an avowed abolitionist himself, has told us that there is no danger; that when there is danger he will sound the alarm, and that before he will permit an interference he would secede!! Thus making secession our only remedy against plunder.

Is there no danger now? We put the question directly to the Editor of the Enquirer. Do you not know that the abolition[illegible]e already become a most formidable politi[illegible]ty? Is not your candidate for the P[illegible]r candidate? and will not his el[illegible] their power and influence!

We hav[illegible]onists rely on the press, t[illegible]n, the ladies, and childre[illegible] mind for the catastrop[illegible] of the pious, the gener[illegible]ng, the sympathy of the[illegible]nd sensibility of chi[illegible] the ambition of poli[illegible]usy of the poor, are[illegible]romising crusade a[illegible]hey inflame the p[illegible]him that the re-s[illegible] *to put down free la*[illegible]on to "*give a pre-*[illegible]*ree, over slave labor;*" a[illegible]s there is no danger!! O[illegible]ion to raise thirty thousand d[illegible]nation of their inflammato[illegible] upon the spot fourteen thous[illegible] dollars; and yet Mr. Ritchie tells us there is no danger!! They pledge themselves to give their votes for no public officers or members of Congress who are not pledged to immediate emancipation. They show us that they are spreading over the entire North, and confidently assert their belief that they will soon have possession of Kentucky; and yet Mr. Ritchie tells us there is no danger!!

Is there a parallel in the history of man, where a whole people were so much absorbed in a false security? Or where men, possessing so large a share of public confidence, were crying, "all is well," under circumstances of such imminent peril? Does any one ask us what is to be done? Our reply is, let the people arouse from their lethargy; let organization be counteracted by organization. Let our own household be put to rights. Let every man unite in a common warfare on the influence of the purchased instruments of federal power.—Let the mercenary motives which govern the time-serving, office-hunting recreant retainers, who would betray the South, be exposed, and the just indignation of an abused and injured people aroused against them. Instead of inviting Northern fanatics into Southern pulpits and Southern schools—instead of surrendering our consciences and our opinions to Northern teachers, let none but those who are orthodox in our faith be permitted to live at our expense, and you will soon find that the whole tone of *Northern* sentiment will change.—Teachers and Preachers are now manufactured, to become missionaries for spreading their incendiary doctrines among us—prohibit their introduction, a new manufacture, *suited to the market*, will soon spring up.

To the South we say awake! awake! for the enemy is upon you.

*From the Southern Christian Herald.*

## SLAVERY.

*Injured Africa.*—The "wounds" and "injuries" inflicted upon Africa, bleeding and trampled upon, have been sounded through the length and breadth of our land, till their very echo conjure up, in the minds of many, a multitude of imaginary horros as the offspring of Slavery. It would appear from the representations of many, that only slavery has prevented the Africans, or at least the slaves, from being as free, wealthy, intelligent, and happy as the whites are. We will not condescend here to notice the ravings of fanatics, who are perfect maniacs, whenever they mention the subject of slavery.—Thinking and reasoning on it, are things of which they are utterly incapable. We make the following quotation from the "INSTRUCTIONS *of the Prudential Committee to the Rev. John Leighton Wilson, destined to a Mission at Cape Palmas, in Western Africa:*" "Shall the White man, after having drawn myriads of slaves from its shores, and made his influence felt, like that of a demon, in every valley, plain, and mountain of its fertile regions, and on every oasis of its mighty desert—shall the white man now turn his back upon that unhappy continent? Shall the Church do this?—Shall we do nothing to heal the wounds of Africa, which our fathers inflicted."

