The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor. "NO UNION WITH SLAVEHOLDERS." ANN PEARSON, Publishing Agent.

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ANTI-SLAVERY BUGLE.

"BOUND WITH THOSE IN BONDS."

DEAR MARIUS: "Are we bound with those in bonds?" Can we say with Jesus, "Whatsoever ye do unto one of the least of these ye do unto me?" Are the wrongs and sufferings of the pining slave, by the law of sympathy and brotherly love, made our own? I fear not. Our pleadings would be more earnest and effectual. The slave might have more hope of deliverance, and the slaveholder tremble and quake as he falls powerless before us. Our cause would move forward with gigantic strides—"through sectarian rubbish tearing"—over pro-slavery Church and State, Priests and Politicians. Over pro-slavery Gods and Devils, Bibles, Hells and Heavens, Sabbaths, appointed feasts and solemn meetings, onward and upward forever. Thus would our cause advance, if by sympathy and brotherly love we felt the wrongs and ills of the slaves, as though they were done unto us.

Dear reader, do you feel the bonds of the oppressor? Is the iron collar on your neck, the shackle on your hands, and the give on your legs? Do you feel the branding iron frying in your flesh? the paddle with holes blistering your body? the raw-hide and cat-o'-nine-tails burying its fangs in your tender back, while you are chained—stretched in nakedness to the whipping-post, and there do you feel the wash of salt and pepper applied to your burnt, bruised, and mangled body? Have you been reduced to a mere thing, a chattel personal, numbered with horses and other cattle, in lots to suit purchasers? Have you been sold under the auctioneer's hammer to the highest bidder? Have you seen your aged mother and dear companion sold under the same hammer, to another? Have you separated, expecting never to see each other this side the grave? Have you beheld your beloved daughter and sister on the same block, insulted and sold to the veriest rake-hells found in the great American Harem? Have they thrust themselves into your bosom, groaning in agony untold, "Oh! father, brother, would that I were dead! Oh! must I go? Have you felt your heart ache and your spirit groan in reply, "Oh! sister, daughter, I know no other way but death!" At this instant, have you felt the grip of a tyrant seize you by the arm, and seen another clinching your daughter and sister, and bidding you part, and thus in agony untold, have you groaned farewell forever? In the midst of all this deep agony, have you felt as it were the curling flames of hell urge you to submission, and cause you to shrink from adopting the motto give me liberty or give me death? and on the other side, have you seen heaven proffered to you if you obey your master in all things? Thus have you felt Bible, God and Heaven, Hell and Devil doom you to your present horrible state, with all its unnumbered ills and wrongs, until your spirit sunk in deep despair, crying, Oh God! why hast thou forsaken the poor slave?

Yours truly, always anti-slavery,

A. P. BOWMAN.

AMERICAN SLAVERS.

HAVANA, Friday, July 21, 1854.

On the morning of the 18th, while I was occupied in the American Consulate with invoices for the Consular certificates required for shipments made by the bark Leo, for New York, an interesting lad entered the office, requesting to speak with the American Consul, and as I was about leaving, I pointed him out. Being struck with the appearance of the boy, I could not resist the disposition to linger to see what might be the meaning of the earnest expression of his eye. The boy said that his name was James Town; that his father was the master of a whaler out of New London, but where he now was he could not tell, but presumed he was absent from the United States, on a voyage to the Pacific or South seas; that he was born in or belonged to Philadelphia; that in the month of April or last part of March past, he shipped on board of the American brig Grey Eagle, of Philadelphia, at New York, as steward, for a voyage to St. Thomas; that he was seventeen years of age on the 12th day of April last; that another American was shipped in the same way as himself, as he believes, for St. Thomas, named John Mitchell. As to the others of the crew, he did not know, but presumed, from their conforming without remark as to the length of the voyage to St. Thomas, that they were aware of the nature of the voyage and the character of the vessel—except, possibly, the Frenchmen.

