From the National Era.

Gentle Eva.

BY MRS. [illegible] NICHOLS.

Have we heard the touching story
[illegible] of that clime
[illegible] rose, in crimson [illegible]
[illegible] all the summer time,
[illegible] a maiden—
[illegible] and starry-eyed—
[illegible]
Gentle Eva, loving Eva,
Sleeping by the ebbing wave,
Well [illegible] we shall never grieve her,
Shrouded in her mossy grave.

[illegible] wept her wrong and sorrow,
[illegible] tears [illegible] wisely shed;
[illegible] in the morrow,
[illegible] her head;
[illegible] snowy bosom
[illegible] and radiant brow
[illegible] and heaving bosom
[illegible] folded now,
Gentle Eva, loving Eva,
Sleeping by the moaning tide,
Never more shall sorrow grieve her,
[illegible] died.

Linger not long.

[illegible] long!—home [illegible] not home without thee,
[illegible] tokens only make me mourn,
[illegible] memory like a chain about thee,
[illegible] compel and hasten thy return.—
Linger not long.

[illegible]—Though clouds should [illegible]
[illegible] the mirth of friends,
[illegible] for the grief thy long delay
[illegible] heart that sighs to have [illegible]
Linger not long.

[illegible]—How shall I watch thy [illegible]
[illegible] shadows stretch o'er moor
[illegible] has ceased her weary
[illegible] on all things like a [illegible]
Linger not long.

[illegible] watch for [illegible] when fears grow
[illegible] dark and [illegible] on the [illegible]
[illegible] weep, when [illegible] can watch no
[illegible] absent—art thou absent
Linger not long!

[illegible] not, though the eye that
[illegible] tears that makes its splendour
[illegible] sometimes fear, when thou art
[illegible] of happiness is all to full!
Linger not long.

[illegible] home unto thy woodland
[illegible] unto its peaceful nest!
[illegible] when tempests will are
[illegible] of securest rest!
Linger not long.

ADDRESS

[illegible] ANTI-SLAVERY ASSOCIATION [illegible] STOWE.

[illegible]

[illegible]—We, the Committee [illegible] Society of Belfast, in the North [illegible] desire to testify to you our high [illegible] of your labors in the cause [illegible] humanity.

No words, however, [illegible] our commands [illegible] express our admiration which [illegible] in common with all in these lands, [illegible] of sect or party. Your [illegible] and esteemed in the palace [illegible] sovereign, who is not more [illegible] the throne which she occupies [illegible] of a race of kings, than by [illegible] adore her character; and [illegible] the companion of the peasant in his [illegible] cottage. Inheriting a name [illegible] honored, it is your distinguished happiness [illegible] hand it down to posterity more [illegible].

We greatly rejoice that, in the good [illegible] of Him who has made of one [illegible] all the nations of the earth, one so [illegible] qualified to plead for the slave has [illegible] strength and courage to come for[ward] and to pour into the ear of the civilized [world] the groans of more than three millions [of human] beings denuded of their dearest [rights], and helplessly exposed to the worst [illegible] of men whom American law has [illegible] with a power dangerous alike to themselves and to their victims.

We understand, to some extent, the discouragement [illegible] your way, and therefore [illegible] of all the more the deep-toned piety and [lofty] principle which have enabled you to brave the hostility, not only of the ruthless slave owner, but of those ministers of religion [who] would force the word of God, which proclaims 'liberty to the captives,' to sanction a man's holding his fellow-men in bondage. Permit us, in the discharge of what we believe a solemn duty, to declare, through [you], the pain it gives to Christians on this [side] the Atlantic, to find that men, distinguished as scholars and by the place which they hold in the Church of God, who might have been supposed to have drunk deeply into the spirit of the Saviour's loving kindness, should lend their high influence to [perpetuate] and extend a system of such flagrant injustice, [as] even rendering it penal [for] slaves to be taught to read the Word of God, and, as far as in their power blight[ing] their prospects for eternity.

