Selected Miscellany.

Charles Mackay in a Slave-Pen.

The following is from a recent letter of Charles Mackay to *The London Illustrated News*:

On my first arrival at New Orleans, I lingered for a few moments at the open door of a slave depot, without daring to go in, lest I should be suspected of espionage, or mere curiosity, and expelled. But seeing among the company an eminent merchant of New York, whose friendship I had been fortunate enough to make, and whom I knew to be no slave-dealer or supporter of Slavery, I walked in and joined his party, drawn thither, like myself, by curiosity. On one side of the room the male slaves, with clean linen and shining new hats and boots, were arranged, and on the other the females were disposed in their best attire, most of them exceedingly neat, but some bedizened with ribbons, of colors more flaring and tawdry than elegant or appropriate. I was immediately beset with entreaties to purchase.

"Buy me," said a young negress, who spoke French and no English; "I am a good cook and a good needlewoman. Buy me."

"Buy me," said another, in the same language; "I am accustomed to children, and can make myself useful in the nursery."

I felt a sensation somewhat similar to that of the first qualm of sea-sickness to be so addressed by my fellow-creatures—a feeling of nausea, as if I were about to be ill. I told the poor woman that I was a stranger, who had not come to buy, but they were incredulous; and when at last convinced, they returned to their seats with a sigh and an expression of deep disappointment on their dark and good humored features. I entertained such a hatred of Slavery that, had it been in my power to abolish it in one instant off the face of the earth by the mere expression of my will, at that instant Slavery would have ceased to exist.

Then I walked to the male side of the slave mart, where I was beset by similar entreaties, urged in every variety of tone or manner, and by almost every variety of laborer and handicraftsman. Some were accustomed to the cotton and some to the sugar plantations; some were carpenters, some gardeners, some coachmen, some barbers, some waiters, but all equally anxious to be sold. One man—who to my inexperienced eyes seemed as white as myself, and whom I at once put down in my own mind as an Irishman of the purest quality, of the county of Cork—got up from his seat as I passed and asked me to buy him.

"I am a good gardner, your honor," said he, with an unmistakable brogue; "I am also a bit of a carpenter, and can look after the horses, and do any sort of a job about the house."

"But you are joking," said I, "you are an Irishman?"

"My father was an Irishman," he said.

At this moment the slave-dealer and owner of the depot came up.

"Is there not a mistake here?" I inquired. "This is a white man."

"His mother was a nigger," he replied. "We have sometimes much whiter men for sale than he is. Look at his hair and lips. There is no mistake about him."

Again the sickness came over me, and I longed to get into the open air to breath a purer atmosphere.

"I would like to buy that man and set him free," I said to one of our party.

"You would do him no good," was the reply. "A manumitted slave has seldom any self-reliance or energy. Slavery so degrades and cripples the moral faculties of the negroes that they require the crutch, even in freedom, and cannot walk alone. They find it impossible to compete with the poor whites, and if left to themselves, sink into the lowest and most miserably paid occupations."

"You are an Englishman and a traveler," said the slave-dealer, "and I should be much obliged to you if you would put questions to the negroes."

"What questions?" said I. "Shall I ask them whether they prefer Freedom or Slavery.?"

"I don't mean that," he replied. "Ask them whether I do not treat them well; whether I am not kind to them; whether they do not have plenty to eat and drink while they are with me?"

I told him I had no doubt of the fact; that they looked clean, comfortable and well fed; but—and in that "but" lay the whole case—though the worthy dealer of New-Orleans was totally incapable of comprehending it. The same feeling seems to exist all through the Slave States—but more of this hereafter.

Progress of Public Opinion in Seventy Years.

At the first session of the legislature of Maryland, to which William Pinckney was elected, he made a speech upon the report of a committee appointed to consider the laws of that state prohibiting the voluntary emancipation of slaves, in the course of which he used the following extraordinary language; at least we should think such language extraordinary if it were to fall from the lips of a Maryland legislator in our days:

"For shame, sir! let us throw off the mask, 'tis a cobweb one at best, and the world will see through it. It will not do thus to talk like philosophers and act like unrelenting tyrants; to be perpetually sermonizing it with liberty for our text, and actual oppression for our commentary. * * * * * *

"That the dangerous consequences of this system of bondage have not as yet been felt, does not prove they never will be. At least the experiment has not been sufficiently made to preclude speculation and conjecture. To me, sir, nothing for which I have not the evidence of my senses is more clear, than that *it will one day destroy that reverence for liberty which is the vital principle of a republic.*"

Was not this language prophetic? Are we not now ruled by a government which sneers at the Declaration of Independence; a government which is the first that has not celebrated the anniversary of that declaration at the Federal capital; a government which does not hesitate to declare that men were endowed by nature with unequal rights, and that some were designed to be slaves and others to be their masters.