The crew consisted of five French, two Americans and one Spaniard. The American captain's name (assumed) Donald, a Frenchman; one Spanish captain on board, as passenger—name not known; the first mate a Frenchman—assumed name Wm. Bodoun; second mate a Spaniard—name not given. After having been out, as he thought, a long time for a voyage to St. Thomas, he asked the Captain where he was bound, giving his views as to the length of the voyage not conforming to his shipment, when he was informed that he was on board of a smuggler, and must take his chance with the rest as to the results of the voyage; and that they were bound to the coast of Africa for a cargo for Cuba. That the vessel wore American colors going out, and Spanish coming to Cuba. They took on board over six hundred negroes on the Coast of Africa, not knowing how many over, and that they landed at Ortigosa over 570; that they were suddenly surprised by a British cruiser just as they had finished discharging, and were obliged to leave immediately; that he came to Havana in a schooner provided by the owners of the negroes, but paid his own passage—$13. He escaped the search of officers on a horse furnished by the owner of the estate and the negroes; that they were pursued by soldiers and fired upon; that his comrades took to the woods, but as he was well mounted, he kept on the road, following the captain, until he reached the coast for embarcation for Havana, where he had been furnished with everything he required, and the best quarters, to be found near the Plaza San Francisco; that all the crew and officers had found the same provisions and abundance for their comfort; that all had left Havana, and he was anxious to be shipped home by the American Consul. He understood the place belonged to Don Lorenzo Pedro where the crew and negroes were concealed; and further, that the brig lying in the harbor, alongside of a Spanish brig-of-war, was the Grey Eagle, on board which he shipped in good faith for an honest voyage to St. Thomas. The boy is intelligent, tells his story with straightforward simplicity, and has evidently had a good common school cultivation. So much in explanation of our Christianization of Africa.—*N. Y. Times.*

THE RENDITION OF ANTHONY BURNS.—A suit, in which damages are laid at $20,000, has been instituted by a gentleman of West Roxbury against Mayor Smith, Marshal Freemen, Gen. Edmunds, and others, for injuries sustained on the occasion of the rendition of the fugitive slave, Anthony Burns. Writs have been served on the above parties for their appearance at Court.

From the N. Y. Evening Post.

THE RETROGRESSION OF VIRGINIA---ITS SUPPOSED CAUSE AND PROPOSED REMEDY.

BUCKINGHAM COUNTY, Va., July 25, 1854.

Public Meeting in Virginia—Address—Resolutions.

Proud as are the people of Virginia of their State, and little disposed as they are to hear it illy spoken of, the fact that it is being fast outstripped in importance, wealth and energy by other and younger States, is too evident to be longer denied. Observing and reflecting men have noticed the rapid strides in prosperity which have characterized other States far less naturally endowed, and that even offsprings of the "Old Dominion" have, within a period of a quarter of her life time, become giants and outstripped the parent State in almost every degree of prosperity and greatness.

As a matter of course, various have been the opinions as to this ailment of the Old Dominion; for in national maladies political doctors will no more agree than will professional M. D.'s in personal sickness. The remedy is equally diverse. Turnpikes, canals, railroads, banks, &c., have their advocates. Others want manufactories, scientific farming, more general intelligence and energy in all pursuits. On the 10th instant, some of the citizens of Buckingham county met in their court house to talk over state affairs. Their opinions are promulgated in a lengthy address, terminated with the resolutions which are given below. It is worthy of note, that although this is an interior county and given to agriculture, our friends think the sure way to prosperity is in large cities and on the "rasty deep." The following is a synopsis of the address:

The extensive system of internal improvements, which has been undertaken and was designed to advance all the great interests of the State, are only of equal importance to our commercial and shipping interests, which must promptly avail themselves of the internal improvements, which will otherwise convert the State into a magnificent cullender through which to strain the fat of the land into the lap of the northern cities, reserving the cracklings only as our share.

Each State, as a member of our federal Union, should encourage an exchange of productions between her sister states; but, whenever circumstances will permit, each State should carry on its own foreign trade. The slave States have been relying too long upon agriculture alone; the northern States, on the contrary, wisely throw a very large proportion of their energy, capital and enterprise upon commerce. Their lands are not equal, and their local advantages, favoring commerce, are not superior to ours. But they early turned their attention to trade and manufactures, and being favored by the federal government in locating the Bank of the United States in Philadelphia, and by several protective tariffs, combined with our negligence and apathy as regards all great commercial enterprizes, soon gave the northern States the control of the commerce of the Union. The slave States, in comparison with the northern, have fallen into the position of which we farmers call quarter plantations, while the northern have risen to the wealth and dignity of homesteads. Illustrative of the enriching tendency of commercial over agricultural States, observe the following average cash value, per acre, of farming lands, including both improved and unimproved, in nine leading States of each class:

