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Extracts from an article on Slavery in the April number of the *Biblical Repository* conducted by an association of Gentlemen in Princeton, N. J.

(CONCLUDED.)

Another very common and plausible argument on this subject is, that a man cannot be made a matter of property. He cannot be degraded into a brute or chattel without the grossest violation of duty and property; and but as slavery confers this right of property in human beings it must, from its very nature, be a crime. We acknowledge the correctness of the principle on which this argument is founded, but deny that it is applicable to the case in hand. We admit that it is not only an enormity, but an impossibility that a man should be made a thing as distinguished from a rational and moral being. It is not within the compass of human law to alter the nature of God's creatures. A man must be regarded and treated as a rational being even in the greatest degradation. That he is, in some countries and some institutions, deprived of many of the rights and privileges of such a being does not alter his nature. He must be viewed as a man under the most atrocious system of slavery that ever existed. Men do not arraign and try on evidence, and punish on conviction either things or brutes. Yet slaves are under a regular system of laws which, however unjust they may be, recognize their character as accountable beings. When it is inferred from the fact that the slave is called the property of his master, that he is thereby degraded from his rank as a human being, the argument rests on the vagueness of the term property. Property is the right of possession, and use, and must of necessity vary according to the nature of the objects to which it attaches. A man has property in his wife, in his children, in his domestic animals, in his fields and in his forests. That is, he has the right to the possession and use of these several objects according to their nature. He has no more right to use a brute as a log of wood, in virtue of the right of property, than he has to use a man as a brute. There are general principles of rectitude obligatory on all men, which require them to treat all the creatures of God according to the nature which he has given them. The man who should burn his horse because he was his property, would find no justification in that plea either before God or man. When therefore it is said that one man is the property of another, it can only mean that the one has a right to use the other as a man, but not as a brute or as a thing. He has no right to treat him as he may lawfully treat his ox, or a tree. He can convert his person to no use to which a human being may not, by laws of God and nature, be properly applied. When this idea of property comes to be analyzed, it is found to be nothing more than a claim of service either for life or for a term of years. This claim is transferable, and is of the nature of property, and is consequently liable for the owner, and subject to his disposal by will or otherwise. It is probable that the slave is called the property of his master in the statute books, for the same reason that children are called the servants of their parents, or that wives are said to be the same person with their husbands and to have no separate existence of their own. These are mere technicalities designed to facilitate certain legal processes. Calling a child a servant does not alter his relation to his father; and a wife is still a woman though the courts may rule her out of existence. In like manner where the law declares, that a slave shall be deemed and adjudged to be a chattel personal in the hands of his master, it does not alter his nature, nor does it confer on the master any right to use him in a manner inconsistent with that nature. As there are moral principles which direct how brutes are to be used by those to whom they belong, so there are fixed principles which determine how a man may be used. These legal enactments, therefore, are not intended to legislate away the nature of the slave as a human being; they serve to facilitate the transfer of the master's claim of service, and to render that claim the more readily liable for his debts. The transfer of authority and claim of service from one master to another, is, in principle, analogous to transfer of subjects from one sovereign to another. This is a matter of frequent occurrence. By the treaty of Vienna, for example, a large part of the inhabitants of central Europe changed masters. Nearly half of Saxony was transferred to Prussia; Belgium was annexed to Holland. In like manner Louisiana was transferred from France to the United States. In none of these cases were the people consulted. Yet in all a claim of service more or less extended was made over from one power to another. There was a change of masters. The more transferable character of

the master's claim to the slave does not convert the latter into a thing, or degrade him from his rank as a human being. Nor does the fact that he is bound to serve for life produce this effect. It is only property in his time for life, instead of for a term of years. The nature of the relation is not determined by the period of its continuance.