If a man were to utter such sentiments as we have quoted from this speech of Pinckney's, in the legislature of Maryland in 1857, he would, doubtless be compelled to leave the state. Scarcely a less severe penalty was visited upon a gentleman only one year ago, who consented to act as a secretary of a meeting which elected Francis P. Blair a delegate to the Pittsburg Convention. Pinckney, however, instead of being proscribed for his plain speaking, was elected a member of the Executive Council of Maryland as soon as his legislative term expired, and became President of the Board.

What—can any one tell us?—is the nature of the progress we have made since then in liberal and enlightened statesmanship.—*N. Y. Eve. Post.*

From the Norristown Republican.

HARRISBURG CONVENTION--SQUATTER SOVEREIGNTY.

We observe by the Chester county papers that the united opposition in their meeting at West Chester, on the 14th, passed a resolution substantially endorsing the Cass-Douglas doctrine of squatter sovereignty, which we take to be in the teeth of the Republican basis of 1856, and which, if embodied in a National platform for 1860, cannot receive our support.

We shall proceed to review it, confident that we can convince any Republican that it is a virtual and almost literal reversal of our declarations at Philadelphia two years ago; and that no anti-slavery voter can go into a State or National campaign upon such a resolution, without self-stultification, the most abject and egregious.

We pronounce this resolution adopted at the Chester County Union Meeting, in substance, and almost in language, the same as that embodied in the Cincinnati platform and in Douglas' Kansas-Nebraska bill. We proceed, then, to collate the two former side by side.

Chester Co. Resolution.	*Cincinnati Platform.*
Resolved, That we recognise, assert, and will maintain, the right of the people of every Territory of the United States, to determine for themselves, when prepared to become a state, the form and character of their Constitution and that every attempt on the part of the General Government to control their choice or prevent in any way the free enjoyment of that right, is an irregular and illegitimate exercise of its authority, which deserves to be reprobated, and ought to be resisted by all constitutional means.	Resolved, That we recognise the right of all the Territories, including Kansas and Nebraska, acting thro' the legally and fairly expressed will of a majority of actual residents, and whenever the number of their inhabitants justifies it, *to form a Constitution with or without domestic Slavery, and be admitted* into the Union upon terms of perfect equality with the other States.

The resolution and platform, as the reader will observe, so far as either refer to the *particular institution* known to be in dispute, are identical. The resolution says Congress shall not interfere on the subject, so does the platform;—the former says people *alone* shall determine the matter: so does the latter. The platform says the people may have slavery if they want it. The resolution in substance affirms that such is their *sacred right*. Now, we deny this whole assumption, resting our feet where Jefferson, Madison, Randolph and the early statesmen stood, that in Territory already free, slavery shall never be allowed to get a foothold, much less allow it to be established just because a few squatters so decide it by their votes. These great men excluded it from the five North-western States by prohibition; and when the people of Indian Territory, over which the late President Harrison was then Governor, by a convention of its people, asked Congress to authorize them to hire, or employ slave labor for only *ten years*, the Committee, of which John Randolph was Chairman, answered, no! Slavery is an evil, and we will not allow you to fasten the curse on your soil even for ten years. This was the ground taken by the Buffalo Convention in 1848, and by every Free-Soil assembly till the memorable Fremont and Dayton Republican Convention at Philadelphia in 1856, when the following resolves were adopted, which the reader will see are in direct and palpable contradiction to these Union Resolutions:

REPUBLICAN RESOLVES OF THE 17TH OF JUNE, 1856.—Resolved, That the Constitution confers upon Congress sovereign power over the Territories of the United States for their government, and that in their exercise of this power, it is both the right and imperative duty of Congress *to prohibit in the Territories* those twin relics of barbarism—Polygamy and Slavery. * * * * * That we *deny* the *authority* of *Congress*, of a *Territorial* Legislature, or of any *individual* or association of individuals *to give legal existence* to Slavery in any Territory of the United States, while the present Constitution shall be maintained.

THE Jersey Shore *Vedette* learns that the West Branch Canal has been purchased by John A. Gamble & Co.

