

HASZARD'S GAZETTE

FARMERS' JOURNAL, AND COMMERCIAL ADVERTISER.

Established 1823.

Charlottetown, Prince Edward Island, Saturday, July 30, 1853.

New Series, No. 55.

Haszard's Gazette.
GEORGE T. HASZARD, Proprietor and Publisher.
Published every Wednesday and Saturday morning.
Office, South side Queen Street, P. E. Island.

TERMS OF ADVERTISING.
For the first insertion, occupying the space of 4 lines, including head, 20 lines, 2s. 6d.; 2d. insertion, 15 lines, 2s. 0d.; 3d. insertion, 10 lines, 1s. 6d.; 4th insertion, 5 lines, 1s. 0d.; 5th insertion, 2 lines, 6d.; 6th insertion, 1 line, 3d.; 7th insertion, 1 line, 3d.; 8th insertion, 1 line, 3d.; 9th insertion, 1 line, 3d.; 10th insertion, 1 line, 3d.; 11th insertion, 1 line, 3d.; 12th insertion, 1 line, 3d.; 13th insertion, 1 line, 3d.; 14th insertion, 1 line, 3d.; 15th insertion, 1 line, 3d.; 16th insertion, 1 line, 3d.; 17th insertion, 1 line, 3d.; 18th insertion, 1 line, 3d.; 19th insertion, 1 line, 3d.; 20th insertion, 1 line, 3d.

COMMISSARIAT.
DRAFTS at sight on the Commissariat Chest at Halifax, will be given in exchange for British Coins, or Western Dollars, at par.

JAMES P. LUNDY, D. A. C. G.
Commissariat, P. E. Island, 1st July, 1853.

Summer Arrangement of Mails.
THE MAILS for the neighboring Provinces will be made up until further Notice every TUESDAY and THURSDAY NIGHT, at Nine o'clock, and forwarded via Pictou, and the MAILS for England will be closed upon the following days at the same hour.

Tuesday, May 10,	Tuesday, August 2,
May 24,	August 16,
June 7,	August 30,
June 21,	Sept. 13,
July 5,	Sept. 27,
July 19,	Oct. 11,

Letters to be registered, and Newspapers, must be mailed half an hour before the time of closing.
THOMAS OWEN, Postmaster General.
General Post Office, April 30, 1853.

Georgetown Mails.
THE MAILS for the neighboring Provinces will be made up and forwarded every Monday and Friday morning at nine o'clock.
THOS. OWEN, Postmaster General.
May 3, 1853.

Mail Steamer "Fairy Queen."
W. R. R. RYLAND, Commander.

WILL leave (fuller notice) for Bedouque and St. John's every Monday evening, at 9 o'clock, will leave Bedouque at 7 o'clock, Tuesday morning, for St. John's; returning, will leave St. John's at 10 o'clock, Tuesday, and Bedouque at 8 o'clock, in the evening for Charlottetown.

WILL leave every Wednesday and Friday morning, at 8 o'clock, till further notice. For Freight or Passage, apply to the Hon. W. W. LORD, Charlottetown, JAMES C. POPE, Esq., Bedouque, or to the Master on board.

Rooms for rent on a long term, at the corner of Queen and Water Streets, Charlottetown. Apply to J. W. H. POPE.

TO LET.
A house in the town of Charlottetown, with a garden, and a well of water. Apply to J. W. H. POPE.

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UNCLE TOM'S CABIN.

CONCLUDING REMARKS.
The writer has often been inquired of, by correspondents from different parts of the country, whether this narrative is a true one; and to these inquiries she will give a general answer.

The separate incidents that compose the narrative are to a very great extent authentic, occurring, many of them either among her own observations, or that of her personal friends. She or her friends have observed characters the counterpart of almost all that are here introduced; and many of the sayings are word for word as heard herself or reported to her.

The personal appearance of Eliza, the character ascribed to her, are sketches drawn from life. The incorruptible fidelity, piety, and honesty of Uncle Tom, had more than one development to her personal knowledge. Some of the most deeply tragic and romantic, some of the most terrible incidents, have also their parallel in reality.