And, if these ecclesiastical bodies that [illegible] the manstealer and his coadjutors as brethren and Christians, we cannot but speak in terms of strong reprehension. We feel such conduct to be, on their part, the betrayal of a most important trust, a defiling of the 'temple of God,' which, if they repent not, must issue in an awful retribution.

Permit us, likewise, to express our cordial sympathy with those Churches of America that have protested against slavery, and refused to admit [slave]holders to their communion. We have a pretty accurate knowledge of their real position and difficulties, and beg to tender them, through you, the assurance of our high esteem and warm approbation. The testimony which they thus left against surrounding iniquity we consider as honorable to them, in their circumstances, as that which, at the Diet of Spires, immortalised so deservedly its promoters. They are 'the blessing in the cluster,' on account of which the Lord saith, 'Destroy it not.' May they become the 'leaven' which, though little, shall penetrate the entire mass, and bring back the professors of the United States to a due sense of the 'purity which becometh the house of God,' and of the imperative obligation to 'do justly and to love mercy,' in order to be approved as the followers of the Lamb. Nor can we help avowing our deep conviction that, had the other transatlantic Churches followed the example thus nobly set them, slavery would long ere now have ceased to be the peculiar blot upon Christianity in America.

"We cannot trust ourselves to dwell on that master-piece of iniquity—the deservedly infamous 'Fugitive Slave Law.' But we do rejoice that there are individuals in the U. S. (in the front rank of whom stands your illustrious brother, Henry Ward Beecher) who believe that might is not necessarily right, and who, when the stranger, shivering with cold, and weak with want and toil, knocks at their door, will fearlessly 'take him in,' at the command of One to whom Congress and its servants must yet give account. Noble-minded men and women, of whatever class or name, accept our Christian salutation—we love you 'for the truth's sake which dwelleth in you,' attests itself in corresponding works. Your holy fortitude is in these lands, the theme of universal commendation. The peril in which you obey God rather than men we know to be great; nevertheless be of good comfort, THE END DRAWETH NIGH. Though at the risk of reputation, of property, of liberty and even of life itself, when you hear the bay of the bloodhound—so characteristic of slavery—and observe the approach of men equally bloody and brutal, remember what you owe to the God of mercy, and shut not your heart against 'the cry of the desolate.'

"We would remark, in conclusion, that we rejoice in you as a fellow-laborer in the vindication of human rights. We are thankful that the iniquity of a system the consummation of Satan's hatred of man, is at last urged home on the understanding and the conscience in a manner already so much acknowledged; and in consequence of which, we trust that, at no distant day, the oppressed in America will be permitted to go free. Be of good courage, then, in this work to which the Lord has so evidently called you. We hope that, from henceforth, you will regard it as specially your work. Those who sympathise with you in this 'labor of love' feel themselves so distanced by the admirable performance which has obtained for you a world wide celebrity, that, while they must still follow, though with unequal steps, cheering and aiding you as they can, it is to you they look as, in Divine Providence, their leader in the assault on this atrocious system. Oh! that the soul harrowing scenes, so true to life, which you have depicted, may soon effectuate the removal from your otherwise great and admirable country of a crime so deep-rooted and wide-spread—a crime so horrible, and on account of which alone the burning blush of shame becomes so familiar to the American when in other lands.

"Of the final issue of the struggle in which you are engaged, there cannot be a doubt. He who liberated Israel from bondage will yet liberate the African. May 'the year of his redeemed,' in this respect not be coupled with 'a day of vengeance,' such as the destruction of the Egyptians in the Red Sea. Before it be too late, may your warning voice reach the consciences of those who by trampling on the golden rule in all its most important applications, are doing their utmost to bring down on their fine country the avenging arm of Him who 'looks from the height of his sanctuary, to hear the groaning of the prisoner, and to loose those that are appointed unto death!'

"In the advocacy of the great cause of human freedom, we are, Madam, yours, faithfully,

ROBERT WORKMAN, Chairman,
JAS. STANDFIELD, } Honorary Sec'ys.
F. A. CALDER }
WM. M. O'HANLON, Congregational Minister.
WILLIAM ECCLES, Baptist Minister.
JAMES M'TIER.
JAMES ROJE.