The Potter Journal.

COUDERSPORT, PA., Thursday Morning, July 15, 1858.

J. S. CHASE, EDITOR AND PUBLISHER.

☞ The St. Paul *Minnesotian* defines a 'Working Democrat,' as a Democrat who can poll the largest number of votes with the fewest men.

☞ A Washington correspondent of the Boston *Post* says that the Democratic party keeps a stiff upper-lip. A dead body generally has a stiff upper-lip—and a stiff under one too.

☞ The next regular annual meeting of the *Pennsylvania State Teachers Association* will be held at SCRANTON, Luzerne County, commencing Tuesday, Aug. 10th. Professor Stoddard, will deliver the inaugural address, and the Hon. Horace Mann, President of Antioch College, will be one of the chief speakers. This of itself *ought* to secure a large attendance of Teachers and friends of education.

☞ The *Woman's Advocate*, is the title of a paper published in Philadelphia, edited by ANNE E. M'DOWELL, with LYDIA J. PEARSON for corresponding editor. It is devoted to the interests of Women generally, and particularly to the interests of working-women, and is edited with much ability and taste. Price $2,00 per annum. It is now about closing its III Volume, and the new volume will be a good time to commence a subscription. Please place us on your regular exchange list, ANNE. We don't want those cuts—have no use for them here.

☞ We are sorry to see a disposition on the part of several leading men who desire to unite the entire opposition in this state, to abandon the position of the Republican platform of 1855-6, and to endorse so much of the Cincinnati platform as refers to Squatter Sovereignty. Now we are willing to hold some of our principles in abeyance for the sake of union, but when it comes to endorsing the platform of our enemies, we make a flat refusal. We are with the Norristown *Republican* on this question. For the position of the *Republican* see article in another column.

CHRONOLOGY OF IMPORTANT EVENTS IN KANSAS.—We clip the following statement from the Quindaro *Chindowan*, as being of interest to our readers:

A. H. Reeder became Governor,	Oct. 6, 1854.
First Territ'l Leg. elected	Mar. 30, 1855.
Woodson became Acting Gov.	July 31, "
Wilson Shannon became "	Sept. 1, "
Topeka Constitution ratified	Dec. 15, "
Charles Robinson *elected* Gov.	Jan. 15, 1856.
Wood on became Act. "	Aug. 21, "
John W. Geary became "	Sept. 11, "
Second Territorial Election,	Oct. 6. "
Constitutional Conv'n Bill passed	Feb. 19, 1857.
F. P. Stanton becomes Act. Gov.	Apr. — "
Robert J. Walker becomes "	May 27, "
Third Territorial Election,	Oct. 5, "
F. P. Stanton becomes Act. "	Nov.— "
J. W. Denver becomes Act. "	Dec. 10, "
Dodge submission of Lecompt'n,	" 21, "
Marshall or Smith *elected* Gov.	Jan. 4, 1858.
Leavenw'h Constitu'n ratified,	May 18, "
Henry J. Adams *elected* Gov.	" " "
J. W. Denver became "	" 3, "

The Rev. Henry Ward Beecher on Patriotism.

We tried to secure the attendance of this most remarkable man at our celebration, but failing in that, the next best thing we can do is to give our readers an extract from the oration which he delivered in Brooklyn on the 5th to a large concourse of people consisting in part of the Mayor and Municipal authorities, four regiments of militia under command of General G. Crook, the Grand Lodge of Freemasons, the Knights Templars, the Turnverein Association and other societies.

The oration was delivered in front of the City Hall.

The venerable Dr. Lyman Beecher, father of the orator of the day, and Rev. Mr. Milburn, "the blind preacher," were among the persons seated on the platform.

Prayer was offered by Rev. N. E. Smith, (Episcopalian,) and the Declaration of Independence was read by Mr. E. T. Wood.

The *N. Y. Eve. Post* from which we take these proceedings says of the address:

"It was pronounced by some who heard it, one of the cleverest things he has ever done. Whether he has surpassed it or not, it was wise and instructive, and one of the very few specimens of Fourth of July oratory produced since 1776 which deserves to live."

Thus commended, we trust every person who sees this paper will resolve to make the Fourth of July a time for remembering the great truths in relation to human rights, for which our fathers pledged all they had, and that they will read to themselves, their families and their neighbors, the following, extract from Mr. Beecher's *Fourth of July* oration:

"I am most happy, here at least, to claim for the Union, as most heartily I do, our undivided allegiance. For there is no sacrifice too great to pay for the union of these States, unless we sacrifice that for which the Union was first made—Liberty. [Cheers.] We will suffer much for the sake of the Union—we will give up many sectional points of pride, but when we are are asked to give up the spirit which animated the men of the Revolution—the spirit of Liberty—that we can never give up. [Loud cheers.]