It has, however, been argued that the slave is the property of his master, not only in the sense admitted above, but in the sense assumed in the objection, because his children are under the same obligation of service as the parent. The hereditary character of slavery, however, does not arise out of the idea of the slave as a chattel or thing, a mere matter of property; it depends on the organization of society. In England one man is born a peer, another a commoner; in Russia one is born a noble another a serf; here one is born a free citizen, another a disfranchised out-cast (the free colored man) and a third a slave. These forms of society, as before remarked, are not necessarily, or in themselves, either just or unjust; but become the one or the other, according to circumstances. Under a state of things in which the best interests of the community would be promoted by the British or Russian organization, they would be just and acceptable to God; but under circumstances in which they would be injurious, they would be unjust. It is absolutely necessary, however, to discriminate between an organization essentially vicious, and one which, being in itself indifferent, may be right or wrong according to circumstances. On the same principle, therefore, that a human being in England is deprived, by the mere accident of birth, of the right of suffrage; and in Russia has the small portion of liberty which belongs to a commoner, or the still smaller belonging to a serf, in this country one class is by birth invested with all the rights of citizenship, another (females) is deprived all political and many personal rights, and a third of even their personal liberty. Whether this organization be right or wrong is not now the question. We are simply showing that the fact that the children of slaves become by birth slaves, is not to be referred to the idea of the master's property in the body and soul of the parent, but results from the form of society, and is analogous to other social institutions, as far as the principle is concerned, that children take the rank, or the political or social condition of the parent.

From the Youth's Instructor.

ELLEN'S REASONS FOR NOT GOING TO THE PLAY.

Ellen was blessed with parents who loved and feared God, and who were anxious that their children, whom they tenderly loved, should choose him for their portion, assured that in him alone could be found true, permanent satisfaction of spirit; and assured, too, that his service is the only path leading to eternal safety. With this anxiety they were careful to cultivate, as far as in them lay, those habits and dispositions in their children which might promote rather than retard so desirable an object. Nor were their endeavors useless, or their hopes disappointed. The God whom they served heard their prayer; and finding the young minds in the place appointed, in the way prescribed by himself, he graciously dispensed his blessing. His grace took possession of their hearts; and, one after another, they chose the God of their father to be their God and portion forever.

While yet young, Ellen lost her mother; and upon her it devolved to supply, as far as possible, a mother's care to her younger sister. One day, when staying with some relatives, who had the form of godliness, but who knew not that those who would serve God must keep their hearts with all diligence, Ellen was asked to accompany the family to the play. The poor girl thought she ought not to go, because had it been good for her, she knew her parents would have taken her there; and she felt she must not go, because she did not see how it could increase her health, knowledge, or spirituality. She blushed with timidity, and said she had rather not go. "Why not?" said her uncle; "it is no harm. The Bible does not say one word against it; why need you?" Ellen said she did not like to go to any place in which she could not glorify God by either doing some good to another or by obtaining some good herself. "Well, you will do some good by going; you will show me that you are not obstinate, and do not consider yourself wiser than I am." Ellen was going to say that she should be miserable were she to go, as she could not go in faith, and whatsoever is not of faith is sin; but she thought perhaps her uncle was "earnestly minded," and then he would not understand what she meant; so she begged him to excuse her, and said she would on the following morning give him some reasons why she could not go to the theatre.

In the morning, she sent the following note:

"Dear Uncle:—I cannot go to the play, because I have heard that the houses in which plays are performed, generally belong to people irreligious in their lives; and I must not choose to go to their houses for amusement, who have not the fear of God before their eyes. They may lead me to do something to offend him. I have heard that those who take his holy name in vain, go there. I have heard that those who laugh at religion, and scorn to worship God go there. Indeed, I have heard that the greater part of the people who attend these places are decidedly wicked people—such as would never be chosen to be our friends and companions; and I should not like to go from choice where they go. It would look as if I was of their mind, and did not

think of God; and must avoid the appearance of evil. God has promised to bless those who do not stand in the way of sinners. I want the blessing of God; it maketh rich, and addeth to sorrow; and therefore I may not seek my pleasure where sinners do theirs. Besides, if I go for amusement, why should not my little sister go? And I am sure she will think me very foolish to take her to see men and women acting and saying things that are not true. I have often told her that Jesus Christ ranks folly with pride and all wickedness. She will therefore think me either giving her advice which I do not take myself, or else that I am becoming more sinful than I was; and in either way, I shall lose her confidence, and the power of doing her good. So, dear uncle, I cannot go.—There are many more reasons I could give you for my being so 'obstinate.' Pray do not call me so—it is such an unlovely thing to be obstinate; but let me act according to my conscience in the sight of God. "And believe me your respectful and affectionate

ELLEN."