American Slavery.

The following address to the Women of the U. States has been prepared by the Toronto Ladies Association for the relief of Destitute Colored Fugitives. It is written in a good spirit, and contains suggestions which it is the legitimate province of women to carry out into practical action. Much may be effected by female influence, especially in family arrangements, and in the education of those who are to be the future legislators and the wives of legislators. There is about this address also what will commend it the more to the people of the United States—a plainness of speech which they like. It expresses the truth in courteous terms, and seeks not to sweeten the unpalatable fact that slavery is [a sin] which ought to be abolished at once by every Christian nation.—*Globe.*

The affectionate address of thousands of the women of Canada to their sisters, the women of the United States of America.

"While the women of England, with whom we in this Colony are indentified, propose to address you on the subject of Negro Slavery, it may not seem an unfitting occasion for us to add, in the same Christian spirit, our suggestions and entreaties. Living so near to the scene of Slavery, and coming daily into contact with its bitter fruits, in the persons of those unhappy fugitives who have been compelled by law to seek an asylum in our country, we cannot but deeply deplore its continuance in the world, and especially in your mighty nation—a nation whose influence for good might be co-extensive with the civilized world, were it not for this foul blot, which mars its glory and paralizes its power.

"We would then ask you, in the spirit of Christian love, to use that influence which, as sisters, as daughters, and as mothers, you possess, for the abolition of a system which deprives its victims of the fruits of their labor; which substitutes concubinage for the sacred institution of marriage; which abrogates the relation of parent and child; tearing children from [illegible] parents and parents from each other [illegible] of rational beings [illegible] the dark gloom of ignorance, and forbids the souls of immortal beings from holding communion with their Maker; and which degrades man, created in the Divine image, to the level of a beast. We repeat not this dark catalogue of crimes, needlessly to wound your feelings, or in a spirit of self-complacency, as if we and our fathers were free from all guilt, but with the view of deepening your sympathies on behalf of the sufferers. We ask you to ponder seriously and dispassionately the fact that the system which generates such evils, is becoming daily more deeply rooted in your soil, and hence more difficult to be cured or eradicated. We presume not to dictate to you the mode of action to which your sympathies should lead, but would affectionately suggest the following as peculiarly suited to your sex—to soften the harsh and cruel—to remonstrate with the unfeeling and unjust—to confirm the wavering and to encourage the timid. We do not forget that there are many masters of slaves, who like Patrick Henry, confess their guilt, and so far pay "their devoirs to virtue as to own the excellence and rectitude of her precepts, and lament their want of conformity to them." In the case of such use your influence to win them into the path of "virtue." We believe that there are many, who, like your celebrated Pinckney, declare "that by the eternal principles of natural justice, no master in the State has a right to hold his slave in bondage a single hour" but who are yet timid in their action. Encourage and determine such by your counsel and approbation. In the quiet seclusion of domestic privacy, warn those who desire to extend the area of slavery, of the difficulties that surround its present limits, and beseech them to think of the final results. Above all, let mothers prayerfully imbue the youthful hearts of their children with those important scripture truths which declare "That God hath made out of one blood all nations of men to dwell on all the face of the earth." "There is no respect of persons with God." "Forbear threatening, for both your and their master is in heaven." "Give unto your servants (slaves) that which is just and equal." "Do unto others as you would that they should do unto you;" and we venture to predict that ere another generation pass away "every bond shall be broken, and the oppressed will go free; and your great Republic free from its heavy incubus, will then truly be a land in which "all men are equal, and have a right to life, liberty, and the pursuit of happiness." Women of America, your power for good is great and great are your responsibilities. Many of you by your talents, your advocacy of the rights and liberties of mankind, and your self-denying labors on behalf of the injured African race, command the admiration of mankind. To encourage such in their works of love, and to arouse others to use more energetically the means with which Nature hath endowed them for similar purposes, we now venture to address you, and earnestly pray that to you, the women of the United States, may belong the imperishable honour of removing from your soil the iniquitous system of Slavery, which that noble spirit—the ornament of your country—Judge Jay has described as "a sin of crimson dye," and the "abolition of which in your land was amongst the first wishes" of the immortal Washington.