So far as this may have a reference to the wicked motives and barbarous conduct of those who conducted the slave trade, we make no objection to it. In our view, they were the monsters of iniquity, whose enormities were not lessened either by the character, color, or condition of the Africans.—They were actuated only by their own interest, not by any regard for the miserable victims of their avarice and cruelty. But so far as the above language has a reference to the effect of slavery upon the character and condition of the slaves, it is not only unsupported by facts, but it is the very reverse of the truth. How are the effects of slavery to be determined, but by comparing the condition of the native Africans with that of the slaves? Surely the present condition of the native Africans, living upon their own native soil, will not be attributed to slavery. And yet it might, with as much propriety as many other things which are. In short, with some, the word slavery seems to possess as much magic as did the occult qualities of Aristotle. It explains the origin and nature of every evil, physical or moral, belonging to the African race; and even accounts for the greater part of the crimes and misfortunes which exist among slaveholders. If, however, men are under any obligations to adhere to the truth, let those who talk of injured Africa, tell us whether there be any difference between the native Africans and the slaves of the Southern States; and inform us, if there be a difference, to what it is owing. Men who have the means of information, and yet are guilty of misrepresentation, are little better than if they published wilful falsehood.—We will venture to lay down the proposition as incontrovertible,

That there is not one particular, in which slavery has not had a renovating influence upon the negroes brought into this country as slaves. In every particular, it has elevated their character, and bettered their condition. Whether we consider their physical, their moral, their social, their religious, or their political condition. Every man who knows any thing of either the past or the present condition of the Africans knows this to be true.—Every one who knows any thing of the Missionary intelligence received from Africa—every child, who has studied Geography, knows that there is no comparison between the condition of the slaves in the South, and that of the native Africans. We could soon place this beyond dispute, did we believe it would be doubted for a moment, by any one, who has so much as read Malte Brun's abridged Geography. And yet intelligent men will indulge in this cant about injured Africa. And, alas, for christian charity! men that ought to know the difference between the condition of the slaves at the South, and that of the native Africans will seize the occasion, when the South unite with them in sending missionaries to Africa, to make insinuations, to say nothing of the christian love, which exhibit an unblushing want of common politeness.

Could it be possible, by any human ingenuity, to crowd, within the same place, accusations more unjust, or falsehood more glaring than are contained in the following sentence, taken from an article in the Evangelist, and copied by the Recorder, without any comment upon this part of it? The article is headed, "The price of Souls." It is a complaint made against the Board of Charleston Foreign Missions for not joining in an active crusade against slavery. That the writer of such sentiments should advocate the wicked practice of perverting every benevolent institution, be its *professed* objects what they may, into abolition engines, need appear strange to no one. Speaking of the slaves, he says:

"They have fallen among thieves, who have robbed them of their property, of their rights, of civil liberty, of their chastity, of their fathers, their mothers, their wives and children; yea, of their intellectual improvement, of their morals and characters, of their happiness for time and eternity, and of their rank in the scale of human existence; and have lowered them down in the scale of being, far beneath the rank of cattle and swine; and, having done all this and a hundred fold more that is not to be described, they have *left them*, so far as any feelings of sympathy and compassion are concerned, to welter in their blood."

What have the whites stolen from them?—Their mud huts?—their "roots, berries, ant-eggs, grasshoppers, mice, toads, and lizards," upon which many of them lived in their native country? Have they stolen from them their parched corn, their sour milk, kept in bags made of skin, or their boiled beef, without any thing else to eat with it; upon which those live who have the best fare known to the native Africans? Of what property have they been robbed? Of their "bracelets, neck-laces, and ear-drops!"—their "beads," their "shells," or their "leathern mantles," only renewed once a year? Of what rights have they been robbed? Of the right to run naked? of the right to be what the Caffrarian chief, S'Lhambi, so accurately represented his people to have been, "wolves and wild dogs in dark places hid?"—of the right to dwell in huts with half starved dogs? of the right to beat one another to death with clubs? or to be bound down till eaten up by large poisonous ants? to be tied to posts with leather thongs, and roasted at slow fires placed all round? or to be hurled from some precipice? or to be fastened in trees cleft open, and permitted to close again? Let any man, not utterly insane, think for a moment, upon the charges made against slavery, and say, if he can, with his hand upon his heart, whether the above ravings ought not to be sufficient evidence of mono-mania, in any court of justice. The African Negroes robbed of civil liberty! The most gross polygamists, the shameless, naked, victims of lust; sunk in the lowest depths of moral pollution, robbed of chastity!!! The murderers of fathers, mothers, wives and children, robbed of their fathers, mothers, wives and children! The most stupid savages robbed of their "intellectual improvement!" The most superstitious, immoral, degraded race of mortals; the most wretched upon earth, the most destitute of all prospects of happiness in eternity, robbed "of their morals and character, of their happiness for time and eternity," and lowered "in the scale of being, far beneath the rank of cattle and swine," and left "to welter in their blood!!" there is no possible light, in which the above quotation can be viewed, that will permit a sober and intelligent man to come to any other conclusion than that it is the offspring of madness. If the writer had asserted that the whole of the native Africans were once angels, reduced to their present condition by slavery, it would not have been less true, nor less wise.