Commercial States.	
Massachusetts, per acre,	$32,50
Connecticut, per acre,	30,50
New York, per acre,	29,00
New Jersey, per acre,	43,67
Pennsylvania, per acre,	27,33
Maryland, per acre,	18,81
Louisiana, per acre,	13,71
Ohio, per acre,	19,93
Michigan, per acre,	11,83
Agricultural States.	
Virginia, per acre,	$8,27
North Carolina, per acre,	3,23
South Carolina, per acre,	5,08
Georgia, per acre,	4,19
Alabama, per acre,	5,30
Mississippi, per acre,	5,22
Tenpessee, per acre,	5,19
Kentucky, per acre,	6,19
Missouri, per acre,	6,50

These facts ought to arouse us to prompt and decided action. Can we suppose that the New England lands are as rich or as productive as the lands of Kentucky, Tennessee, Mississippi or Alabama? Are not the lands in Missouri equal to those in Ohio? Yet what a disparity in cash valuation. We cannot ascribe this difference in values to anything as legitimately as to the benefits flowing from the superior commercial enterprise of the more fortunate States. [If our friends will study these and similar comparisons between the North and the South without prejudice, they will yet find that the blighting influences of slavery are worse upon their States than the fly or worm has ever been in their wheat and tobacco.]

Our existing commercial dependence upon the North has converted our banks from independent State institutions into provincial banks, because they are, by the laws of commerce, appendages of northern trade. * * If we abandon our custom of dealing so exclusively with the North, it would not only materially relieve our banks from these everlasting drains to sustain the commerce of other States, but enable them to maintain, in reality and in truth, *bona fide* specie payments, and to second more powerfully whatever commercial enterprises we might think proper to undertake. To encourage direct foreign trade is, therefore, the true policy of our state banks; and every motive of self-interest and independence ought to prompt them to second our efforts. In looking over certain tables given, we perceive, first, that, those States largely engaged in commerce have very large amounts of banking capital. We also perceive that the circulation increases somewhat in proportion as the banks augment their capital. Notwithstanding the enormous amount of banking capital in the northern and eastern States, and their great number of banks, we nevertheless find the profits upon their banking capital exceed ours—so that in reference to bank dividends, as well as every other aspect in which the question may be viewed, facts afford the most conclusive proof of the enriching tendency of trade. In thus opening wide the doors of commercial enterprise, and extending credits upon a wide and liberal basis, and soliciting contributions from all quarters, the northern States have progressed in the most unprecedented manner in all the great elements constituting national wealth. In accomplishing these great results, not one of their great domestic interests has been sacrificed, but each one made to conspire to the general prosperity of all.

It is one of the most wonderful facts of the day, that the southern States, growing the great staple of export, with an open sea before them, and exporting $114,200,682 worth of productions, should yet be content to import only $17,774,161 worth of foreign merchandise. Last year Virginia, with some of the best harbors in the world, exported to the amount of $3,306,791, and imported only $399,000 worth; while Pennsylvania, without convenient access to the ocean, exported $6,527,996, and imported $18,834,410. While other States, superior only in commercial enterprise and daring, are importing from two to three times as much as they export, Virginia retrogrades rather than advances, from importing in 1821, $1,078,000, to $553,000 in 1825, $375,000 in 1828, and only 399,000 in 1853. Our shipping interest is also wofully deficient. Even the inland State of Ohio cleared in 1853, 299 vessels, (212 American and 87 foreign,) while Virginia, washed by the Atlantic, cleared only 292 vessels, (163 American and 129 foreign.)

With these facts before us, the question is propounded, what shall we do to change in part our existing commercial relations, and turn the tide in favor of our own State? What shall we do to sustain all the great interests of the State? In what mode can the people sustain foreign commerce? In what way can they give additional aid to our institutions of learning? How sustain our mechanics? How reward our learned and scientific citizens? How direct our energies and capital, so that at each turn of the wheel of fortune we may add to the wealth and population of the State? We trust that the people have good sense, energy and patriotism enough successfully to solve all these problems, and that existing evils are not without adequate remedies. We believe the people can and will apply the corrective. They have but to act, and to encourage others to follow their example. To render action uniform certain and powerful, organized societies for specified purposes have been found most effective.

The propriety of establishing a society to accomplish these results, under the name of the Virginia Comercial, Domestic Interest and Trades Union Society, or of some more appropriate appelation, is worthy of consideration. But for the present we offer the following resolutions, as in the main embodying our views and calculated to accomplish the ends we have in view, if rigidly adhered to:

1st. Resolved, That in visiting our cities to purchase such goods as we may need, we will call on our direct importers of foreign merchandise and wholesale dealers, and if offered on as advantageous terms as they can be had elsewhere, we pledge ourselves to give decided preference to our direct importers and wholesale dealers, and to purchase of them.