Letter from Mrs. Stowe.

The following letter from Mrs. H. B. Stowe to Dr. Wardlaw, dated Dec. 4, 1852, was read at the Second Annual Meeting of the Glasgow Female New Association for the Abolition of slavery:

DEAR SIR:—I was most deeply and gratefully touched by your kind letter, and by its certainly very unexpected contents. That Christian hearts in good old Scotland should turn so warmly towards me, seems to me like a dream; yet it is no less a most pleasant one. For myself I can claim no merit in that work which has been the cause of this. It was an instinctive, irresistable outburst, and had no more merit in it than a mother's wailing for her first born. The success of the work, so strange, so utterly unexpected, only astonishes me. I can only say that this bubble of my mind, has risen on the mighty stream of a divine purpose, and even a bubble can go far on such a tide. I am much of my time pressed down with a heavy sadness; "for the hurt of the daughter of my people" is so horible, so sad, such a dishonor to Christ and his cause.

But, again, when I see that a spirit above me is issuing this feeble work—choosing the weak things of the world to confound the mighty—then I have hope. Why has He given it this success, unless He means some mercy to the cause! Please to say to those Christain friends who have sent me the invitation in your letter, that I gladly accept it—though, when I get there, I fear that they may be disappointed. I never was much to see, and now I am in feeble health—worn and weary. I am now putting through the press another work, "A Key to Uncle Tom's Cabin," containing all the facts and documents which confirm the story; truth darker and sadder, and more painful to write than the fiction was. I shall call heaven and earth to witness to the deeds which have been done here! Alas! that I should do it. Should God spare my life till April, I trust to mingle prayers and Christian affection with the Christains of Scotland.

Yours in the gospel of Jesus,

H. B. STOWE.

Gerrit Smith's Nurse.

Among the good men of our land, of whom it is no flattery to speak well, there is one, named above, whose memory will be embalmed in the living hearts of thousands when he is dead. He is distinguished as much by the attachment of those who have become acquainted with him, as he is by his personal dignity and simplicity of character. An incident occurred during the last canvass, that resulted in his election to Congress, which is so characteristic of the man, and so touching, that it is deemed worthy of record.

After an address at the town hall in Mexico, N. Y., while the audience were slowly dispersing, Gerrit Smith might have been seen standing on the platform or in the desk, exchanging salutations with his numerous friends. Slowly pressing through the crowd, anxious to speak with him, there came an aged woman, poorly clad, with tottering step, bowed with infirmity, apparently fatigued.

She reached out to him her trembling hand [illegible] Mr. Smith, [illegible] good ways to hear you speak to-night. walked all the way from Pulaski, just to be at this meeting."

"Indeed! mother," said he, "Why should you take so much pains to hear me? I don't know that I ever had the pleasure of seeing you before."

"Oh, yes you have," she rejoined, "my name is Babcock. When you was a little infant, I was your nurse, and carried you in my arms many a time." The tears stood in her eyes as she added, "I have kissed you many and many a time, when you was a baby."

"My dear old nurse!" said the great-hearted man, "and you shall kiss me again," stooping towards her l[ow] bending form, while the tears fell fast and free. And there they stood like little children, or rather mother and child, her withered arms about his neck, and his manly form subdued and bent with tenderness. The poor old nurse in her tattered garb—and the man of princely wealth and generous feelings equal thereunto.

The lecture had been mighty by its impression. But the gushing tear that somehow burst from many an eye that night, wore a much deeper channel in the heart than all his eloquence. To those who know him it is unnecessary to add the detail of his action on the following day, that placed within the reach of the long unknown nurse many comforts which she did lack.—*Wesleyan.*

Fatal Effects of Snowballing.