"We declare that any true patriotism must be patriotism which shall include in itself the knowledge and love of those principles first embodied in the Declaration of our Independence—the rights of man—the declaration that all men are born free and equal. [Applause.] Patriotism without that is not patriotism in America. It may be patriotism in Austria, but not in America. The patriotism that does not include within itself the doctrine that every man has inalienable rights of life, liberty and property—the patriotism leaving that out, is like a man without a heart or a head,—a hollow corpse.

"We have had patriotism of all shapes and forms. Sometimes it goes up and down the country preaching Union and patriotism, but with everything of liberty left out. Our fathers embraced in their patriotism everything pertaining to sacred liberty, and by their sufferings and struggles they maintained their declaration. Our patriotism must be a patriotism that takes in Maine, and New Hampshire, and Vermont, and Massachusetts, and Rhode Island, and Connecticut, and New Jersey, and Ohio, and Pennsylvania, and Virginia, and Deleware, and Maryland, and North Carolina and even South Carolina. [Laughter.] Yes, and Georgia, Louisiana, Mississippi and Arkansas, Tenessee and Kentucky, and dear old Indiana, and Illinois, and Missouri, bound for freedom, and Minnesota and Wisconsin, and I know not how many besides. [A voice, "Texas."] Yes, Texas and California, and all the states, named and unnamed, that are yet to come. Don't anybody say Kansas. [Laughter and applause.] A patriotism it must be that shall take in every state that stands within the confederacy—a patriotism not for party broils, party spoils, squabbles, contention, wrangles and base ambition; but a patriotism that shall give to every one of the states the foundation laid by our revolutionary struggle—liberty, liberty, nothing else but liberty! [Loud Cheers.]

"What are our Fourth-of-Julys in which these great truths are left out? What is that patriotism which ignores, or daintily touches and passes by this greatest thought, this most noble heritage of civilization—liberty for every man? This is a patriotism which will save our great country. I am not an ill-omened prophet: I do not believe we shall go to wreck; I believe God has built his temples on these shores. Although like temples in other times it may have been occasionally delayed and marred; in some parts at least, yet the temple is reared to Christ and Liberty. I believe it will be perfected and God will preserve this nation by the instrumentality of your hearts, your hands, your head, and your fidelity to original revolutionary principles. [Applause.]"

Every Inch a Man.

The editor of the Milford, (Delaware) *News*, though living in a Slave State, has thrown off the trammels of the Slave Power, and speaks so like a true man of the olden time that we are sure that our readers will be delighted with the following glorious proclamation from his pen:

"In addition to other appellations we have received during the past year, we have lately been called "a negro sympathizer." This expression, we suppose, is designed to convey the idea that a portion of the human family in this boasted land of freedom having been, without any wrong or provocation on their part, enslaved, bought, sold, kicked, cuffed, lashed, kept in ignorance, debased, downtrodden and oppressed, we pity them and sympathize with them. We *do* pity them, we *do* sympathize with them; and when we blush to own it, may that blush be our last. Can any one tell us how it is that in Delaware, where we are taught by revealed religion, natural religion, history, poetry, and by all sources of knowledge combined, that pity and sympathy for the unfortunate and oppressed are among the highest virtues—can any one inform us why it is that the least expression of sympathy for the crushed slave is held up as a reproach? a political and social crime? From what source have the people of Delaware learned this? Unless steps are taken to prevent it, in the course of a few years a thousand or two children will be born, in the State of Delaware, slaves, liable to be bought, sold and subjected to all the degradation of the most abject slavery. We have shown, and shall continue to show, that duty and interest imperatively command us to take steps to prevent it, and we are called a "*negro sympathizer*," and are, of course, expected to hang our heads under the dreadful appellation. Now, on the contrary, we stand ready to look our accuser in the face, and say to him that we do entertain a sincere, deep, heartfelt, burning sympathy for this oppressed people; and if it is a crime, we desire to live criminals, die criminals and receive a criminal's reward.