2d. Resolved, That in dealing with coutry and village merchants, we will give our decided preference to those merchants who purchase all their foreign fabrics of our direct importers, and lay in their entire stock of goods in our Virginia cities.

3d. Resolved, That mutual exchange of productions and internal trade between the States are sources of incalculable advantages, and ought to be encouraged. But that this can only be advantageously done by the merchants of of our large cities, and when attempted by the country and village dealers, weakens and impoverishes our cities to the direct injury of the State, and perpetuates our provincial and tributary relation to the North.

4th. Resolved, That we will patronize, in preference to all others, our State literary institutions—our mechanics and artisans, and all that pertains to Virginia's advancement in the arts, sciences, education, and the learned professions, as well as in matters of recreation and pleasure.

5th. Resolved, That the people in every county, village and city in the State are respectfully invited to hold meetings, and pledge themselves to co-operate with us in accomplishing the ends we have in view.

6th. Resolved, That in furtherance of the views set forth in the foregoing report, we would request our merchants throughout the State not to make bills with the DRUMMERS for the northern cities; and would call the attention of the commissioners of the revenue to the fine the law imposes upon the sale of goods by sample.

7th. Resolved, That all of our newspaper editors as well as those editing agricultural papers, are respectfully requested to aid us in our efforts to advance the great interests of the State, as set forth in the foregoing report and resolutions, and to publish the same in their respective papers.

THOS. M. BONDURANT, President.

R. S. ELLIS, JOHN S. MEREDITH, } Secretaries.

SOUTH CAROLINA BEGINNING TO THINK

The Palmetto State has blustered and blundered a great many years, under the bad practice of allowing John C. Calhoun to think for it. As his thinking, however subtle, was for himself, as a politician, and not for South Carolina, as a people, it was inevitable that those who placed confidence in him should bluster and blunder. Since he has gone, and there is no controlling mind left, the people are just beginning to *think*. Our newspaper communication with that State is less frequent than we wish it was, but whenever we see a South Carolina paper, we find some evidence of this incipient process of *thinking* on the part of her editors and people. We have before us the *Spartanburg Express*, which contains an article on the subject of "Negro Mechanics—The Remedy." It is a reply to the Charleston *Standard*, which it seems has been arguing in favor of dispensing with the services of slave labor in the mechanical arts, in order to make room for foreign and northern white mechanics who are "flooding the Southern states." The *Standard* says:—

"The nucleus of free labor that is slowly forming upon our Southern seaboard may gradually remove the institution to the farther West; and if it is ultimately our purpose to abandon slavery, it is only necessary to yield to the gentle pressure of the opposition, and in a few years as the forests of the West are open to us, we may possibly wash our hands of the wrongs so liberally charged upon us, and look upon the crimes of other people with the same complacency which lends so ineffable a charm to the face of New England."

The pressure of the public opinion of the civilized world begins to be an annoyance to the slaveholders. That is a good sign. The *Standard* further says that "there are white men who cannot afford to buy a slave," and for this reason "a rivalry is forming betweeen free and slave labor," and the *Express* accuses it of becoming the champion of northern and foreign mechanics. The *Standard* however, does not insist upon its policy of driving slavery back; it has an alternative, and that is this, that negroes shall be made cheap, so that these poor mechanics may be able to have them, and so become interested in the institution. It says, "We must *give* them slaves, and upon such terms that it will be their interest to receive them." This means, says the *Express* in reply, that we must either re-open the African slave trade, or else have an Agrarian division of property. It probably means the former.

In this *Express* we get the following discriminating notice of the Northern mechanics and merchants who visit the South:—

"A large proportion of the mechanical force that migrate to the South, are a *curse instead of a blessing*; they are generally a *worthless, unprincipled class—enemies to our peculiar institutions*, and formidable barriers to the success of our native mechanics. Not so, however, with another class who migrate southward—we mean that class known as merchants—they are generally *intelligent* and *trustworthy*, and they *seldom fail to discover their true interests. They become slaveholders and landed proprietors*, and in ninety-nine cases out of one hundred, they are *better qualified to become constituents of our institution*, than even a certain class of our native-born, who, from want of capacity, are perfect drones in society, continually carping about slave competition and their ability to acquire respectable position and employment, when in fact their natural acquirements and ambition does not excel the wisdom of the mole—they never look beyond the point of their nose or aspire to anything beyond the capacity of a drudge in society.