Does the writer intend that his remarks should be applied to the slaves in the South? Does he mean to say that they are more stupied, immoral, more destitute of character, more irreligious, less happy in this world, and have fewer prospects of happiness in eternity, than the native Africans? Every negro in the South would pronounce this a gross slander. If this be his opinion, then all idea of emancipation is madness in the extreme. He might as well demand that they should be transformed into angels and placed in Heaven. To make such beings free, would not be less difficult. On the other hand, if he supposes they have become sufficiently elevated in character to be capable of freedom, then we ask to what is their elevation in the scale of being owing? Had they been in Africa, would they have been thus elevated in the scale of being?

Slavery, then, has greatly added to their moral, intellectual, and religious improvement; bettered their condition in every respect: elevated them in the scale of being, brought them from a land of ignorance, superstition, pollution of every kind—a land buried in worse than Egyptian darkness, where the people perish for the lack of provision, where no voice of mercy ever reached them, no ray of hope ever dawned; and placed them in a land enriched by arts and scince, civilized and enlightened; where the Sun of Righteousness shines forth with a splendor seen and felt by the most degraded;—where the fountain of life sends forth its immortal streams to rich and poor, to bond and free;—a land through which thousands and tens of thousands of Ethiopean tribes, are in their successive generations marching on to the heavenly Canaan. Had Satan, in view of these things, with bitter disappointment, transformed himself into an angel of light, and addressed the Abolitionists in the language of the writer in the Evangelist, how appropriate would it have been.

An aged and pious African, addressing his fellow-servants on the subject of religion, spoke to the following effect: "I was a chief in my country, and had many slaves. I often thought it very hard, that I should be brought here to become a slave. But now I rejoice, I thank God that I was ever brought here, that I might become acquainted with Jesus Christ, and that I might be enabled to tell you about him." How much more is this like the language of a Christian and wise man, than that of the writer contained in the Evangelist? In the Methodist Church alone it is estimated that there are about eighty thousand colored communicants. Were slavery to be instrumental in rescuing only this number from everlasting burning, how little, in comparison with the good, are the evils of slavery! Let any candid man, then, consider these facts, that the condition of the slaves in this life has been rendered better in every respect, and that countless numbers of them will "shine as the brightness of the firmament and as the stars forever and ever," through the instrumentality of slavery, and deny, if he can, that slavery, instead of being a curse, has been the greatest blessing ever bestowed upon a race of mortals, in a condition so hopeless as that to which the negroes were doomed in their native land? We do not hesitate to put this question to the Editor of the Boston Recorder. Could any missionary operations, could any other means have been devised, or any combinations of means, by which so great a multitude of mortals so degraded, could, within the same length of time, have been elevated to the same degree of civilization; could have made the same progress in moral, intellectual, and religious improvements, as there have been of slaves benefited in all these respects? We will not hesitate for a moment to argue this question with any candid man.

Let me, in view of all these things, ask, why all this clamor of the Emancipators against the South? Why so many bitter denunciations? Why so much excitement? Why so many plans of operation? So many societies formed? It is proved, we think, beyond doubt, to every honest and candid man, that it cannot be because slavery has injured the negroes, but because the whites of the South have not rendered them in every respect equal to themselves—have not given away all their own labors to benefit the slaves—in short, change places.

