given, appear not to have been vested with due treaty making power by the United States and Fox tribes. It was very unsatisfactory to a portion of them; they protested against it, and refused to submit to its conditions. At the head of the dissenting portion was Mar-Ka-to-Mis-he-Ka-Kiak, (Black Sparrow Hawk).

This extraordinary person was born 1767. At the village where he spent the greater part of his life, when hunting, or fighting. His attachment to his birth place, and almost life long residence, was so great, that if the United States had not taken forcible possession, and driven him from the home of his childhood, he would have submitted to their seizure of the adjacent lands. Not that he acquiesced in the claim that the government made to their lands and villages, but he would have relinquished rather than keep his nation embroiled in war. When he went into retirement—"like my towns, my cornfields, and the home of my people, and I fought for them." These were the last words in his last speech, in the last year of his life. A respectable writer suggests that they should be inscribed on his monument. He has no monument, nor will he; until it ceases to be esteemed a virtue to land American politicians for all their doings. This celebrated warrior was in height five feet, nine or ten inches. His chest broad and prominent, his limbs rather slender. Of his head one says, "It was the subject of envy to philologists." Notwithstanding the character given him, of a murderous savage, the moral organs must have been well developed, for those who were personally acquainted with him, bear testimony to his integrity and hospitality—his social and kind of his children. In his gentleness there was nothing cringing or obsequious. To illustrate, calling one day with a friend with whom he had often taken a meal, and who had that day a somewhat distinguished military guest, mine host informed Black Hawk he should be served when the meal was over. Black Hawk gathered his blanket about his shoulders and walked off saying "I was a chief and led my warriors to the light long before your guest's mother knew him." "Tone me! my dogs should not eat it." He avenged the death of his father Py-sen, who fell in a conflict with the Osages by killing his destroyer. Much that is well authenticated, might be added; let suffice for the present to say that without any particularly strong or striking powers, circumstances may be conceived in which he would have been the useful and beloved citizen; other circumstances made him a warrior.

Thirteen years after the birth of Black Hawk, a squaw thirty miles up Rock river, gave birth to a Squaw boy, Keokuk, (watchful fox), was the cognomen he bore. At fifteen he slew a mounted Sioux (Soo), or Dakota warrior. This exploit raised him at once to the rank of a brave. It was not a chance hit, for he followed it up with daring and success upon success until the eyes of the Saules and Foxes were directed towards him as an able and wise counsellor, and efficient warrior, and chief. Black Hawk, early recognized in him a formidable rival. It grieved him sorely to perceive that his well earned distinction was being eclipsed by the more shining, fascinating powers of a junior chieftain. It was grievous to him to the last, to see another, with a higher order of talent, step into the position which he felt was his, on the ground of merit. It is not intimated that he did any thing intended to operate adversely to the growth of his rival, but when at last he was informed that he was subordinate, he said indignantly, "I am a man, an old man, I will not conform to the counsels of any one. I will act for myself—no one shall govern me. I am old, my hair is gray—I once gave counsels to my young men—am I to conform to theirs? I shall soon go to the great spirit, when I shall be at rest."

"Some say he was by birth a Pottawatomie, taken to the Saule Village on Rock River by infancy, or early boyhood. He claimed to be a Saule."

This was the decision, not of the tribes, but of the government officials at Fort Armstrong.

(To be Continued.)

PLEASED TO LEARN IT.—The Tampa (Florida) *Peninsular* enjoys peculiar sources of satisfaction. It says:

"Blood Hounds or Negro Dogs.—We are pleased to learn that Gen. Carter has brought with him from Tallahassee some five dogs, well practiced in trailing negroes, and for service against the Seminoles."

If Gen. Carter runs short of hounds he can recruit the number partially by enlisting the editor of the *Peninsular*.

From the New York Tribune.

COLORED PEOPLE IN CANADA.

We conclude to-day our series of articles on the Exiled Negroes of Canada, and in doing so we embrace the opportunity to make a few remarks of our own. These articles, as we stated when we commenced their publication are the fruit of personal observation, by a fully competent person, and nobody, we think, can read them without perceiving abundant internal evidence of the candor and sagacity of the writer. As to the general result of the survey, we coincide with our correspondent, that it is, to degree hardly to have been expected, favorable to these negro exiles. It must be borne in mind that they enter Canada under very unfavorable circumstances. Of course, they can carry neither capital whatever, nor their own personal capacity of labor, with such a moderate degree of skill, and such habits of industry and thrift, as they may have acquired on a slave plantation. The climate is decidedly unfavorable to them, the most southern point of Canada being quite too far north to suit the negro constitution. It is true that the British and Canadian laws do not recognize, in the matter of civil rights, any distinction of color. The public schools are open to all, black and white equally. Yet it is no less true that antipathy of races prevails in Canada to about the same degree that it does in the United States, and that the matter goes, the farther from the little by crossing the border. In fact the single decided advantage of this change of jurisdiction is that they are out of the reach of the Fugitive Slave Law, and are able to devote themselves to the business of getting a livelihood free from the constant dread of being any day pounced upon and dragged back to Slavery.