The intelligent mercantile class who come among us from the North and settle, are generally *valuable acquisitions* to society, and every way qualified to sustain 'our institution,' but the mechanics, most of them are *pests to society, dangerous among the slave population*, and ever ready to form combination against the interest of the slaveholder, against the laws of the country, and against the peace of the Commonwealth."

The *Standard*, however, which the *Express* is combating, has juster views of the character and necessity of mechanics, though it sadly miscalculates the true policy towards them. It says—

"So long as we have houses to build, boats to navigate, lands to clear and cultivate, railroads to construct and one and a thousand domestic offices for which the present number of our laboring population is not sufficient, we must expect the enterprising laborer from other sections to come amongst us, and it is right that they should come, and if we expect to neutralize their character and make them constituents of our institutions, we must give them slaves, and upon such terms as will be to their interest to receive them. Without this they will follow their interests—and it is but right they should follow their interests. We have vast domains of vacant territory all around us—we have in our rivers, mines and forests, illimitable wealth, which we have not the time now to touch upon. We have no right to perpetually seclude this wealth from those whom God has vested with the enterprise to grasp it. To admit them, however, and not admit within our midst an interest in opposition to our institutions, we must give them slaves. Under present circumstances slaves can never be permanently cheaper than they are. The demand for them increases with each accession to our numbers, and we must look for sources of supply, or we must submit our interests to the inevitable tendencies around us."

Oh *Standard!* what would these "enterprising" laborers be worth to your State, if your plan was followed out, and each one of them had a *slave* to work for him? Would the illimitable wealth of your rivers, mines and forests, be brought into use by *slaveholding* hands? No; it is FREE LABOR only which can do all this. Look the matter right in the face, and instead of seeking out new devices to prop up your falling system, consider how you may in the easiest and quietest manner get rid of it entirely.—*Commonwealth.*

CUBA.

The following statement by a gentleman—passenger in the bark William Henry, just arrived from Havana—does not afford a very flattering picture of things there. We have no reason to believe that what is stated may not all be relied upon as authentic.

"The Captain-General is still pushing on his favorite scheme of forming regiments of black troops. Every vagabond negro who presents himself is enlisted, and from that moment he is an important personage, as he has privileges which are not conceded to any private individual. He is allowed to wear his side arms, and to insult both women and men with imputing. No private individual can defend himself, as he must take care how he lays his hand upon any one who wears the insignia of Her Majesty.

"No measure which has hitherto been adopted by the Government has caused so much dissatisfaction among the whole population, both European and Creole, as this; and it is one which, if persisted in, will completely destroy the connecting link between this and the mother country. And one who is acquainted in Havana, and has been there within the last six months, cannot but observe the change of opinion and feeling among the old Spaniards. It is doubtful whether the Island was ever worse governed than at this moment; at any rate, never since the time of O'Donnell. It has never had a man at its head who has been capable of inflicting such and so many tortures upon the inhabitants, or who has filled his pockets more rapidly with the ill-gotten gains arising from the slave traffick, as the present Captain-General. Between 3,000 and 4,000 negroes are said to have been landed within the jurisdiction of Havana, within the last four months, but which have been placed beyond the reach of his viliant sword, by placing between them and him 10,000 or 12,000 'ounces,' or three 'ounces' for each negro. This is what is ment by the English Ministers when they speak in Parliament of the 'energetic orders sent from Spain.' It means simply that the price is to be increased. Formerly, it was but one 'ounce,' now the whole fees to all the officers amount to about $100 for each negro. But more of this anon."

The *Independent*, while it has no confidence in present political parties, as such, thinks that a *new* party is neither feasible or desirable. It suggests that "the desired concentration of feeling on behalf of freedom" can be attained, without party organization, by means of a PLEDGE, "which, without of necessity detaching any man from his party, shall yet secure his whole influence, whether in that party or out of it, for the cause of Freedom." The knowledge of such a pledge will, it thinks, bring forth candidates of the right sort. It will have the ubiquitous power of the "Know-Nothings," without their dangerous vice of secresy. It suggests the following as a suitable form for such a pledge, and says, "let it be circulated in every neighbourhood; let the dicta of party conventions be ignored, and the voice of the people utter itself with a spontaneous and irresistible majesty."—*Standard.*

"I hereby pledge myself to vote for no candidate for any office, whether State, County, City, or Town, who will not formally refuse to assist in any manner in the rendition of fugitives from service under the Fugitive Slave Law; and to vote for no candidate for Congress who will not pledge himself to oppose the admission of any new slave State into the Union, and to do all in his power for the repeal of any and all acts of Congress that recognise, extend, protect or perpetuate the institution of slavery."

A SAD STORY.