The *Norfolk Messenger*, of the 3rd inst., states that a boy named Ebenezer Graham, 7[illegible] years old, residing with his parents on Hammersley Street, died suddenly on Wednesday. It appeared that he had been playing with the schoolboys in the playground on the Friday previous, and that some of the larger boys covered him with snow and threw snow-balls violently against his head. He asked liberty to go home, as he felt sick, but the teacher refused, and the boy was obliged to sit in his wet clothes until between three and four o'clock, when he went home. Strictness of discipline is essential in the school room; but it is possible that as in this instance, it may be overdone. The lad begged leave to go home, as he was sick, but that mournful petition, never again to be preferred, was rejected—and by a female teacher too—and the little fellow died in consequence.—*North American.*

Book Keeping amongst Farmers.

It is said that no class of men are more habitually negligent than farmers. Because they handle a comparatively small amount of money they consider accuracy in keeping accounts unnecessary,—the door or window shutter being the day-book and ledger, and a bit of chalk their writing tool. Why should they not keep a well-arranged book account? Otherwise how can they tell whether farming is profitable or is running them in debt? The farmer should charge himself with the interest on the cost of his farm, with what he spends for stock, tools, seeds, labor, taxes, amusements, in short, with every outgo, and credit his farm with betterments in labor or otherwise, produce sold, and every income. Then, if at the end of the year, he falls short, he will at least have the satisfaction of knowing where the money has gone. Some undertake this and continue it a while, and get discouraged with the appearance of the debtor side, and give it up. Farmers, by not keeping exact accounts, are deceived as to the cost of [illegible] live, and maintain a family. A mechanic receiving his pay in cash, knows, or may know, pretty nearly, how he stands, and how far he may spend. A man living on a fixed income, and knowing correct accounts, knows precisely what he can afford to do. But a farmer raising a part of his support, buying a part, and bartering with his neighbors for a part, has no means of knowing what it costs to live unless he keeps his books accurately. He is apt alway to make invidious and unjustifiable comparisons between himself and others. He wonders that his salaried neighbor with six or eight hundred dollars a year does not become rich. If he had so much, he imagines that he should save one half or a third of it. But should he charge himself with rent, firewood, horse-hire, milk, butter, cheese, eggs, and every little item which his farm or garden produces, and which the other purchases, he would see the matter in a just light, and might perhaps find that he had done his neighbor injustice. It is a good plan to have a proper memorandum book adapted to every day in the year, in which entries might be made respecting the weather, the time of planting, journeys undertaken, domestic affairs, and remarkable occurrences. It is pleasant to look over such a book, and often profitable. It might be used as an important witness in pecuniary transactions, and in various ways might be turned to useful ends.—*Toronto Globe.*

Temperance.

Will the Maine Liquor Law Ruin Business?

One of the most urgent and oft-repeated objections to the Maine law is, that it will ruin business. Is it so? What business suffers by the suppression of the whiskey trade? Some particular branches, we admit, will not flourish quite so much then as now. There will be less disease and crime, and consequently less work for doctors, lawyers, judges, and officers of justice. There will be less poverty and pauperism, consequently less demand for charity or for the services of the fathers of the town. There will be less waywardness and rowdyism among young men, consequently less time, trouble, and anxiety on the part of their friends. There will be less idleness and waste with drunken husbands and fathers, consequently less toil and care and suffering on the part of poor wives, mothers, and children.

This is not what you mean? O, you mean that the pauper and criminal factories will suffer, and those whose capital is invested in the work of ruin and death will not be able to carry on their enterprise! We understand you now, and we say abolish it; let them engage in some honest and useful employment—or let them suffer. We have no time to sympathise with such men in the day of light when their doing and bleeding victims are before us on every hand. [illegible] [illegible] one contributes something valuable to the general stock, while the other is taking from society that which he actually owes it; the one patronises the various trades and interests of the community, while the other taxes and burdens society.