*From the Petersburg Intelligencer, of July 30.*

## ABOLITION PUBLICATIONS.

A number of packages of the "Emancipationist" were received at our Post Office, by the Northern mail of yesterday, directed to different individuals in the South. We have also been informed that packages of the "Human Rights," another Abolition Paper, have been received, within a few days, at two of the Post Offices on the Rail Road. Copies of these Papers have likewise been received in various parts of the State.

The Norfolk Herald, of Monday, says:—"A bundle of incendiary missiles from the Abolitionists' Pandemonium in New York, were a few days ago received at the Post Office in this Borough. This new emission of mischief, (a little 12 by 14 sheet, issued monthly, by "R. G. Williams,") comes forth under the imposing title of "Human Rights," and is filled with matter of a tendency to excite sedition among the colored population of the South, and over-turn the existing social and political relations of the country, the constant aim and object of the Abolitionists, as manifested in this instance by the fact, that the whole of the 20 or 30 copies mailed for this Post Office, WERE DIRECTED TO FREE NEGROES, in the Borough and vicinity—and all sent gratis, of course."

# GENERAL INTELLIGENCE.

*From the Halifax Advocate.*

## THE RIGHT OF INSTRUCTION.

In consequence of the unceasing complaint of the Van Buren gentlemen, of Senator MANGUM's not obeying the *instructions* of our last Legislature, requiring him to do what no honourable man could do, and for the continued abuse of the Van Buren party heaped upon him, we, as faithful sentinels on the watch tower of liberty, conceive it to be our duty to make the following remarks. It is a fact, which cannot be controverted, that the present Van Buren party are composed *generally* of a *part* of the old *Caucus Crawford* party. Hence it is, you find them so attached to the Caucus System—a system which we fear will ultimately subvert the liberties of the American People.

That the people may see and judge for themselves, how the professions of the present Van Buren gentlemen accord with their *practice* in regard to the Right of Instruction, we will simply advert to the course pursued, and the vote given by our Crawford Delegation in Congress, on the Presidential election in 1824. By so doing, it will at once be perceived, that *some* of our self-styled Democratic Republicans (and those, too, who are now making a great ado about Senator Mangum's not obeying the *instructions* of the Van Buren party in our last Legislature,) voted for Wm H. Crawford, in defiance of the *instructions* of the *people* of North Carolina. For, mark you, notwitstanding the course pursued, the language used, and the unjustifiable means restored to, to prevent Gen. Jackson's obtaining the vote of this State, were such as ill became a people who should have been grateful for his Military services, and notwithstanding this same then Crawford, but now Van Buren party, thought and said as Thos. Ritchie, that Gen. Jackson's election would be a curse "upon the Country."—We say, notwithstanding these things and many others, such as circulating Benton's hand bills, the Coffin hand bills, and reporting that Gen. Jackson had taken away a man's wife, the *good people* of North Carolina sustained the old hero against these slanders, and he received in this State a majority of upwards of 5099 votes, thereby instructing our Representatives in Congress, in the event the election should go to the House of Representatives, to vote for Gen. Jackson. Now, mark you, what did our then Crawford Delegation do; did they obey the instructions of the *people?* Oh, no! they, by their vote for Crawford, denied the people the right to instruct them. The question naturally arises, who are those faithless representatives?—They are a part of the self-styled Democratic Republicans of North Carolina; who then denied (by their vote) the people the right to instruct, are now calling often and louldly upon Senator Mangum, to resign his seat in the Senate. For what? for not obeying the instructions of the people of North Carolina; oh no! Why, then, do they call on him to resign,—for not obeying the instruction of the "*party*" in the last Legislature!!! Are these things not stubborn facts? We say they are! and that the people of North Carolina may remember to despise those then faithless representatives, and now *simon pure's* of the Van Buren party, we will give you their names. R. M. Saunders, R. D. Speight, Mr. Gatlin, Dr. Thos. Hall, Weldon N. Edwards, and Mr. Conner. These are a part of the good Democratic Republican party, who, after having insulted the people of North Carolina by refusing to obey their instructions, now call loudly upon you, the very people whom they have treated with such disrespect, to sustain the "party." The prayer of every patriot should be, deliver me from such a fraud—such a "party." Are not such things insulting to a free and independent people;—is not a man a fit subject for his master's use, who will silently submit to such things, and much more so, those who will advocate the procedings of the "party" in our last Legislature.