The same thing that has been noticed of the negro population of the Free State is observable also in Canada. They cluster along the border, as if anxious to get as near the sun as possible. They show a disposition also, with us to congregate in the towns, though Canada exhibits instances of a thriving rural negro population, such as can hardly be found on our side of the border. The account given of the colony at Duxton, which is a purely agricultural settlement affords an encouraging specimen of what can be done in that sort of industry, which is purely negro having begun some years ago by fifteen emancipated slaves from Louisiana, has already reached the number of two hundred families, many of whom are the owners of comfortable houses and well improved farms, released by their labor within that period from the depths of the forest. It is true that this has not been exclusively a negro achievement. The former owner of fifteen slaves accompanied them to Canada, and there exchanged the position of master for the Founder of a Free Labor colony, with no less satisfaction to himself, we doubt not, than benefit to his proteges. It was he who obtained on favorable terms from the British Government the original site of the colony, a tract of eighteen square miles, which he caused to be surveyed into fifty acre lots, and he subsequently distributed the settlers—not, however as a gratuity. These negro settlers, besides building themselves houses and supporting their families, reimburse by annual installments their quota of the original cost of the land, amounting to about two dollars the acre. Many of the settlers have already paid in full for their farms, and received their deeds. Undoubtedly, a very large share of the credit of this success is to be ascribed to the Rev. Mr. King, the energetic and philanthropic founder of the settlement, but it also proves what negroes are capable of when fairly put in the way, of taking care of themselves.

The town of Chatham, in Canada West, which may be considered in respect as the head quarters of the colored population of Canada, also presents a condition of things such as we might look for in vain on our side of the border. Here is a busy manufacturing and commercial town, of about six thousand inhabitants, in which the negroes, as a very third part of the whole, instead of forming, as everywhere among us a decidedly inferior class, come in for their full share of wealth and business activity. In the environs of this town there is also a numerous population of negro farmers, not at all inferior in prosperity and skill to their white neighbors.

In Toronto, and other large towns of Canada further east, the colored population occupies a position more like that on our side of the border; though there would seem to be among them, at least in particular instances, a greater accumulation of property than with us.

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On the whole, the condition of the exiled negroes in Canada does not give much color to the theory of the inferiority of the negro race, or their absolute incapacity to take care of themselves. It may well be doubted whether a similar number of white refugees of any country, with no more advantages to begin with than they would have succeeded any better.

FROM WEST AFRICA.

We have just received the Sierra Leone Weekly Advertiser of October 15th, from which we obtain the following items of African news:

REVIVAL OF THE SLAVE TRADE.

The present week has afforded us sad evidence of the existence of the slave trade and its attendant horrors; and we are glad to add, of the vigilance and success of our cruisers. Two slaves were brought into port on Tuesday last, one of them an American schooner J. M. Stearns, without papers or colors captured by H. M. steamer Antelope off Agway, with 192 slaves, of whom six died on the passage up. They are all in excellent health and condition, and are of the Akandj, Nuff, and Hausar tribes. Among them are 144 men, 38 women; 31 boys, and 14 girls; total, 187, who have been landed at Kissy pending adjudication. This vessel is the second prize of the Antelope. The other prize, the American brigantine Onward, is well known here, having not very long ago sailed away from our harbor as a regular trader. She was captured by the Alceste off the Congo. In the meantime the Sappho had chased a very large slave on the South Coast, said to have contained 1,200 slaves. The inhuman crew who commanded the slave immediately ran the ship ashore, when only 304 of the unhappy slaves were saved by the boats of the Sappho. Many of the poor creatures jumped overboard, and the shore was lined with dead bodies.

The Castor frigate with the Admiral was at Laysand at the time, and he ordered the slaves saved to be transferred to the Onward on board of which prize there was no slaves. The Onward was put in charge of a midshipman from the Castor and sailed for this port. Of the 204 slaves that were transferred to the Onward, 67 died on the passage; they suffered from want of water, and actually had to drink salt water which produced dysentery and death. The crew of the slave had put rock-salt in the water casks, and thus 304 persons were adrift upon the wide ocean with but a scanty supply of good water. Such a scene of emaciation and disaster has not for a long time been witnessed amongst us. They were for the most part mere living skeletons, with a cover-

ing of skin over dry bones, helpless and spiritless in the very last stages of humanity.

We hope to be furnished with more particulars for our next oppression. We seem to be beginning over again the early days when our harbors were full of captured slaves. Several are now on their way, and others may be expected.

PERSONS CARRIED AWAY BY ALLIGATORS.

In July last, at a place in the Small Scarcies, called Bo Borrah, a woman and her infant child were seized by an alligator and devoured. In the afternoon of the day on which the event happened, the woman told her husband that she wished to bathe. He advised her to bathe in the yard near the house. There not being sufficient water in the house, she sent two of the girls down the river side to fetch some, and herself followed them, having her infant tied on her back. The poor woman having assisted one of the girls to place the bowl or kettle of water on her head, proceeded to do the same for the other, and while she was doing so an alligator suddenly seized her by the leg and dragged her, with the child still fastened to her back, into the water. The unfortunate woman uttered one loud shriek and sank rise no more. About two days after the head and part of the mangled body were found among the mud and were taken up and buried.