The Maine law, then, it is not at war with business, but is actually sustaining it and helping it in every way. Those engaged in the manufacture and sale of rum must cease to increase the business of the country, as they do now, and turn their money and talents in some useful channel. It is that trade, and not the Maine law, that is ruining business, and we must all unite to put it out of the way for that reason.—*Detroit Advocate.*

HAMILTON JUVENILE MORALITY.—In the last number of the Hamilton Canadian, it is stated that information was lodged at the Police Office against a man named James Caulfield, for selling spirits without license. The informant stated that Caulfield and his wife kept a house in Lower James Street, which was frequented principally by children and mere youths, and that this Mrs. Caulfield was in the habit of supplying them with liquor, and that on the Sunday previous, informant's own boy and two others had been there, and one of the boys drank so much that he had to be carried to bed. This melancholy charge was clearly proven, and James Caulfield was fined in £5 and costs. If such be the boys, what will the men be! How absolutely necessary that every such loathsome place be purged from its impurities.—*North American.*

THE REIGN OF TERROR.—The Western Planet, published in the town of Chatham, has a curious idea of certain melancholy historical facts. It seems that there are forty-five houses for the sale of spirituous liquors in that town, containing a population somewhere about 2,200—or a dram-shop to every 48 persons—men, women, and children—and that the demoralizing effects of this sad state of things has roused the Council to the necessity of depriving all these houses of the license to sell intoxicating drinks. This resolve has been designated by our contemporary as the opening of The Reign of Terror. We hope our Western friend will not be so terror stricken as not to discover he has made a mistake.—*North American.*

Miscellany.

MRS. STOWE AND THE PEOPLE OF COLOR.—The Wesleyan in its report of the Liberty Party Convention recently held in Syracuse states that Frederick Douglass detailed an interview with Mrs. Stowe, who is soon expecting to receive from Europe a large sum, to be laid out in some way for the improvement of the colored people. Her purpose was to found an educational institution. But he suggested that the way was open now in some of the best endowed of our land for the young men and women of color. He thought it was most important to put the colored people in the way of getting the means to send their children to be educated. The remedy was an Industrial Institution, where the hands shall be educated to mechanical pursuits.—*Penn. Freeman.*

DR. GORDON'S ELOPEMENT.—Some time ago, Dr. Gordon, who occupied rooms in the Elgin Buildings, Yonge Street, as a sort of surgery, left for the town of Simcoe, where he has since been practising. It seems, however, that he has made another move and a very dishonorable one. He has eloped with Mrs. Hawke, one of the fashionables of Simcoe. The '*Long Point Advocate*' says:—"Mrs. Hawke was decidedly the prettiest woman in our town, with blue eyes, light hair, fine figure, and aristocratic manners gracing the circle in which she moved. Mr. Hawke has not only to grieve the loss of his wife, but several hundred dollars in money, which she took with her. The Doctor is a tall six footer, with a large projecting forehead, heavy eye-brows, awful whiskers, and goatee. He calls himself Dr. A. E. Gordon, Eclectic Physician and Cancer Surgeon. He left without paying any of his bills—not even his printer got sight of his money."—*North American.*

A CREOLE CHATTEL.—Under the above caption Mrs. Swisshelm's paper of the present week tells the following:—"Among the freight which passed through this city last week on the underground railroad, was a daughter of a 'wealthy and influential' citizen of Louisiana, a young lady of remarkable beauty, and no mean supply of spirit and intelligence. She had been well brought up and kindly cared for by her father; but a creditor levied on her for debt. She was placed in a calaboose at New Orleans for safekeeping, and for the inspection of purchasers. Among those who thought of buying the article was one gentleman, who wished to learn if her bust was indebted to padding for its form; but the girl, resenting this pursuit after knowledge as a personal insult, dashed him from her; whereupon this representative of Southern chivalry drew a heavy whip and dealt her a blow, which she caught upon her right arm and shoulder, and which rendered them quite powerless. That night—the night before the sale—some one came into her prison, gave her a suit of boy's clothes, bade her dress quickly and follow. She did so, and was placed by the unknown friend on a steamboat bound for Pittsburgh, her passage paid, and here she arrived safely. Her arm and shoulder were still disabled from the effects of the blow by her chivalric would-be purchaser, but she was thankful to have got off so wonderfully; and hopeful for the future, and with a considerable company of emigrants was promptly forwarded to the British dominions."