IN the Iowa Democratic State Convention on the 24th ult., a resolution approving the administration of Mr. Buchanan was laid on the table by a vote of 163 to 112. The resolutions adopted do not mention Kansas or Lecompton, but one of them declares that the rights of the States should be maintained alike against the encroachments of Federal power and the zeal of blind partizanship.

Strawberry Culture.

As a good many of our citizens have commenced raising this delicious fruit, and a good many others will doubtless have the good sense to commence soon, we clip the following directions for the culture of strawberries, from the *Country Gentleman*, published at Albany N. Y. As those directions are the opposite of those generally given, we trust some of our readers will give this mode a thorough trial and report the result.

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MESSRS. EDITORS—I noticed on page 238 of the *Co. Gent.*, Mr. HOWATT's mode of cultivating the strawberry. Now I differ materially from Mr. H. in the cultivation of the strawberry. I have tried a great many experiments with it, and have come to this conclusion: The soil for strawberries wants to be rich and deep—no matter how deep you plow or spade it. If it is three feet, do not make the ground any richer than you would for a good crop of corn. Set your plants in the spring, and not in the fall. Let the rows be three and a half feet apart, and the plants six inches in the row. I generally plant beans for early use between the rows the first year—hoe and keep them clean till the first of August—then clear away the bean vines, cultivate and make the ground nice and mellow. Then let them alone until the first of August the next year, or until you have picked your crop of berries. Then cultivate again, and make all nice and mellow between the rows, but never break off a runner after the 10th of August, until you have picked your crop the next season, nor walk among the vines, especially when they are in blossom, nor pull a weed. Do not touch the ground in the fall or spring, if you want berries that are nice and plenty of them, for your plants want all the ground.

Mr. H. says, pull off the runners. I would as soon pull off the leaves as the runners, if I wanted good, healthy plants. Brother gardners, try my mode of culture, and your vines will not freeze out during winter, and you need not mulch them neither, and you will have as many again and larger berries on the same piece of ground, than if you follow the old way of pulling off runners and hoeing continually. I do not cultivate the kinds that Mr. H. does. They may suit him, but they would not me. I prefer Large Early Scarlet, Dundee, Boston Pine, and Ross' Phœnix. These suit me the best of the many kinds I have tried. Large Early Scarlet beats for quantity, but Burr's New Pine for flavor. I have never tried the Albany or Hooker or Peabody. Perhaps I may like them better. —G. A. H. *Port Byron, N. Y.*

"MORE fruit and less pork and quinine," says a friend. He is right. The mass of people have neglected the very important matter of fruit. No excuse for this. Even if an apple could not be grown, the smaller fruits can be, cheaply, and in great abundance. Strawberries, raspberries, gooseberries, currants, blackberries, etc., only need the invitation and a little attention, to insure a heaping reward of pleasant and healthful fruit.—That the farmer has no time to devote to these matters, is a mistake. There is no man who cannot devote two or three days to this department—not one. The outlay of time and expense, is utterly insignificant in comparison to the return.—*Wisconsin Chief.*

Let the people all say, "more fruit and less pork," and this will soon be a prosperous and happy country. Pork, whiskey and tobacco cost more money, bring on more sickness and misery; and cause more filth and squallidness, than any other three things that can be named.

Vigilance Committee in Wisconsin.

Correspondence of the Potter Journal.

BLACK RIVER FALLS, Wis., July 4, 1858.

The new Court House which has lately been under construction at this place, and nearly completed, is now a massive ruin, with nothing to mark its whereabouts but a smoking pile of combustibles. Friday morning last, at about 2 o'clock, we were startled by the cry of "*fire! fire!*" and hastily putting on our clothes, we ran to the streets to ascertain the cause of so much noise, when to our surprise we beheld the Court House wrapped in one lurid flame of fire. A large crowd of the citizens were soon gathered together, anxiously watching the ascending flames. Their countenances showed plainly the indignation they felt, for well they knew that the act was committed by some unprincipled villain, for the night was dark and stormy, and no accident could have set it on fire.

In the afternoon, four persons were arrested on suspicion, but no positive proof being found against them they were discharged. A Convention was then held, and a committee of three appointed to give a list of the names of the most suspicious characters in the town. Five or six names were immediately handed in for the consideration of the people. Several speeches were then made, both for and against the suspected persons.—George E. Haswell, first took the stand, and spoke in favor of the criminals, after which William T. Price, C. R. Johnson and others took the stand and spoke against the criminals. A committee was then appointed to request the individuals whose names were handed in, to leave town in twenty-four hours, or means would be taken to rid the community of their presence. The time is up, and they have left on suspicion. The people are going to keep a vigilance committee for the purpose of watching the town and keeping it secure from the depredations of worthless vagrants. It is hopeful they may succeed in rooting out all the evil doers. Then, and then only will our village flourish as it ought. No more at present. Yours, with pleasure,

J. MANLEY.

From the Radical Abolitionist.

