HASZARD'S GAZETTE.

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For the first insertion, occupying the space of 4 lines, including head, 2s.—6 lines, 2s. 6d.—9 lines, 3s.—12 lines, 3s. 6d.—16 lines, 4s.—20 lines, 4s. 6d.—25 lines, 5s.—30 lines, 5s. 6d.—36 lines, 6s.—and 2d. for each additional line. One fourth of the above for each continuance.
Advertisements sent without limitation, will be continued until forbid.

COMMISSARIAT.

DRAFTS at sight on the Commissariat Chest at Halifax, will be given in exchange for British Coins, or Mexican Dollars, at par.
JAMES B. LUNDY, D. A. C. G.
Commissariat, P. E. Island, 1st July, 1853.

Summer Arrangement of Mails.

THE MAILS for the neighbouring 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,	" October 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 Georgetown until further Notice, will be made up and forwarded every Monday and Friday morning at nine o'clock.
THOS. OWEN, Postmaster General.
May 2, 1853.

Mail Steamer "Fairy Queen."

W. R. BULYEA, Commander,
WILL leave (till further notice) for Bedeque and Shediac every Monday evening, at 9 o'clock; will leave Bedeque at 7 o'clock, Tuesday morning, for Shediac; returning, will leave Shediac at 2 p. m., same day, Tuesday, and Bedeque at 8 o'clock, in the evening for Charlottetown.
Will leave Pictou, every Wednesday and Friday morning, at 6 o'clock, till further notice. For Freight or Passage, apply to the Hon W. W. LORD, Charlottetown, JAMES C. POPE, Esq., Bedeque, or to the Master on board.
Fares low to Shediac, and as usual to Pictou.
Charlottetown, May 30, 1853.

CARD.

GEO. P. TANTON'S DAGUERIEN GALLERY, Great George Street, opposite Mr. J. R. Watt's, where Likenesses are taken by the most improved Northern Sky-light—the only light that can produce a good picture.
A good assortment of Lockets, Frames, and plain and fancy Cases kept constantly on hand.
Rooms open from 9 a. m. to 4 p. m.
Morning light is most preferable for rapid process, such as children, &c.
May 14. 3m.

A CARD.

THE undersigned having this day entered into *CO-PARTNERSHIP* as GENERAL and COMMISSION MERCHANTS, their Business heretofore carried on by them individually, will in future be conducted under the Name and Firm of *LONGWORTH & YATES.*
FRANCIS LONGWORTH,
ALBERT H. YATES.
Charlottetown, P. E. Island,
June, 16th, 1853.
N. B. The AUCTION business will at all times receive their best attention.

R. B. IRVING,

NOTARY PUBLIC, CONVEYANCER, AND ACCOUNTANT.
OFFICE—over the Bookstore of Mr. G. T. HASZARD, Queen's Square (South side), Charlottetown.
☞ Deeds of Conveyance of all descriptions, of Leasehold and Freehold Estate, including Assignments, Mortgages, &c., Letters of Attorney, Bonds, Indentures of Apprenticeship, Bills of Sale, Charter Parties, Arbitration Bonds and Awards, Petitions, &c., prepared with accuracy and despatch; Merchants' Books, Partnership and other complicated Accounts, &c., arranged and balanced at moderate charges.

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THEIR British Furniture Cream, at 6d.
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Their Incomparable India Rubber Blacking, 1d. packets.
Their Elegant Bell-shaped Glass Inks, filled, at 3d.
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Their Deliciously Scented Hair Oil, and Pomade Regenerator.
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CHITTY on Pleading, Chitty on Contracts; Blunt's Commercial Digest and Shipmaster's Assistant English Common Law Reports, for sale at GEO. T. HASZARD's Book Store.

UNCLE TOM'S CABIN.

CHAP. XLV.

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 one general answer.

The separate incidents that compose the narrative are to a very great extent authentic, occurring, many of them, either under her own observation, 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's crossing the Ohio River on the ice is a well-known fact. The story of "old Prue," (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 planter, Legree. Of him her brother thus wrote, speaking of visiting his plantation on a collecting tour. "He actually made me feel of his fist, which was like a blacksmith's hammer or a nodule of iron, telling me that it was 'calloused with knocking down niggers.' When I left the plantation I drew a long breath, and felt as if I had escaped from an ogre's den."

That the tragical fate of Tom, also, has too many times had its parallel, there are living witnesses all over our land to testify. Let it be remembered, that in all Southern states it is a principle of jurisprudence that no person of coloured lineage can testify in a suit against a white, and it will be easy to see that such a case may occur wherever there is a man whose passions outweigh his interests, and a slave who has manhood or principle enough to resist his will. There is actually nothing to protect the slave's life but the *character* of the master. Facts too shocking to be contemplated occasionally force their way to the public ear, and the comment that one often hears made on them is more shocking than the thing itself. It is said, "Very likely such cases may now and then occur, but they are no sample of general practice!" This injustice is an *inherent* one in the slave system; it cannot exist without it.