The incident of the mother crossing the Ohio River on the ice is a well-known fact. The story of the old Prose (Chapter XIX) was an incident that fell under the personal observation of a brother of the writer, then collecting-clerk to a large mercantile house in New Orleans. From the same source was derived the character of the plaster, Legree. Of him her brother thus wrote, speaking of visiting his plantation on a collecting tour.

His actual mode of life, a desire to exhibit it in a living dramatic reality. She has endeavored to show it fairly, in its best and worst phases. In its best aspect, she has perhaps, been successful; but, oh, who shall say what yet remains untold in that valley and shadow of death that lies on the other side?

To you, generous, noble-minded men and women of the South—yes, whose virtues and magnanimity, and purity of character, are the greater for the severer trial it has encountered—own to you in her appeal. Have you not, in your own secret souls, in your own private conversations, felt that there are woes and evils in this accursed system far beyond what are here shadowed, or can be shadowed? Can it be otherwise? Is man ever a creature to be treated with wholly irresponsible power? And does not the slave system, by denying the slave all legal right of testimony, make every individual owner an irresponsible despot? Can anybody fail to make the inference what the practical result will be? If, then, as we admit, a public sentiment among you, men of honor, justice, and humanity, is there not also another sentiment, as well as a desire to see the truth, the brutal, and debased? And cannot the refined, the brutal, the debased, by slave law, own just as many slaves as the best and purest? Are the honorable, the just, the high-minded, and compassionate, the majority anywhere in this world?

The slave-trade is now, by American law, considered as piracy. But a slave-trade as a systematic and organized trade in the coast of Africa is an inevitable attendant and result of American slavery. And its heart-break and its horrors, can they be told!

The writer has given only a faint shadow, a dim picture, of the anguish and despair that are at this very moment riving thousands of hearts, shattering thousands of families, and driving a hopeless and sensitive race to frenzy and despair. There are those living who know the mothers whom this accursed traffic has driven to the murder of their children, and themselves seeking death a shelter from their wretchedness.

Nothing of tragedy can be written, can be spoken, can be conceived, that equals the original scene, and the heart-breaking scenes of the child, beneath the shadows of a mother's law, and the shadows of the cross of Christ.

And now, men and women of America, is this a thing to be trifled with, to be passed over in silence? Farmers of Massachusetts, of New Hampshire, of Vermont, of Connecticut, who read this book by the blaze of your winter hearth, and the glow of your summer sun, and the ship-owners of Maine—is this a thing for you to countenance, and encourage? Brave and generous men of New York, farmers of rich and young Ohio, and ye of the wide prairie States, answer, is this a thing for you to protect and countenance? And you, mothers of America—you, who have learned by the smiles of your own children, to love and feel for all mankind; by the smiles of your own children; by your joy in his beautiful, spotless infancy; by the motherly pity and tenderness with which you guide his growing years; by the anxieties of his education; by the prayers you breathe for his soul's eternal good—do you, mothers, who have all your own affections and not one legal right to protect, guide, or educate the child of her bosom? By the sick hour of your child; by those dying eyes, which you can never forget; by those last cries, which wring your heart when you could neither help nor ease; by the consolation of that empty cradle, that silent nursery, I beseech you, pity those mothers that are constantly made children by the American slave-trade! And you, members of America, is this a thing to be countenanced, sympathized with, passed over in silence?

Do you say that the people of the free states have nothing to do with it, and can do nothing? Would it do this were true? But it is not true. The people of the free states have defended, encouraged, and participated in it. They have bought and sold their slaves. They have sent their money in their mercantile dealings. They have multitudes of slaves temporarily owned and sold again, by merchants in Northern cities; and shall the whole guilt or obliquity of slavery fall only on the South?

Northern men, Northern women, Northern Christians, have something more to do than denounce their brethren at the South; they have to look to the evil among themselves.