The following extraordinary case occurred in Misissippi under the slave laws of that State: "A planter was afflicted with a loathsome disease. So offensive were his ulcers that he was deserted by his white friends; and, while thus afflicted and forsaken, a girl, whom he owned as a slave, kindly and patiently waited upon him, dressed his ulcers, cleansed his person a watched over him until he eventually recovered. With gratitude and affection to his benefactor, he took her to Cincinnati, O., executed to her a deed of manumission, had it recorded, and returned to Mississippi, and there married her in legal form. They lived together affectionately for many years, reared a family of children, and as he lay upon his death-bed, by will he divided his property between his wife and children. His brothers hearing of his death, came forward and demanded the property. The widow and children were at their demand. They, too, were seized, and the validity of the marriage and will were tried before Judge SHARKEY, of that State who decided that the whole matter was a fraud upon the law of Slavery—that the property belonged to the collateral heirs. His widow was sold by his surviving brothers the children were bid off at public auction, and both mother and children now toil in chains, or sleep in servile graves."

The foregoing "sad story," in all its particulars, was published at the time in the anti-slavery papers of the country but it failed, at that time, to excite any interest in the papers of the two, great National parties.,' Times have somewhat changed and the above seems to be going the rounds of the anti-Nebraska press pretty generally.

There was one point of the decision of Judge SHARKEY, in the case, we well remember, not stated in the above brief notice. The emancipation of the faithful woman to whom he owed his life, who ministered to him when all others forsook him, was decided to be, not only "a fraud upon the law of slavery," but AN IMMORALITY, and therefore void, because no act involving an immorality could be void!

And now we would like to inquire of some of our Whig bretheren of the press, if they are aware of what became of this Judge SHARKEY, the author of that most absurd, inhuman and and barbarous decision,? Was he hurled from the bench, as a disgrace to the name of Justice, and scouted from society, as one who had disgraced the name of humanity? Was he even disowned by the party to which he belonged? and did that party, in its conventions, disclaim its sympathy in, and responsibility for, such an abominable decision? Surely, no party would think of elevating him to a higher post, after such a disgraceful exercise of the attribute of Justice! What, for example, was the relation of the Whig administration of MILLARD FILLMORE, to this execrable Judge, and dispenser of inhumanity? Who, of all the great and good men, in this great nation of sovereigns, should be chosen by FILMORE, as our Consul at Havana, but this veritable Judge SHARKEY, two years after this decision had been made and published, to the shame of Justice and the disgrace of the American name!

It is even so. Soon after the promulgation of that decision, Judge SHARKEY was called to preside at the Nashville Convention of Southern Disunionists; and not long after that, MILLARD FILLMORE appointed and credited him as our Consul at Havana, to settle, among other duties devolving upon him, the disturbances that sprung out of the affair of LOPEZ's fillibustering expedition. "Can such things be, and—not excite our special wonder?"—*Columbian.*

From the Alliance Ledger.

TITBITS FOR SLAVERY PROPAGANDISTS AND NORTHERN DOUGHFACES.

BY J. PIERCE.

DISH II.

Mr. Hammond of S. Carolina, at an early period, thus expressed himself in the House of Representatives:

'I warn the abolitionists, ignorant, infatuated, barbarous as they are, that if chance should throw any of them in our way they may expect a FELON'S DEATH.'

Mr. Payne of Alabama, in the session of 1841, alluding to the abolitionists, among whom he insisted the Post Master General ought to be included, declared that he would proscribe all abolitionists. He would put the brand of Cain upon them—yes, the mark of HELL, and if they come to the South, he would HANG THEM LIKE DOGS.

Gov. McDuffie, in his message to the S. Carolina Legislature, says: 'It is my deliberate opinion that the laws of every community should punish this species of interference by DEATH, without benefit of Clergy.'

We have presented a few, and but a few specimens of the state of morals among Southern *Members of Congress*, and other *functionaries*, because *they* may be considered as fairly representing the state of morals among the *masses* of the people. A few selections from Southern Newspapers, may, with equal propriety, be considered as reflecting public opinion.

The *Charleston Courier*, August 11th. 1835, declared that the 'gallows and stake' awaited the abolitionists who should dare to 'appear in person among them.'