EARLY INSTRUCTION.—When Mr. Kirby was a very young child, his mother would give him shells from an old family cabinet to amuse him; the diversity of shape and variety of color which they presented, proved very attractive; he was soon taught to ask for his playthings by their names [illegible]

ELIZA GREENFIELD, the "Black Swan," has had several offers to go to Europe. She is at present at Buffalo, and, it is said, has improved her style of singing very much.

BLACK TRAGEDIAN.—We find the following among the foreign items of *The Tribune:*

Ira Aldridge, the negro tragedian from America, is now acting at Berlin. He is favorably criticised in the Augsburg *Allgemeine Zeitung.* His Othello is said to be as new to European play-goers as it is true to nature—that is to the nature of the negro. His acting is said to be remarkable physically and psychologically. He is a real volcano, no player who merely rolls his eyes and deals in convulsive gestures, but who pours forth the devastating lava of awful passion. But it has an element of the wild beast in it. It is the true African he depicts, not mere imitation and clap-trap, but profound study of a nature which he by his birth can appreciate better than any white man. He is an artist whom no one should fail to see, but not a tragedian of the highest rank. He is not up to the calm, epical characters and situations, but in effective passages his performance is wonderful.

MASSACHUSETTS.—A movement was made recently to procure from the Legislature of Massachusetts an emphatic disapproval of the United States Senate, in excluding from all the committees of that body Hon. Charles Sumner, for the alleged reason that he is "not a member of a healthy political organization." Only 50 members voted in favor of the motion, while 190 recorded their votes in favor of acquiescing in the insult offered to the whole State by the slave power!

AFRICA.—By the barque Corsair, at this port, from Mozambique, we have Cape Town papers to the 4th Jan. The Cape Town Mail to the 4th, contains accounts of a severe fight, in which 6000 Basutos, armed horsemen, were routed by about 1000 British. The Chief "Moresh" had agreed to deliver 10,000 head of cattle and 1,000 horses, as a fine for the depredation he had committed on the colonists. He failed to comply with his engagements, and the Governor advanced into his territory to seize the cattle. The Basutos defended their property, and although the British at one time captured 30,000 head, they were compelled to abandon all but 6000 head. The Basutos, however, were overthrown, and the next day the Chief sued for peace. The conflict lasted from morning till eight o'clock in the evening. The British loss was 38 killed and 15 wounded. The loss on the other side was much greater.—*Providence Journal, March 8.*

DEATH OF A WHOLE FAMILY FROM GLANDERS.—A whole family, named Cuckes, residing at Maugherow, near Lisadell, have been swept away by glanders. The father purchased a horse some time back at a fair in Mayo, infected with the distemper; he soon afterwards took the disease from the beast, then his wife and four children caught it, and they all died in great agony. We have heard that two girls, living at a place called the Windy Gap, about two miles from this town, have also been lost by this dreadful disorder. If the magistrates have the power, they ought to direct all horses having the glanders to be instantly shot.—*Sligo Champion.*

RANCID BUTTER.—A French scientific journal states that the bad smell and taste of butter may be entirely removed by working it over in water mixed with chloride of lime. The discovery was made by a Brussels farmer, whose practice is to take a sufficient quantity of pure cold water to work it in, and put in it from 25 to 30 drops of chloride of lime for every ten pounds of butter. When it has been worked until the whole has been brought into contact with the water, it should be worked again in pure water, when it will be found to be as sweet as when originally made.

VINEGAR FROM BEETS.—It is said that good vinegar can be made from beets. The juice of one bushel of sugar beets, worth twenty-five cents, and which farmers can raise without cost, will make them five or six gallons of vinegar equal to the best made of cider or wine. Grate the beets, having first washed them, and express the juice in a cheese press, or in any way which a little ingenuity can suggest, and put the liquor into an empty barrel; cover the bung hole with gauze and set it in the sun, and in twelve or sixteen days it will be ready for use.

BOSTON GINGERBREAD.—Three cups of flour, one cup of butter, one cup of molasses, two eggs, one spoonful of dissolved saleratus, two large table spoonfuls of ginger, and one table spoonful of cinnamon, milk enough to form a dough. Rub the butter and flower together, and add the other ingredients. Roll it out in sheets, cut thin, butter your tins, place them, and wash the cakes over with molasses and water before they are put in the oven. They require a very moderate heat to bake them as they easily scorch.