But what can any individual do? Of that every individual can judge. There is one thing that every individual can do; they can see to it that they feel right. An atmosphere of sympathetic influence encircles every human being; and the man to whom who feels strongly, healthily, and justly, on the great issues of humanity, is a constant benefactor to the human race. See, then, to your sympathies in this matter! Are they in harmony with the sympathies of Christ? Or are they awayed and perverted by the sophistries of worldly policy?

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For many years of her life, the author avoided all reading upon or allusion to the subject of slavery, considering it as too painful to be required into, and on which advancing light and civilization would certainly lie down. But, since the legislation Act of 1850, when she heard, with perfect surprise and consternation, Christian and humane people actually recommending the remaining escaped fugitives into slavery, as a duty binding on good citizens—when she heard on all hands, from kind, compassionate, and estimable people in the free states of the North, deliberations and discussions as to what Christian duty could be on this head—she could only think, those men and Christians cannot know what slavery is; if they did, such a question could never be open for discussion. And from this arose a desire to exhibit it in a living dramatic reality. She has endeavored to show it fairly, in its best and worst phases. In its best aspect, she has perhaps, been successful; but, oh, who shall say what yet remains untold in that valley and shadow of death that lies on the other side?

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ident of trade and sale—from whom any adherents to the morals of Christianity is, in many cases, or impossibility, unless they have given them from above the courage and grace of martyrdom.

But still more. On the shores of our free states are emerging the poor, shattered, broken-down remnants of families, men and women, rescued by miraculous providence, from the edges of slavery, feeble in knowledge, and in many cases, indim-moral courage, and a system which confounds and confuses every principle of Christianity and morality. They come to seek a refuge among you; they come to seek education, knowledge, Christianity.

What do you owe to these poor unfortunate, O Christians! Does not every American Christian owe to the African race some effort at separation from the wrongs that the American nation has brought upon them? Shall the doors of churches and school-houses be shut upon them? Shall States arise and shut them out? Shall the Church of Christ hear in silence the wail that is thrown at them, and shrivel away from the helpless hand that they stretch out, and by her silence encourage the wrongs that would crush them from every side? If it must be so, it will be a mournful spectacle. If it must be so, the country will have reason to tremble, when it remembers that the fate of nations is in the hands of One who is very pitiful, and of tender compassion.

Do you say, "We don't want them here; let them go to Africa!" That the presence of God has provided a refuge in Africa, is, indeed, a great and noticeable fact; but that is no reason why the Church of Christ should throw off that responsibility to the extent race which her profession demands of her.

To all up Liberia with its ignorant, inexperienced, half-civilized race, just rescued from the chains of slavery; would it only to prolong the ages the period of struggle and conflict which attends the inception of new enterprises. Let the Church of the North receive these poor sufferers in the spirit of Christ; receive them to the educating advantages of Christian republicanism and schools, until they have attained to somewhat of a moral and intellectual maturity, and then assist them in their emigration to those states where they may put in practice the lessons they have learned in America.

There is a body of men in the North, comparatively small, who have been doing this; and, as the result, the country has already seen examples of men, formerly slaves, who have rapidly acquired property, reputation, and education. Talent has been developed, which, considering the circumstances, is certainly remarkable; and, for moral traits of honesty, kindness, tenderness of feeling, for heroic efforts and self-denials, endured for the ransom of brethren and friends yet in slavery, they may have been remarkable to a degree that, considering the influence under which they were born, is surprising.

The writer has lived, for many years, on the frontier-line of slave states, and has had great opportunities of observation among those who formerly were slaves. They have been in their family as servants; and, in default of any other moral and religious education, in many cases, had their infancy in a family school, with her own children. She has also the testimony of missionaries among the fugitives in Canada, in coincidence with her own experience; and her deductions, with regard to the capabilities of the race, are encouraging in the highest degree.

The first desire of the emancipated slave, generally, is for education. There is nothing they are not willing to give or do to have their children instructed; and, so far as the writer has observed, or taken the testimony of teachers among them, they are remarkably intelligent and quick to learn. The results of schools supported by benevolent individuals, and conducted in a family school, are daily in Cincinnati fully established.