'The cry of the whole South should be *death*, instant death, to the abolitionist, wherever he is caught.'—*Augusta (Ga.) Chronicle.*

'Let us declare through the public Journals of our country that the question of slavery is not, and shall not be open to discussion; that the system is deep rooted among us, and must remain forever—that the very moment any individual attempts to lecture us upon its evils and immorality, and the necessity of putting means in operation to secure us from them, his TONGUE SHALL BE CUT OUT and cast upon the *dunghill*.'—*Columbia (S. C.) Telescope.*

'We can assure the Bostonians, one and all, who have embarked in the nefarious scheme of abolishing Slavery at the South, lashes will not hereafter be spared the backs of their emissaries. Let them send their men to Louisiana; they will never return to tell their sufferings, but they shall expiate their crime in interfering with our domestic institutions, by being BURNED AT THE STAKE.'—*New Orleans True American.*

'Abolition Editors in Slave States will not dare to avow their opinions. It would be instant DEATH to them.'—*Missouri Argus.*

'The slave William, who murdered his master (Huskey) some weeks since, was taken by a party a few days since from the Sheriff of Hot Springs and burned alive! Yes, tied up to the limb of a tree and a fire built under him, and consumed in a slow, lingering torture.'—*Arkansas Gazette*, Oct. 1836.

'On the 28th of April, 1836, a free negro was arrested in St. Louis (Mo.) and committed to jail on a charge of murder. A mob assembled and demanded him of the Jailer, who surrendered him. The negro was then chained to a tree a short distance from the Court House, and BURNT TO DEATH. After the flames had surrounded their prey, and his clothes were in a blaze all over him, his eyes burnt out, and his mouth seemingly parched to a cinder, some one in the crowd, more compassionate than the rest, proposed to put an end to his misery by shooting him, when it was replied that it would be of no use, since he was already out of his pain. 'No,' said the poor wretch, 'I am not, I am suffering as much as ever, shoot me—shoot me.' 'No, no,' said one of the fiends who was standing about the sacrifice they were roasting, 'he shall not be shot; I would sooner slacken the fire if that would increase his misery;' and the man who said this was, we understand, an officer of justice!"—*Alton Telegraph.*

The *Natchez Free Trader* June 16, 1842, gives an account of the burning of the negro Joseph, who sent forth the most piercing cries of agony, and in his contortions, wrenched the staple out of the tree to which he was chained, and leaped from the burning pile. He was immediately shot, picked up and thrown into the fire and consumed.

A few days after, his accomplice, named Enoch (according to the *New Orleans Bulletin*,) was burned to death in like manner.

Thus we see, while the awful and horrible punishment has been banished from the whole of Christendom, it is a common practice in the Slave States when a negro is the offender. Guilty too of crimes committed a hundred times more frequently by their Masters and Overseers, and that with perfect impunity. Is it a matter of wonder, that with such examples before their eyes, and stung to madness by the same kind of wrong continually heaped upon *them*, by their oppressors—they should sometimes imitate such examples?

☞ The whole number of deaths in New York last week was about 1137, of which 280 were by cholera, including 93 newly arrived immigrants at Ward's Island.

From the Cincinnati Times.

THE CATHOLICS OF MARYLAND.

John Mitchel, the Protestant, patriotic John Mitchel, said in his recent public lecture at Richmond, Va., we believe:

"It was the South—the Catholics of Maryland—that first set the example of religious toleration to Northern men and to the rest of the world, and Bancroft, whom New England claims as its own, eloquently dwells upon the fact."

How often must this misrepresentation of the toleration of the "Catholics of Maryland" be rebutted by the historical fact? Bishop Hughes also claimed that Catholics were the first to preach and practice religious liberty on this continent.

The "palm of having first preached and practiced religious liberty in this country" is not due to the Catholic founders of Maryland, but to the Baptist founders of Rhode Island. "ROGER WILLIAMS," says Bancroft, "was the first in modern Christendom to assert, in its plentitude, the doctrine of liberty of conscience, the equality of opinions before the law; and in its defence, he was the harbinger of Milton, the precursor and superior of Jeremiah Taylor." (See Bancroft's History of the United States, v. 1, p. 375.)

The boasted statute of Maryland was passed the 21st of April, 1649. Now, in 1636, more than ten years anterior to this date, Roger Williams founded the town of Providence "to be," in his own language, "a shelter for persons distressed of conscience." 1644, he published his celebrated treatise, "The Bloody Tenet," denouncing the sin of persecution for religion. Lastly, in 1647, two years before the Maryland Law, the civil code of Rhode Island was enacted, proclaiming to all men perfect liberty in religion.

But what is the boasted Maryland act of toleration, this lauded religious liberty, heralded by Bishop Hughes and John Mitchel? Read of its fines, whippings, imprisonment, forfeitures, banishment and death!