Abolitionism Among the Methodists.

As a refreshing contrast to the servile proceedings of the American Tract Society, we gladly record the following.

At the late annual meeting of the New York East Conference of the Methodist Episcopal Church, held at the Cherry Street Church, New York City, the following Resolutions, reported by Rev. Dr. WHEDON, Chairman of the Committee on Slavery, were discussed during portions of six successive days, and severally adopted by large majorities, viz.:

1. Resolved, That we affirm the language of our Church in 1784, namely, that the practice of holding our fellow-creatures in slavery is contrary to the golden rule of God and the inalienable rights of mankind, as well as the principles of the American Revolution; and we therefore deem it our most bounden duty to take some effectual method to extirpate this abomination from among us.

2. Resolved, That it is the duty of our Church as a unit to educate her membership to the high standard of these her primitive doctrines, and to this end it is her duty to inculcate them prudently, but firmly, through her organs, whether press or pulpit.

3. Resolved, That while we oppose slavery as citizens, and give our sympathy to those who, in the State, are maintaining the cause of freedom against the slave power, we are especially the opponents of oppression as a sin, and the supporters of emancipation as the requirement of righteousness; and we would, therefore, remember that our anti-slaveryism should be deeply imbued with the spirit of the Holy Gospel; that it should wisely consult the honor and unity of our Church, in the full faith that the highest good will be obtained through the legitimate instrumentality of her established institutions.

4. Resolved, That we offer our unfeigned thanks to Almighty God, and tender our cordial congratulations to the friends of humanity, for the rapid extension of the principles of justice and freedom during the past year, as well as for the cheering prospects of the extension of Free Institutions in our country; and we cherish the anticipation that, with proper effort in maintaining and diffusing light and truth on the subject, all misunderstanding will disappear, and the church will unite, as with the heart of one man, upon the ancient Wesleyan platform, and, as in the great English emancipation struggle, Methodism will be unanimous and energetic in the cause of freedom.

MINNESOTA.—The Minnesota House of Representatives has adopted resolutions 44 to 20, denouncing the Kansas policy of the Administration, and endorsing Douglas and Shields. Thirteen anti-Lecompton Democrats voted for the resolutions.

THE Postoffice Department decides that the postage on a letter to Canada, not weighing over half an ounce, is ten cents, which can be prepaid or not, at the option of the sender; but if the former it must be prepaid in full, no notice being taken of part payments.

GENERAL CALHOUN'S commission, as Surveyor General of Kansas and Nebraska, having expired on the third of July, the President has tendered the office to General Ward B. Burnett, of New York. The latter cannot possibly contrive to do as much mischief in his term as the former tried to accomplish.

☞ Many people do not put out fruit and ornamental trees, for the reason, as they give it, that they shall never enjoy the product. And yet these people do not expect to die!

Are there not many of our readers who can say to themselves, "If I had put out trees ten years ago, both fruit and ornamental, how valuable and beautiful they would now have been." Such will look over the grounds of some neighbor and admire *his* work. A few days' work each season, would have made his own as much so.—*Wisconsin Chief.*

THE remains of Ex-President Monroe were removed from New York to Virginia on Saturday, on board the Jamestown. The ceremonies were very imposing. The Hon. John Cochrane consigned the remains to the custody of the Committee of Virginians in an earnest and appropriate speech, to which Mr. O. Jennings Wise, of Virginia, a son of Governor Wise, in accepting the trust, in the name of his colleagues, eloquently and solemnly responded. Minute guns were fired during the afternoon by the Government forts.

DANCING.—The Alabama Methodist Protestant Annual Conference has adopted the following resolution:

"That any parents or guardians belonging to our church, who shall patronize that school of sin, the dancing school, by sending their children or wards, shall be subject to trial and reproof, suspension or expulsion, as the case may demand."

If this Conference should resolve to suspend or expel all members of their church who dishonour the cause of Christ by refusing to obey his command "whatsoever ye would that men should do unto you, do ye even so unto them," it might be considered an *incendiary* doctrine.—Persons unacquainted with the circumstances might suppose that dancing is a more heinous offence than slaveholding.