*From the Richmond Whig.*

## THE PRESIDENT AT THE RIP RAPS.

President Jackson has been at the Rip Raps for some days—has been visited by sundry persons, some for curiosity, some for incense, and is to be visited by all the faithful in these parts, who rejoice that the object of their adoration is brought within reach of a few hours' pleasant ride. The Kitchen have entrusted his person, during his absence from Washington, to the sole custody, but well-tried fidelity, of Francis P. Blair, who, gifted by nature for the sphere, plays the consolidated parts of Keeper and Gentleman Usher, with dignity and decorum. He and the President (*ego et rex meus*) are exhibited daily at the Rip Raps to admiring crowds, and a Republican cannot but be edified at the representations which are given of the scene.

The President, we are informed, speaks freely, for he has neither the refinement to feel the indelicacy, nor the information to apprise him of the impropriety of one in his situation doing so. He thinks undue honors have been rendered to the memory of General Marshall, and predicts that the attempt to erect a monument to his memory at Washington will fail! A prediction which we hope will not, like some predictions, accomplish itself—but as it ought to do, determine every man who despises demagogue malignity that it shall be fulfilled.

Messrs. White, Leigh, and Bell, are chosen themes of denunciation by Jackson and Blair. We understand that, in a mixed company, the President had the indecent indiscretion to denounce Judge White as a man who had deceived him, (in not declining the solicitation to permit his name to be used as a candidate for the Presidency,) and Mr. Bell as a man not fit to be trusted—and who would sacrifice every thing to the motive of retaining his post as Speaker. "But (continued the successor of Gen. Washington, clenching his hand in passion,) trust me, he shall be Speaker no longer!"

*From the New York Mercantile Advertiser.*

*Insult to an American Consul.*—Our Correspondent at Marseilles, under date of June 2nd, gives the following account of what is deemed an outrage to the American Consul, Mr. Coxall, by the authorities of that place:

"You will no doubt have heard, ere this reaches you, the treatment the American Consul has been subject to, on account of a drunken servant woman he put out of his house. He was imprisoned for some time, tried by the *Court d' Assizes*, and acquitted by the jury; but the judges, after the acquittal, together with the lawyers and doctors for the plaintiff, formed what they called a *civil cour*, and condemned him to a fine of 2000 franks and costs. According to the opinion of many, this act was done from a spite against the Consul, he being an American, and from some observations made by the Judge, or President, on account of the 25 million affair—which is likely, the Americans not being on such good terms as formerly, especially with the opposition. The Consul has written to Paris to appeal, and but little doubt exists that he will there obtain redress. Such a decision has never before been known, which gives the affair a more aggravated appearance."

*From the Richmond Whig.*

## MADAME PARTHENE JOHNSON.

In 1832, the Cincinnati Gazette announced that Col. Johnson (Tecumseh) had had the misfortune to lose his wife, (Madame Julia) and nine other negroes by the Cholera. The same paper publishes a letter from a correspondent at Columbus, (Ohio,) detailing events connected with the recent elopement (to use the elegant phrase of English crim. con.) of Madame Parthene, with one of the Choctaw youths under the Colonel's and parson Henderson's superintendence. The whole hog gentlemen will feel indebted to our zeal in thus laying before them the earliest intelligence of the interesting circumstances in which the Colonel has become involved.

"COLUMBUS, July 6, 1835.