SELF-RELIANCE.—The success of individuals in life is greatly owing to their early learning to depend upon their own resources. Money, or the expectation of it by inheritance, has ruined more men than the want of it ever did. Teach young men to rely upon efforts, to be frugal and industrious, and you have furnished them with a productive capital which no man can ever wrest from them.

EVERY ONE'S BUSINESS BUT YOUR OWN.—"Aunt Biddy, I've run all the way here to beg you'll sew up these great holes in my trousers before I go to school. I was the laughing stock of the boys both yesterday and this morning." "I'll do it, child; but why take so much trouble? why not get your mother to do it Charlie?" "Cause she hasn't time. Yesterday she was at the 'Dorcas Sewing Society,' and this morning she went to the 'Orphan Asylum.'"

A man whom Dr. Johnson once reproved for following a low and demoralizing business said in excuse:

"You know, doctor, that I must live."

[illegible]

EDUCATION OF THE PEOPLE.—We hear that, under the sanction and approval of His Royal Highness Prince Albert, it has been proposed to establish a lending library and reading-room in Windsor Great-park [for] which His Royal Highness is the ranger, for the use of its inhabitants, and others in the employ of the Crown, who live in the neighborhood. His Royal Highness has most kindly permitted the appropriation of two of the lower rooms at Cumberland-lodge for this purpose, and has ordered that they should be suitably furnished. The subscription has been fixed at 6d. per quarter.—*Shipping Gazette.*

SUPPOSED ORIGIN OF WHEAT.—Some 14 or 15 years ago, Monsieur Esprit Fabre, a continental botanist of great eminence, met with a plant of the *Ægilops ovata*, or common Sicilian grass, presenting features of difference to him, sufficiently marked to lead him to conclude that it was an accidental variety. He took the seeds of this plant and sowed them. The produce of this seed of the original plant exhibited still greater departure from that original than the produce of the first year. He dealt with the seed of the second year as he had done with that of the first; and so on from year to year, from 1830 to 1851; and the result of this experiment was that the *Ægilops ovata* was turned into beautiful wheat. The plant had lost affinity with the character of the plant from which it sprung, and had assumed a new type and form: thus demonstrating that the most useful and valuable of cereal products is in fact nothing more or less than a sport from *Ægilops ovata.*

A small piece of paper or linen, moistened with turpentine, and put into the wardrobe or drawers for a single day, two or three times a year, is said to be a sufficient preservative against moths.

It is said that a chemist has invented a substitute for tobacco. It is made of guano, and will doubtless soon supersede the weed, as it is just as nasty, and a great deal cheaper.

NOTICE.

To the Members of the Canada Annual Conference of the A. M. E. Church.

Dear Brethren: Your Annual Conference will sit at Queenbush, Canada West, July 13th, 1853.

Yours affectionately,
Wm. P. QUINN,
Bishop &c.

IN THE PRESS, AND WILL SHORTLY BE PUBLISHED,

"THE AMERICAN SLAVE CODE."

IN THEORY AND PRACTICE.

ITS distinctive features shown by its "Statutes, Judicial Decisions, and Illustrative Facts." By WILLIAM GOODELL, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48 Beekman St. The work will contain above 400 pages 12mo, neatly bound in cloth, and will be sold for cash at 75 cents single copy $6 per dozen, and $45 per hundred.—Also in paper covers, at a deduction of 10 cents per copy from the above prices.

Orders may be forwarded to Lewis Tappan, 48 Beekman St., New York.

New York, Feb. 1853.

EXTRACT OF A LETTER FROM HON. WM. JAY TO THE AUTHOR.—"Your analysis of the slave laws is very able, and your exhibition of their practical application by the Southern Courts, evinces great and careful research." "Your book is as impregnable against the charge of exaggeration as Euclid's Geometry, since, like that, it consists of propositions and demonstrations. The book is not only true, but it is UNQUESTIONABLY true."

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