RURAL ECONOMY.

TRANSPLANTING IN AUTUMN.

We have observed that many cultivators are afraid to remove a tree in autumn until the leaves have either dropped or turned yellow; but we can assure them that unless the weather be very dry, they may begin with great safety, as soon as the sun has crossed the line. We have seen a cherry tree of a good size, in full leaf, and very green,—transplanted exactly at that period, and we have never seen any trees that succeeded better.

We would remark, however, that it was only removed about 30 rods, and the fibrous roots had no opportunity to wither.

We are satisfied that trees transplanted early in autumn, are likely to do better, than those that are removed late in the season. The roots will begin to grow, and derive the nourishment from the soil, which protects them, if in any degree tender, against the severities of winter, and in all cases where the *spondoxoles* can be preserved fresh and uninjured,—but more especially where a considerable portion of the earth can be removed with the roots. The leaves should be carefully retained so that the elaboration of the sap may continue without interruption.

Where the roots have to remain for any considerable time out of the ground, however, we think it would probably be best to remove the leaves entirely. We once took up a pear tree in autumn, more than a fortnight before the sun crosses the line, which was wholly deprived of its leaves, and kept about ten days unplanted, without its sustaining the least injury. We supposed it did better from losing its leaves, because the office of these, is to expose the sap to the air and light,—a process which exhalates a great quantity of water; and as a constant draft towards the leaves is maintained, and as a corresponding supply can be derived from the roots, we think the effect of the leaves must be partially to exhaust the sap. This reason accords with the practice of some nursery men who remove the leaves from scions in order to preserve them from withering.

From the Farmer and Gardener.

THE GAPES IN CHICKENS.

Mr. E. P. Roberts:—I presume, it will be allowed, there are hundreds of dollars sunk every year in Maryland and elsewhere, by the loss of young turkeys and chickens, by what is commonly called the *gapes*. I lived three years in the country; and the first year I had no disease among my fowls. I turned out near forty fine pullets, thinking the next summer to live well on chickens, and send some to market; but the *gapes* killed all my chickens, and the summer following I did not raise a dozen. Nothing that I could do would cure them. My neighbors were in the same situation, with the exception of one, whose wife had coops made and carried away from the house and barn, some distance in the fields; she succeeded in raising from 2 to 300. However I removed to Baltimore, and being fond of chickens, got me two Banty hens and a Rooster, this spring; the two hens hatched 17 fine chickens, more thriving ones I never saw; when about three or four weeks old, they all took the *gapes* and 14 died; the 3 that lived, had the disease but lightly. The first twelve which died were thrown into the commons; when the 13th died, I picked it up to throw out, but I concluded I would see what could ail the wind-pipe, and took out my penknife and opened the neck of the chicken, so that I could see the wind-pipe from one end to the other, I discovered the pipe was nearly full of something, which I could see; I then with the sharp point of my knife, opened the pipe from end to end, and with the point lifted out six small fishing worms, all alive, which crawled about, and on examining the 14th chicken there were seven in its windpipe. This kind of worm is among the dirt that collects, and is swept up, and thousands of them are to be found in barn and stable yards. This worm is smaller than our common fishing worms, and appears in colour of a brownish yellow hue, and has a sort of dull yellow ring around its head—has a bad smell, yet fish bite best at this kind of worms.—All chickens kept from yards of dwellings, barns, and stable yards, out in the short grassy fields will never have the *gapes*, because those worms are never there for the hen to scratch up. I hope the farmers and all who raise chickens and turkeys, will attend to this matter, and would suggest to those of them who may have chickens die in the *gapes* to examine for themselves.

WM. W. WAITE, Sr.

I presume those that get over the *gapes*, never have more than one or two in the wind-pipe.

From the Maine Farmer.

BUTTER.

Mr. Holmes:—As great improvements may be made in the quality as well as quantity of butter from the same milk, by some variation from the common mode of managing the milk—I have therefore made some extracts from a valuable English publication in my possession, entitled a Complete History of Modern Agriculture, by R. W. Dickson, M. D.