"Columbus was quite in an uproar on Wednesday last, and exhibited a specimen of practical amalgation in high life. Madame Cornelia Parthene, the reputed wife of Col. R. M. Johnson, the Convention candidate for the second office in the gift of the American people, and one other of her own color, of the African line, were the heroines of the farce; together with two young Indians, fresh from the Choctaw Agency. The four had set out together on a marrying match, or matches. The Indians left the Colonel's residence three days previous to the wife of Tecumseh and the neice of the Colonel's first wife. The ladies had their horses saddled, under pretence of riding some five or six miles to procure a supply of strawberries, with which to regale the palate of the "Hero of the Thames. They joined the young Indians, who had conveyed their trunks with them, for the purpose of facilitating the elopement; and the whole company were making good their retreat to Canada, when they were overtaken. One or two representatives of the Johnson family arrived in this city, and offered a reward of $500 for the apprehension of Madame Parthene, (or Johnson) and her adopted neice. They were pursued by the sheriff of Franklin county, the Kentuckians before mentioned, and others; captured at Medina—examined before a magistrate; and the Indians permitted to continue their journey. The ladies were brought back to Columbus and deposited, for safe keeping, in a room of one of the Hotels, under the care of the nephew of Col. Johnson, who secured the door by locking it, while he went below to wash. But bolts and bars could not confine the sable appendages of the family of a renowned hero and "military chieftain. They both leaped from the window of the 2nd story of the Hotel, unhurt, and made their way to the woods, about day-light. They were pursued, Madame Parthene retaken, and placed in Columbus jail for safe keeping—but the neice escaped the hunters. A writ of habeas corpus was procured for the release of the Colonel's lady from her gloomy residence, by some of our citizens. Col Johnson's nephew getting wind of this, gave an "extra allowance" fee of one hundred and fifty dollars to the stage company to convey the fair lady and her suit to Cincinnati, by express, in fifteen hours. It was done, with an injunction to the first driver to be in Jefferson, fourteen miles west, in one hour or be discharged. I am told that the distance was performed in four minutes less than the hour.

"When passing through Columbus, on their way north, the party stopped at the same Hotel to which they had been returned on their homeward passage. A piano Forte being open in the parlour, the accomplished Madame Johnson amused herself by performing a few choice and select pieces of music, and evinced, by her conversation, that she was, by education, superior to the ordinary slaves of the South. They were termed "parlour servants," by their pursuers."

*From the Augusta (Georgia) Sentinel.*

*Interrogations to be presented to Bob Short; to which answers are respectfully solicited without delay.*

Interrogation 1. Is Martin Van Buren a Republican or Federalist, or both, or neither?

Int. 2. If Martin Van Buren is a Republican, how does he define the term; if a Federalist, can the South support him; if both, how can he reconcile them; if neither, what is he?

Int. 3. Did Martin Van Buren turn himself out of the Secretary's office, or did he tell Gen. Jackson to do it?

Int. 4. Why did not the United States Senate confirm Martin Van Buren's nomination to the Court of St. James?

Int. 5. Was not Martin Van Buren very much surprised on hearing that the Baltimore Convention had chosen him as a candidate for the Presidency?

Int. 6. Is Martin Van Buren truly and indeed in favor of giving free negroes a vote?

Int. 7. Will it not increase the popularity of Martin Van Buren to be associated with Richard M. Johnson, who has ever been, and still is, in practice and principle, opposed to negroes?

Int. 8. Should Martin Van Buren be elected President, and Richard M. Johnson Vice President, who should be Secretary of State, "Uncle Cuffy," or "Uncle Cudjo?"

The above questions are submitted to you, under the belief that you can give definite answers to all of them, taken separately and singly. On those subjects the public should be informed — FAIR PLAY.

*To the first, he answereth:* That he knows the said Martin Van Buren to be a Dutchman, half bald, and rather more than knee high to a june-bug. That the politics of said Martin have been found, by phrenological examinations to be all located in the head, and to have divided themselves *baldially* and *hairially*. That the *baldy* politics are lodged under the bald or *slippery* part of the head of the said Martin, and are decidedly republican. Between the two is a dirt-dauber's nest, filled with spiders, worms, flies, and all manner of little hateful vermin. Many experiments have been made to ascertain the relative weights of the baldy and hairy.—But they change their specific gravites according to latitude. Weighed in high northern latitudes (that is, about the meridian of Boston,) the baldly kick the beam high and dry; but as you come south, the hairy preponderate by large odds—About the meridian of Philadelphia the dirt-daubers nest outweighs both of them. His politics, therefore, may be properly considered *federo-republicodirt dauberious.*

*To the second, he answers:* Mr. Van Buren defines a federalist to be one who independently, magnanimously, courteously, and chivalrously kisses General Jackson's foot. Of course the spirited Submissionists of the South can support him, or the foot aforesaid, or both.