The author gives the following statement of facts, on the authority of Professor C. E. Stowe, then of Lane Seminary, Ohio, with regard to emancipated slaves, now resident in Cincinnati; given to show the capability of the race, even without any very particular assistance or encouragement.

"A—Initial letters alone are given. They are all residents of Cincinnati.

"B—Furniture-maker; twenty years in this city; worth ten thousand dollars, all his own earnings; a Baptist.

"C—Full black; stolen from Africa; sold in New Orleans; boss free fifteen years; paid for himself six hundred dollars; a farmer; owns several farms in Indiana; free by law; probably worth fifteen or twenty thousand dollars, all earned by himself.

"D—Full black; dealer in real estate; worth thirty thousand dollars; about forty years old; free six years; paid eighteen hundred dollars for his family; member of the Baptist Church; received a legacy from his master, which he has taken good care of, and is worth ten thousand dollars.

"E—Full black; dealer in real estate; worth thirty thousand dollars; about thirty years old; free eighteen months; paid for himself twice, being once defrauded to the amount of sixteen hundred dollars; made all his money by his own efforts; much of it while a slave, hiring his time of his master, and doing business for himself; a fine gentleman; worth ten thousand dollars.

"F—Three-fourths black; barber and waiter; from Kentucky; nineteen years free; paid for self and family over three thousand dollars; worth twenty thousand dollars, all his own earnings; deacon in the Baptist Church.

"G—D—Three-fourths black; white-mastery; from Kentucky; fifteen years free; paid fifteen hundred dollars for his wife; recently died, aged sixty; worth six thousand dollars.

Professor Stowe says, "With all these exceptions, I have been, for some years, personally acquainted, and make my statements from my own knowledge." "The writer will remember all get colored woman who was employed as a washerwoman in her father's family. The daughter of this woman married a slave. She was a remarkably active and capable young woman, and by her industry and thrift, and the most persevering self-denial, raised one hundred dollars for

her husband's freedom, which she paid as she raised it, into the hands of his master. She yet wanted a hundred dollars of the price when he died. She never recovered any of the money.

There are but few facts among multitudes which might be added to show the self-denial, energy, patience, and honesty which the slave has exhibited in a state of freedom.

And let it be remembered that these individuals have thus bravely succeeded in conquering their former oppressions, and in occupying a special position in the face of every disadvantage and discouragement. The colored man, by the law of Ohio, cannot bear a vote, and, till within a few years, was even denied the right of testimony in legal suits with the white. Nor are these instances confined to the State of Ohio. In all States of the Union you see men, but yesterday burst from the chains of slavery, who, by a self-educating force, which cannot be too much admired, have risen to highly respectable positions in society. Pennington among churchmen, Douglas and Ward among editors, are well-known instances.

If this present race, with every discouragement and disadvantage, have done these things, how much more they might do if the Christian Church would act towards them in the spirit of her Lord!

This is an age of the world when nations are trembling and convulsed. A mighty influence is abroad, surging and heaving the world as with a hurricane. And in America especially. Every nation that carries in its bosom a great and unredressed injustice has in it the elements of the last convulsion.

For what is this mighty influence thus rousing in all nations and languages those groanings that cannot be uttered for man's freedom and equality? O Church of Christ, read the signs of the times! Is not this power the Spirit of Him whose kingdom is yet to come, and whose will is to be done on earth as it is in heaven?

But who may abide the day of his appearing? "For that day shall burn as an oven; and he shall appear as a white with against those that oppose the Kingdom of his wages, the widow and the fatherless, and that turn aside the stranger in his right; and he shall break in pieces the oppressor."

Are not these dread words for a nation heaving in her bosom so mighty an injustice? O Christians! every time that you pray that the Kingdom of Christ may come, can you forget that prophetic promise, "In that day will I visit the day of recompense with the year of his redemption?"

A day of grace is yet held out to us. Both North and South have been guilty before God; and the Christian Church has a heavy account to answer. Not by combining together to protect injustice and cruelty, and making a common capital of sin; is this Union to be saved