The public and shameless sale of beautiful mulatto and quadroon girls has acquired a notoriety from the incidents following the capture of the Pearl. We extract the following from the speech of the Hon. Horace Mann, one of the legal counsel for the defendents in that case. He says: "In that company of seventy-six persons, who attempted, in 1848 to escape from the district of Columbia in the schooner Pearl, and whose officers I assisted in defending, there were several young and healthy girls, who had those peculiar attractions of form and feature which connoisseurs prize so highly. Elizabeth Russell was one of them. She immediately fell into the slave-trader's fangs, and was doomed for the New Orleans markt. The hearts of those that saw her were touched with pity for her fate. They offered eighteen hundred dollars to redeem her; and some there were who offered to give that would not have much left after the gift; but the fiend of a slave-trader was inexorable. She was despatched to New Orleans; but, when about half way there, God had mercy on her with death. There were two girls named Edmondson in the same company. When abont to be sent to the same market, an older sister went to the shambles to plead with the wretch who owned them, for the love of God to spare his victims. He bantered her, telling what fine dresses and fine furniture they would have. 'Yes,' she said, 'that may do very well in this life, but what will become of them in the next? They, too, were sent to New Orleans; but were afterwards redeemed at an enormous ransom and brought back." Is it not plain from this, that the histories of Emmeline and Cassy may have many counterparts?

Justice too, obliges the author to state that the fairness of mind and generosity attributed to St. Clare are not without a parallel, as the following anecdote will show. A few years since, a young Southern gentleman was in Cincinnati, with a favourite servant, who had been his personal attendant from a boy. The young man took advantage of this opportunity to secure his own freedom, and fled to the protection of a Quaker, who was quite noted in affairs of this kind. The owner was exceedingly indignant. He had always treated the slave with such indulgence, and his confidence in his affection was such, that he believed he must have been practised upon to induce him to revolt from him. He visited the Quaker, in high anger; but being possessed of uncommon candour and fairness, was soon quieted by his arguments and representations. It was a side of the subject which he never had heard—never had thought on; and he immediately told the Quaker that, if the slave would to his own face, say, that it was his desire to be free, he would liberate him. An interview was forthwith procured, and Nathan was asked by his young master whether he had ever had any reason to complain of his treatment, in any respect.

"No mas'r," said Nathan; "you've always been good to me."

"Well, then, why do you want to leave me?"

"Mas'r may die, and then who get me!—I'd rather be a free man."

After some deliberation, the young master replied, "Nathan, in your place I think I should feel very much so myself. You are free."

He immediately made him out free papers; deposited a sum of money in the hands of the Quaker, to be judiciously used in assisting him to start in life, and kind letter of advice to the young man. That letter was for some time in the writer's hands.

The author hopes she has done justice to that nobility, generosity, and humanity, which in many cases characterise individuals at the South. Such instances save us from utter despair of our kind. But she asks any person, who knows the world, Are such characters *common* any where?

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 inquired into, and one which advancing light and civilization would certainly live down. But, since the legislation Act of 1850, when she heard, with perfect surprise and consternation, Christian and humane pople actually recommending the remanding escaped fugitves 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, these 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 endeavoured 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—you, whose virtue and magnanimity, and purity of character, are the greater for the severer trial it has encountered—to you is her appeal. Have you not, in your own secret souls, in your own private conversings, 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 trusted 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 there is, as we admit, a public sentiment among you, men of honour, justice, and humantiy, is there not also another kind of public sentiment among the ruffian, the brutal, and debased? And cannot the ruffian, the brutal, the debased, by slave law, own just as many slaves as the best and purest? Are the honourable, 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 systematic as ever was carried on on 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 familes, and driving a helpless 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 in death a shelter from woes more dreaded than death. Nothing of tragedy can be written, can be spoken, can be conceived, that equals the frightful reality of scenes daily and hourly acting on our shores, beneath the shadows of American law, and the shadows of the cross of Christ.

And now, men and women of America, is this a thing to be trifled with apologised for, and passed over in silence? Farmers of Massachussetts, of New Hampshire, of Vermont, of Connecticut, who read this book by the blaze of your winter-evening fire—strong-hearted, generous sailors and 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 joyous 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 cradles of your own children, to love and feel for all mankind, by the sacred love you bear your child; 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—I beseech you, pity the mother who has all your 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 that wrung your heart when you could neither help nor save; by the desolation of that empty cradle, that silent nursery, I beseech you, pity those mothers that are constantly made childless by the American slave-trade! And say, mothers of America, is this a thing to be defended, sympathised 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 to God this were true! But it is not true. The people of the free states have defended, encouraged, and participated; and are more guilty for it, before God, than the South, in that they have *not* the apology of education or custom.

If the the mothers of the free states had all felt as they should in times past, the sons of the free states would not have been the holders, and proverbially the hardest masters, of slaves; the sons of the free states would not have connived at the extension of slavery in our national body; the sons of the free states would not, as they do, trade the souls and bodies of men as an equivalent to money in their mercantile dealings. There are multitudes of slaves temporarily owned and sold again, by merchants in Northern cities; and shall the whole guilt or obloquy of slavery fall only on the South?