Another instance occurred in August, at a place called Bo-Chain-Ro-Koo, a little below Medina in the Rakelle river. A boy about twelve years of age was quietly engaged in fishing in the river when an alligator seized him and carried him off. A canoe with three men happened to be near at the time and saw this, but they never mentioned a word about it to the people of the place, but they should be charged with having, through the power of witchcraft, transformed themselves into an alligator and carried off the boy. The month before that a man had been seized by one of these creatures very near the same spot. The native people believe that no alligators, crocodiles, or other such creatures, can injure men unless witchcraft be employed. When any one is thus seized they believe it is some man who has transformed himself into an alligator or leopard for the purpose of injuring his fellow-men. Under this impression men are sometimes seized and sold into slavery.

FUGITIVE SLAVES.

Two fugitive slaves, one from Louisiana, the other from Maryland, arrived in Providence last week on the Underground Railroad, and one of them has been forwarded to Canada via Worcester.—The Louisiana fugitive made an attempt to escape two years ago, and reached Cincinnati, where he was captured by his pursuers and taken back, and afterwards cruelly treated. He determined, however, that he would escape from slavery, and the details of his escapes are thus narrated in the Providence Transcript:

"He seized the first favorable opportunity and fled, determined to die before he should again be taken back. Bloodhounds were put upon his track but did not overtake him. He adopted a novel expedient to balk them and keep them back. He left cayenne pepper in his tracks, which, after being sniffed by the hounds, rendered their progress slow. He reached the Mississippi, committed himself to a leaky boat, lying close to the bottom of the boat, to keep out of sight of his pursuers. He said when he entered the boat he resolved that he would find a grave in the waters of the river before he was captured. He got beyond the reach of his pursuers, and finally secreted himself on board a ship bound to the North. In a short time he was found; fearful that he should be returned, he begged, if that was to be his fate, to be taken on board, preferring death to the horrors from which he had fled. The captain told him to calm his fears, he should not be sent back. And, said the captain, 'I wish I had a load just like you.' The captain brought him safely to New York, directed him to take the Fall River route, and his progress was unobscured. He directed him to come to Providence, where he would find friends to aid him in his flight."

MR. GIDDINGS ON THE ORGANIZATION OF CONGRESS.

In the last number of the *Ashtabula Sentinel*, Hon. Joshua R. Giddings, in view of the position taken by the Douglas papers, thus speaks of the organization of the House:

Now this will prove the turning point. No candidate for Speaker will be voted for by Southern men, but such as will appoint a committee on Territories favorable for the admission of Kansas as a slave State; and when the committee once report a bill for its admission, the Executive patronage will secure its passage. Foreign missions, consuls, heads of bureaus and marshals, will be held forth in the doubtful. Some will abstain themselves and not vote, others will vote for the South, and the bill will be carried. We therefore say to the people, to the Democrats of the North, the vote on Speaker will determine the fate of Kansas; and Northern Democrats who vote for him, on their return to the people will attribute the doom of their party to the action of their committee, to the action of the Speaker, to the action of the President. They will never admit that the election of Speaker sealed the fate of Kansas; that they knew such would be the result when they voted for him.

To the editors of the *Ohio Statesman*, the *Chicago Times*, and other Democratic papers, we say if you intend to have Kansas, point your finger to the action of their several Representatives on the election of Speaker. Let the Representatives understand that the people are watching that vote, and will hold them responsible for it; that as they vote for speaker, they declare their real wishes in regard to Slavery in Kansas and the Union. If they have the manly independence to nominate a candidate pledged to free Kansas, and stand by him, the South must yield or assume the responsibility of dissolving the party. They need not come to the Republicans, nor vote for a Republican candidate; all that is necessary will be to vote for a candidate of their own, and manifest sufficient independence to stand by him. Let them go into caucus with none but Democrats in favor of free Kansas. Let them nominate and elect for one of their own, and Kansas will be free, and the Union saved.

PERSONS OF "AFRICAN EXTRACTION" NOT CITIZENS OF THE UNITED STATES.—The Providence *Journal* chronicles the following application of the Dred Scott decision by the Washington officials:—*Douglas' Paper*.

"Thomas Howland, a very respectable colored man, a stevedore of this city, has decided to try his fortunes in Liberia. His wife and daughter accompany him; the latter proposes to engage in teaching, for which she has qualified herself in our public schools. Mr. Howland applied, through a notary, to the State Department at Washington, and the application was sent back with the following answer, without date or signature: 'The officials seeing to regard it as an insult that a man born on the American soil, a citizen and a voter of one of the States of the Confederacy, should have the presumption to ask for a certificate of his nationality:—

"Mr. Martin must certainly be aware that passports are not issued to persons of African extraction. Such persons are not deemed citizens of the United States. See the case of Dred Scott recently decided by the Supreme Court."