*To the third, he answers:* General Jackson being in quest of a "unit" for a lady, offered all the offices of his Cabinet for said unit. The then incumbents finding their places thus in the market, became all alarmed, and counselled with one another, as to how they might transform themselves into a *unit* for the accommodation of said lady. No sooner had they met than they all with one accord declared that Martin might hang up his fiddle at once; for, so far from being a unit, he was *legion*. Mr. Van Buren insisted that there was a mistake in the print of the President's proclamation; which, corrected, would make him the very man to fill his eye. He said that Mr. Blair had purposely inserted a "u" in the word to exclude him from his place, and that he would go immediately to the President and inquire into the matter. Accordingly, he went directly to the President and asked him whether he wanted a *nit* or a *unit*. Whereupon, Mr. Van Buren gave up his place to avail being turned out.

*To the fourth, he answers:* The Senate did not confirm his nomination, because they all took it for granted, that, as soon as he got to England, (where he was when the nomination was made) he took the oath of allegiance to that country, seeing he always coincides with the people with whom he is cast.

*To the fifth, he answers:* This question is answered by himself.

*To the sixth, he answers:* He is; and as truly in favor of voting *for* free negroes. See proceedings of Baltimore Convention—Silvy Johnson's letter—and Union papers, passim.

*To the seventh, he answers:* Certainly it will, *at the North*, but not at the South. The negroes in this quarter say, "I go for bro'er Dick up to de hoe-belve; but de man dey call Ban Barum, he too slippery—no truss him. Nigger tink he gwine 'long wid him ebber so fass, fass ting you know, he gone back to buckera—Buckera tink he got him—here he come 'gin to nigger. When he marry nigger, den I know I got him fass; for de scripter say, when de Lord put 'em togedder, no man can part 'em, 'cause he wrap twine (the twain) round 'em dat make em one flesh."

*To the eighth, he answers:* Neither. Cuffy will be sent to the Court of St. James, and Cudjo to the Court of St. Cloud, to make room for Messrs. Tappan and Garrison. It is said that arrangements have actually been made with Mr. Ritchie, to support these nominations, for which his paper is to be made the Government official; but of this, witness doth not speak from his own knowledge, farther than that he knows the said Ritchie to have strong leaning to all the parties in interest.

Answered and subscribed by me at——,
this 27th July, 1835. BOB SHORT.

*Shocking Murder.*—We learn, from a Correspondent, that a shocking murder was committed within a few miles of Chapel Hill, week before the last. A man by the name of *Alston Durham*, went to the house of his cousin, *Lindsey Durham* and finding no one but his wife, (who was sitting carding,) took up a gun, and, with a single blow, inflicted with the breech, killed her on the spot.—He then went out in the field, where the husband was at work, and insisted that he should go to the house. On his arrival, he found the lifeless body of his wife lying on the floor with the cards in her hands. He turned to his cousin and remarked—"Oh! Alston, this is your work!"—who immediately replied, "if you say so, I will put you in the same fix;" and suiting the action to the word, he commenced an attack on the husband, who saved himself by flight. The murderer was arrested, and is now in jail. It appears, that he courted his victim some two or three years since, but she rejected his addresses; and from that time he has been subject to occasional fits of insanity. He had told the husband, that as she would not have him, she should never be a source of comfort to any one else.

Both families are highly respectable, and the occurrence has created great excitement in the neighbourhood.—*Raleigh Register.*

*A mile a Minute.*—A Steam Car has been built in England, for exportation to the United States, which performed the distance between Manchester and Liverpool at the rate of a mile a minute, (nearly forty miles.) At that rate, when the New York and Erie Railroad is finished, one can breakfast in New York, dine in Buffalo, and be at Detroit, Michigan, the next day, a distance of nearly 800 miles, which is not now travelled in much less than a week.—*Sun.*