The act is 16 and 17 Cecillius, Lord Baltimore. (See Laws of Maryland at Large, by T. Bacon, A. D. 1765.) Here are some of its clauses:—

"(1.) Blasphemy against God, denying our Saviour Jesus Christ to be the Son of God, or denying the Holy Trinity, or the Godhead of any of the three persons, &c., was to be *punished with death* and confiscation of lands and goods to the Lord Proprietary.

"(2.) Persons using any reproachful words or speeches concerning the Blessed Virgin Mary, Mother of our Saviour, or the Holy Apostles or Evangelists, or any of them, for the first offence to forfeit five pounds sterling to the Lord Proprietary; or, in default of payment, to be *publicly whipped*, and *imprisoned* at the pleasure of his Lordship or his Lieutenant General. For the second offence to forfeit ten pounds sterling, or in defahlt of payment to be *publicly whipped* and imprisoned as before directed. And for third offence to forfeit lands and goods, and be forever banished out of the Province."

These are some of the provisions of this famous enactment, which only secures to Catholics and Trinitarians the rights of worship, consigning all others to fines, imprisonment, scourging and banishment.

A STAMPEDE AMONG THE NEBRASKAITES.—Rev. Mr. Chickering, of the High-st. Church alluded to as we understand in a calm and impassionate manner to the encroachments of the slave-power, and kindred topics, in a sermon delivered by him last Sabbath morning, whereupon some dignitaries and officials of his congregation became exceedingly mad, and they now threaten the annihilation of the parish.

One gentleman, the Hon. Nathan Clifford, ex-Attorney General of the United States, actually left the church, put his hat on in a decidedly irreverent manner, and marched out of the house at a very indignant trot, slamming the door after him. Nobody followed the ex-Attorney, ex-Commissioner to Mexico, and would-be United States Senator, but a boy sometime afterward. We think this stampede will not aid materially the prospects of Nathan, hereafter, if he should come before the people of this State for an office.—*Portland Tem. Journal.*

ANOTHER SLAVE STATE.—A short time since a Mormon Preacher from Mississippi passed through Iowa, on his way to the Salt Lake, having six slaves with him. The Free air of Iowa and the facilities for travel on the C. G. R. R., changed the relation of master and slave; but still the indications are plain. Slavery will be permanently introduced into Utah; and an application will be made for its admission as a Slave State. The removal of slaves from Mississippi to that territory, with the fact that the Mormon system allows of any abomination, is proof. We may prepare ourselves to resist the erection of another slave State, if it is done, before we get the power to resist it at the next session of Congress.—*Ash. Sentinel.*

A CASE OF SLAVE PIRACY.—PHILADELPHIA, *August* 6.—A Frenchman, said to be named Donald, but who says his name is Samuel Nichols, was brought before Commissioner Ingraham yesterday and fully identified as having been the captain of the ship Grey Eagle during her recent slave voyage, and that he landed six hundred slaves on the Island of Cuba.

The principal witness was a boy who was on board of her, and who described the whole voyage, fully identifying the prisoner to be the captain he served under. The examination was finally postponed till Monday, the boy having failed to appear at a postponed examination this afternoon.

ORDERS FROM HEAD QUARTERS.

The Washington *Sentinel*, one of the organs of the President, has published its ukase to the Democracy of the North. Hear:

"*Let the democratic party keep pure on this question; let them not be defiled, even by a temporary association with any party slimed with abolitionism.* No temporary triumph or enjoyment of office and spoils can compensate for the wound upon sound principles and unsullied honor.

Whatever may be the partial results in certain States, one thing is infallible: there are always good men and true at the North sufficient with the South to *sweep the electoral college*, so that it is not within the compass of possibility *for a leprous politician to obtain the Presidential chair.*

If all the abolitionists in the land were in a moment swept from the face of the earth, *it would not make a ripple on the smooth surface of Southern prosperity.* The South would still have ample market for its cotton, rice, and tobacco. Their extinction would be the mere bubble of a drowning man in the ocean, leaving everything as calm the instant after he sinks as if he had never existed. *The abolitionists, therefore, so far as Southern prosperity is concerned, are a mere superfluity in the world;* or rather, like troublesome flies, who, not content to feed upon you, render themselves as annoying as possible. *But without Southern produce for freight more than half the abolition ships would rot at their docks;* without the Southern demand, more than half their factories would close, and the employees starve. *Abolitionists, like the poisonous vermin, which is not content with purging itself with blood, cancerous the wound from which it has drawn its subsistence.*"