1st. Several large tea cups exactly similar in size and shape were filled at regular intervals, the last being filled with the dregs of the milk. From some cows the quantity of cream obtained from the last drawn cup, exceeded that from the first in the proportion of sixteen to one.

2d. The difference in quality was greater than the difference in quantity. In the first cup the cream was a thin tough film, and very white, but in the last of a thick butaceous consistence, and of a glowing richness of color, that no other kind of cream is found to possess.

3d. The difference in the quality of the milk was perhaps still greater than either, in respect to the quantity and quality of the cream. In the first cup it was a thin bluish liquid, as if a large portion of water had been mixed with ordinary milk; while in the last cup it was of a thick consistence and yellow color, more resembling cream than milk both in taste and appearance.

4th. The cream which first rises is richer in quality and greater in quantity than what rises in a second equal portion of time, and the like difference in a third space of time, and so on.

5th. Thick milk always throws up a smaller proportion of the cream it actually contains to the surface, than milk which is thinner, but the cream is of a richer quality; and if water is added to that thick milk, it will afford a considerably greater quantity of cream than it would have done if allowed to remain pure; but the quality at the same time is greatly debased.

6th. Milk which is put into a pail or any other vessel and carried in it any distance so as to be agitated and in part cooled before it is put into the milk pans to settle for cream never throws up so much nor so rich cream as if the same milk had been put into the milk pans directly after it was milked.

From the above it follows

1st. That cows should be milked as near the Dairy as possible, and in addition to its preventing the agitation and cooling of the milk if pastures are near the Dairy, the cows are not heated by driving.

2d. It is highly injurious to put the milk in large Dairies into one vessel as it is milked; to remain there until all the cows are milked before it is put into milk pans, and for an additional reason to the agitation and cooling, that it mixes the bad with the good milk.

3d. The first drawn milk should be kept separate from the last drawn as the quality of the butter will be improved in proportion to the smallness of the proportion of the last drawn milk that is retained.

4th. If the quality is only alluded to, it is not only necessary to separate the first from the last drawn milk, but also to take nothing but the cream that is first separated from the best milk. The remainder of the milk, may be either employed in making sweet milk cheeses, or it may be allowed to stand to throw up cream for making butter of an inferior quality.

5th. According to the preceding, the best butter could only be made with economy in those dairies where the manufacture of cheese is the principal object. In such dairies a small portion of the last drawn milk should be set apart for butter, all the rest may be made into cheese while it is yet warm from the cow and perfectly sweet, and if only that portion of cream which rises during the 3 or 4 hours after milking is to be reserved for butter, the rich milk which is left, after the cream is separated, being still perfectly sweet, may be converted into cheese with as great advantage nearly as the newly-milked milk itself.

6th. As purchasers would not be found wanting to buy the fresh butter made in the manner above pointed out, at the price that would indemnify the farmer for his trouble in making it, these hints are thrown up merely to satisfy the curious in what way butter possessing this superior degree of excellence may be obtained; but for the ordinary market, the writer is satisfied, from experience and attentive observation, that if in general about the first drawn half of the milk be separated at each milking, and the remainder only set up for producing cream, and if that milk be allowed to stand to throw up the whole of its cream, even till it begins sensibly to taste sourish, and if that cream is afterwards carefully managed, the butter thus obtained will be of a quality greatly superior to what can usually be obtained at market, and its quantity not considerably less than if the whole of the milk had been treated alike. This therefore is the practice that is thought most likely to suit the frugal farmer, as his butter, though of a superior quality, could be offered at a price that would always insure it a rapid sale.

From the preceding the following course is recommended to farmers, particularly those who have small dairies. Let a quantity of milk from the first drawing sufficient for family use, including the supply of cream, be taken from the cows on a farm, and set the remainder for cream to make butter, and the butter from such cream will be of a superior quality.

To satisfy myself of the difference in the milk in the first and last drawn from the same cow, I had a tumbler nearly filled

with the first drawn milk, taking about an equal quantity from each teat—a second tumbler was then filled with about an equal quantity, if any thing a little less of the last drawing, taking about an equal quantity from each teat. The result was scarcely any cream from the first, and it could not be well separated from the milk.—The cream did not exceed in weight 30 grains, and hardly any yellow particles in the cream—from the last drawing, there was 339 grains of cream, yellow and thick. The milk stood in the tumblers about 10 hours.