Northern men, Northern mothers, 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 or woman who *feels* strongly, healthily, and justly, on the great interests 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 swayed and perverted by the sophistries of worldly policy!

Christian men and women of the North; still further, you have another power: you can *pray!* Do you believe in prayer? or has it become an indistinct apostolic tradition? You pray for the heathen abroad, pray also for the heathen at home. And pray for those distressed Christians whose whole chance of religious improvement is an accident of trade and sale—from whom any adherence to the morals of Christianity is, in many cases, an 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 remnants of families, men and women escaped, by miraculous providences, from the surges of slavery, feeble in knowledge, and in many cases, infirm in moral constitution, from 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 unfortunates, O Christians? Does not every American Christian owe to the African race some effort at reparation for 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 taunt that is thrown at them, and shrink away from the helpless hand that they stretch out, and by her silence encourage the cruelty that would chase them from our borders? 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 providence 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 this outcast race which her profession demands of her.

To fill up Liberia with an ignorant, inexperienced, half-barbarised race, just escaped from the chains of slavery, would be only to prolong for 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 republican society and schools, until they have attained to somewhat of a moral and intellectual maturity, and then assist them in their passage to those shores 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, this country has already seen examples of men, formerly slaves, who have rapidly acquird 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 ransome of brethren and friends yet in slavery, they have been remarkabl 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 school to receive them, she has, in many cases, had them instructed 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 that they are not willing to give or do to have their children instructed; and, so far as the writer has observed herself, or taken the testimony of teachers among them, they are remarkably intelligent and quick to learn. The results of schools founded for them by benevolent individuals in Cincinnati fully establish this.

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.

The 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 Papist.

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

"K——. 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 increased.

"G——. Full black; coal dealer; about thirty years old: worth eighteen thousand dollars; 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, gentlemanly fellow.

"W——. 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; whitewasher; from Kentucky; nine years free; paid fifteen hundred dollars for self and family; recently died, aged sixty; worth six thousand dollars."

Professor Stowe says, "With all these, except G——, I have been, for some years, personally acquainted, and make my statements from my own knowledge."

The writer well remembers an aged coloured 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 nine 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.

These are but few facts among multitudes which might be adduced 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 for themselves comparative wealth and social position in the face of every disadvantage and discouragement. The coloured man, by the law of Ohio, cannot be a voter, 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 we see men, but yesterday burst from the shackles of slavery, who, by a self-educating force, which cannot be too much admired, have risen to highly respectable stations in society. Pennington among clergymen, Douglas and Ward among editors, are well-known instances.

If this persecuted race, with every discouragement and disadvantage, have done thus much, 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 an earthquake. And is America safe? Every nation that carries in its bosom 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 swift witness against those that oppress the hireling in 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 bearing in her bosom so mighty an injustice? Christians! every time that you pray that the kingdom of Christ may come, can you forget that prophecy associates, in dread fellowship, the *day of vengeance* with the year of his redeemer?

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 Uuion to be saved—but by repentence, justice, and mercy; for not surer is the eternal law by which the millstone sinks in the ocean, than that stronger law by which injustice and cruelty shall bring on nations the wrath of Almighty God!

STAYS.—Stays were invented in the thirteenth century by a brutal butcher, as a punishment to his wife, who was very loquacious, and finding nothing could cure her, he put a pair of stays on her in order to take away her breath, and so to prevent her as he thought, talking. This cruel punishment was inflicted by other hnsbands, till there was scarcely a wife in London, who was not condemned to wear stays. So universal did the punishment become at last that the ladies, in their defence made a fashion of it, and so it continues to this present day.

THE CLIMAX OF PENURY.—Mr. Watson, uncle to the late Marquis of Rockingham, a man of immense fortune, finding himself on the point of death, desired a friend who was present to open him a drawer in which was an old shirt, that he might put it on. Being asked why he wished to change his linen, and he so ill, he said, "Because I am told that the shirt I die in must be the nurse's perquisite, and that is good enough for her!"—This was as bad as the woman who, with her last breath, blew out an inch of candle, "because," said she "I can see to die in the dark."

NATURE OF THE HAIR.—An examination of the structure of the hair shews that the difference of colour is entirely owing to the tinct of the fluid which fills the hollow tube in each hair. This tinct or pigment shews through the cortical substance in the same manner that it does through epidermis of a negro. Hair is, in fact, but a modification of the skin. The same might be said of feathers, horns, and scales. Not improbably, the distinguished lady now honouring these pages with her attention, will be shocked at hearing that her satin-soft shoulder is almost chemically indentical with the plated and roughened mail of the crocodile; and she will hardly, perhaps, believe us when we inform her, that her bird when he rights some erring feather with his beak, is acting with the same chemically-composed instrument upon the same chemically-composed material as mademoiselle does when she disentangles with a comb her charming mistresses softly flowing tresses. The fond lover again, as he kisses some treasured lock, will doubtless be disgusted when we tell him, that, apart from the sentiment, he might as well impress his fervent lips upon a pig's pettitoe, or even upon the famous Knob Kerry, made out of the horn of a rhinoceros, carried by the king of hunters, Mr. Roualleyn Gordon Cumming.—*Quarterly Review.*