Hollowell, June 17, 1836.

Ploughing in of green crops, as practised in the State of New York, is so economical a mode of enriching the soil, that I have often marvelled it is not practised to a much greater extent in other places. Allow me to recommend the spreading of a coat of lime previous to ploughing in.

If the slovenly farmer, who allows his weeds to grow up unmolested and cover his fields, would instead of this, plough them under, after a few repetitions of this, he would be surprised at the increased fertility of the soil, and save the labor of carting manure from a distance.

With respect to the best crops for turning under there are various opinions; rye and clover are, perhaps, as much in use as any other, though some plough in oats, millet, turnips, &c. In dry situations this practice succeeds best, as by the ground remaining exposed to wet, the crop turned under would not be so likely to rot.

N. Y. Farmer.

To fatten Fowls or Chickens in four or five days.

Set rice over the fire with skimmed milk, only as much as will serve one day. Let it boil till the rice is quite swelled out; you may add a spoonful or two of sugar but it will do without. Feed them three times a day in common pans, giving them only as much as will quite fill them at once. When you boil fresh let the pans be set in the water, that no sourness may be conveyed to the fowls, as that prevents them from fattening. Give them clean water or the milk of rice, to drink, but the less wet the rice is when perfectly soaked the better. By this method the flesh will have a clear whiteness which no other food gives and when it is considered how far a pound of rice will go, and how much time is saved by this mode, it will be found to be cheap.—N. E. Farmer.—

THE PUBLIC LAND FRAUDS.

Extract from the Circular of Mr. Garland, member of Congress from Virginia to his Constituents.

The war that has been for months past waged with the Seminole Indians in Florida, still continues. That which has more recently commenced with a portion of the Creek nation is likely to be brought to a more speedy termination. These wars will cost the country from five to six millions of dollars in all probability, and a loss of life that cannot be appreciated. If the truth shall ever be known in relation to the causes of these wars, I hazard very little in saying that they have risen more from the oppressions and frauds practiced with impunity on the Indians by the citizens of one or two States, than from any other cause. It is the duty of the Government to protect and defend our citizens, be the causes of war whatever they may, and I have voted for every appropriation for that purpose; yet I cannot refrain from saying that, if the tomahawk and scalping-knife were, or could be made to fall only on the heads of the heartless speculators, their fate would not excite either my sympathy or regret.

Within a few days of the close of the session, a petition from about eight hundred residents of the States of Georgia and Alabama was presented to the House of Representatives. It stated that shameful and outrageous frauds had been practiced on the Creek Indians, which they had no doubt had brought on the war. They intimated, in terms that could be understood, that some of those who had been engaged in practicing frauds upon the Indians had been instrumental in exciting them to hostilities, the better it is supposed, to conceal their share in them.

They asked Congress to adopt some course calculated to ascertain the frauds, and bring to justice the perpetrators of them. A proposal was made to refer the petition to a committee of the House, to be invested with full power to send for witnesses and documents, and, if necessary, to proceed to the Indian country, to examine into the alleged frauds, and recommend the adoption of such measures as might be deemed necessary to expose the fraudulent transactions, do justice to the Indians and punish the guilty. A proposition so fair and reasonable was resisted by the great body of the friends of the Administration, and voted down by them; and the petition of a number of citizens, addressed to Congress, asking that body to provide a remedy for alleged wrongs and gross frauds, was sent to the President to make inquiries, and take such measures as he might deem proper to correct the evils of which the petitioners complained.

This is but one instance, among several others, in which the friends of the Administration, during the late session, have resisted or evaded inquiries by committees into the manner in which the public business has been transacted. The Committee on Indian Affairs, at an early period of the session, asked for authority to send for documents and papers, and to examine witnesses, stating it was necessary an investigation should be made into the manner our Indian affairs were administered. The authority was given, and I have understood the committee was diligently employed afterwards in their examinations. They were necessarily extensive, and required much time. A few days previous to the adjournment, a

short report or statement was made to the House by the chairman, acting, as he said under the unanimous direction of the committee, in which he stated, in substance, that the committee had not been able to get thro' the investigation with which they had been charged; that they had ascertained enough to satisfy them that it ought to be continued; and asked further authority to sit during the recess of Congress, for the purpose of proceeding with the taking of testimony. This committee was composed of supporters and opponents of the Administration. They were unanimously of opinion, as I understood, that they ought to be permitted to continue in session; but it was refused by the casting vote of the Speaker.

Attempts were made at other periods of the session to investigate the transactions of other Departments of the Government. The connection between the Treasury Department, the deposit banks, and their agent or agents, was the subject of one resolution. It was proposed to examine into the administration of the affairs of the General Land Office, and the operations of the land system generally; and a gentleman from Virginia offered various resolutions to raise committees, to examine each Department of the Government, and to lay its proceedings before the People; but his resolutions were not adopted.

On the 20th of June last, a resolution to raise a committee to inquire into the alleged combinations and connexions between members of Congress, different officers of the General Government, and the deposit banks, for the purpose of speculating in the public lands with the public money, was adopted, and the committee appointed; a majority of whom were decided friends and supporters of the Administration. They made some progress in the examination with which they were charged; but not being able to complete the investigation, from the advanced period of the session, they made a report in part, which concluded with certain resolutions, which I copy as they are printed by the printers to the House.

"Mr. Hunt, from the select committee appointed to inquire whether members of Congress or others had procured public moneys of the deposit banks, for the purpose of speculating in the public lands, under a report accompanied by the following resolutions:

"Resolved, That the select committee appointed by this House, on the 20th of June, 1836, be increased to nine, and that said committee have power to sit during the recess of the House.

"Resolved, That said committee embrace in their inquiries any connexion between deposit banks or others, and the land offices, for the purpose of speculation.

"Resolved, That said committee inquire how far, and to whom, for speculation in public lands, the deposit banks have issued certificates of deposit without an actual deposit in cash, and to what extent they have been received in payment for purchases of public officers.

"Resolved, That said committee inquire how far, and to what extent, combinations in the purchase of the public lands have been formed, or are forming, sufficiently strong, from interested motives, to control to any extent the legislative action of Congress."

Very grave matter is involved in these resolutions, certainly deserving the investigation; and it came before us in a very imposing manner, being the report of a committee specially appointed. Yet the House of Representatives refused to adopt the resolutions and continue the committee. I know nothing personally of the transactions alluded to; but rumors and reports affirming the facts, were in circulation here, in which the name of a very high public functionary was mentioned.

I have felt it my duty to lay these circumstances before you, that you may draw your own inferences from them. The impression made on my mind is, the investigation and examination into the manner in which our affairs have been and are conducted, so far from being invited, as it would have been if every thing was right and proper, has been openly resisted, or evaded by the operation of parliamentary rules.

ANECDOTE OF GEORGE IV.

The following anecdote was related to me of his late majesty, as being well authenticated. When he was in Ireland, two or three years since, he told Lord Roden, a man of decided Christian character, that on a particular morning he was coming to breakfast with him. He accordingly came, and bringing with him two or three of the nobility, and happened to arrive just as his lordship had his family assembled for domestic worship. Lord R. being told that his guest had arrived, went to the door, and met him with every expression of respect, and seated him, and the gentlemen that accompanied him, in his parlor. He then turned to the king and said, "Your Majesty will not doubt that I feel highly honored by this visit; but there is a duty which I have not yet discharged this morning, which I owe to the King of kings—that of performing domestic worship; and your Majesty will be kind enough to excuse me while I retire with my household, and attend to it." "Certainly," replied the king, "but I am going with you," and immediately rose and followed him down into the hall, where his family were assembled, and taking his station in an old armed chair, which, I understand, has acquired an immense value from that circumstance, remained during the family devotions. This anecdote certainly reflects honor upon his Lordship and his Majesty; while it exhibits in the one the dignity of unyielding Christian principle, it displays in the other, at least the courtesy of a gentleman, and the natural homage which every man feels for a consistent, religious character.—Sprague's Letters.