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Devoted to Agriculture, Literature, and General Intelligence.

Published and Edited]

"Our Queen and Constitution."

[By James S. Segee.

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Volume 5

The Carleton Sentinel

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VALUABLE PROPERTIES FOR SALE.

THE following properties are offered for sale on very moderate terms—

The Lot of Land fronting Brunswick Street, and adjoining the new Gaol in the City of Fredericton, having a front of 66 feet, and extending in rear to the lot leased to Thomas Sweade.

The lot leased to the said Thomas Sweade, fronting 30 feet on St. John Street, and extending in rear of the above-mentioned lot to the Gaol lot.

The leasehold property in the said City, known as No. 11, block No. 1, under lease from the Church Corporation, at a rent of £3 2s. 6d. per annum, with House, Shop, and Barn thereon, at present occupied by Mr. A. Foran.

The lot of land in the Hanwell Settlement, Parish of Kingsclear, County of York, No. 15, containing 200 acres more or less, about eleven miles from Fredericton.

The Farm formerly owned by Benjamin Yerxa, Junior, on the Keswick, County of York, being lot No. 40, in the grant to the New York Volunteers, containing 150 acres more or less.

The block of land in the Parish of Dumfries, County of York, on the south side of the river Saint John, and fronting thereon, formerly in the possession of Asa Dow, and next adjoining the property of Mr. John R. Patterson, containing 1048 acres, besides allowance for roads, &c. The land is laid out in 3 lots, each containing 115 acres more or less, and will be sold separately or together, as may be required.

The Farm situate in the Parish of Douglas, in the County of York, about 3 miles above the City of Fredericton, formerly owned by Wellington Yerxa, and containing 500 acres more or less.

The Farm, with valuable buildings and improvements thereon, on which Henry Baird, Esquire, now resides, in the Parish of Andover, in the County of Victoria, containing 100 acres.

100 acres of land in the said Parish of Andover, in the Salmon River Settlement, near the Grand Falls, granted in the Military grant to John Smith.

670 acres of wilderness land, of fine quality, in the Green Settlement, Parish of Kent, County of Carleton, granted to Robert Kerr.

100 acres of land joining the American line, on the Arestock River, granted to Robert Eggan.

400 acres of land with improvements, near Eel River, in the said parish of Woodstock, known as the Chapman Farm.

The lot of land and Store thereon, in the town of Woodstock, near the Upper Corner (so called,) formerly owned and occupied by the late A. S. Carman, Esquire.

The lot of land on Little River, in the parish of Waterbury, Queen's County, formerly owned by Joseph and Samuel Estabrooks, containing 300 acres, and described as lots Nos. 4, 5, 6, and 7, in the grant to Elijah Estabrooks and others.

All these properties will be sold very reasonably, and information regarding them can be procured on application to

W. F. DIBBLEE, Woodstock,
G. W. RITCHIE, Fredericton, or
ROBERT ZANKIN & Co. St. John

April 30, 1851.

KINGSCLEAR TANNERY.

THE subscriber returns his best thanks to all his friends and customers, for past favors, and hereby solicits a continuance of their patronage.

He also begs leave to inform the public, that he will in future pay cash for hides, when requested; or manufacture them on the shares, as formerly.

WILLIAM GIBSON.

Kingsclear, Nov. 10, 1852.

MISCELLANEOUS EXTRACTS.

THE FRIENDLY REMONSTRANCE OF THE PEOPLE OF SCOTLAND ON THE SUBJECT OF SLAVERY.

Addressed to the People of the United States of America.

Americans—You acknowledge the brotherhood of nations. You avow the doctrine that the nations of the earth constitute one great family, and that as such they are bound to each other by common interests and common ties. And in avowing this, you grant the right of any one member of that brotherhood to lift up a calm and truthful testimony before any other member on behalf of humanity, justice, and freedom when these are assailed or outraged.

We are as one with you in the maintenance of this principle; and it is because we look to you as brethren—bound to us by the most sacred associations—that we now address you.

It is in no spirit of pride or fancied superiority that we make our appeal, but rather in a spirit of self-humiliation, calling to mind, that we also were once partakers in this iniquity. And we hope that the fact of our having done what we could to wipe out our reproach as a nation—will induce you to give the more willing and earnest heed to our remonstrance.

Americans—We plead with you on behalf of three millions of immortal beings whom you hold in bondage. We plead for the removal of the curse from their brow, the gall from their earthly cup, the chain from their limbs, the iron from their souls. We plead for the immediate, unqualified, and entire abolition of Slavery throughout your land.

It is not necessary that we enter on any lengthened proof of the evils of this system.—It carries its condemnation with it. That condemnation is heard in groans of anguish, and written in tears of blood. It has been inscribed as with letters of fire, on the desolated hearts and homes of millions. The voice of the Eternal proclaims it. A system which subjects three millions of human beings to the condition of mere "chattels personal" in the eye of the law—which deprives them of all their rights and privileges as intelligent and accountable creatures—which disallows or breaks asunder the most sacred ties of life—which virtually annuls "the higher law" of God, and substitutes in its stead the absolute will of a sinful man as the rule of obedience—which robs its victims of the fruits of their toil, and denies to them the means and opportunities of cultivating their deathless faculties—a system which sanctions atrocities like these must be essentially wrong and unutterably shameful, and cannot be mentioned in the same breath with truth, righteousness and freedom.

Americans—We appeal to you on the ground of our common humanity, to abolish this system. We assert the manhood of the enslaved. These three millions who are in bondage, are men and women like ourselves; gifted with like thoughts, like aspirations, and, like us too, destined for immortality. Why then treat them as if they belonged not to human kind. That there are humane men among the upholders of the slave system, and slaves who receive humane treatment we readily acknowledge, and yet we are compelled to say, that the inevitable tendency of such a system must be to subject the enslaved to treatment that is anything but humane. Where is the humanity of treating men and women as if they were brute beasts or creeping things? of trampling in the dust the most sacred relationships of life? of rearing slaves like cattle for the market? of subjecting

them to the lash, and to numerous indignities and immoralities? and this according to the caprice or passion of an irresponsible owner? Is there even a semblance of humanity here? We now plead with you to treat the slave as a man.

We appeal to you on the ground of Justice. Where is the justice that is dealt out to the slave? Where is there anything meriting the sacred name? The system takes from the slave all that he has, all that he gains, from life's commencement even unto its close. It strips him of home, money, wife, children. It deprives him of education, civil rights, liberty of conscience, the Bible. It condemns him without a hearing, and subjects him without a trial to bonds, imprisonment and even death.—In vain does he look for justice at the hands of his oppressor. There is no tribunal of righteousness to which he can appeal. In the preamble to your noble constitution, it is affirmed that it was framed "to establish justice," and yet there are three millions of human beings at this hour, within the bounds of your Republic, who may be treated with every indignity, and cruelty while the justice of your land extends no shield over their helpless heads.

We appeal to you on the ground of consistency. And is not this the fundamental principle set forth in your glorious Declaration of Independence—that "all men are born free and equal; that they are endowed by their Creator with certain inalienable rights; that amongst these are life, liberty, and the pursuit of happiness?" Does it mean that the man of color as well as the white is a man; that the black is born free as well as the white? that God has given to the black man, as well as the white, those sacred, inalienable rights? Where, then is the consistency between your profession and your practice as a people.

Again, in your past history you have shown that you are ever ready to sympathize with the victims of despotism in other lands in their struggles for freedom. In this you do well.—We mingle our sympathy with yours. But where is the consistency of having overflowing sympathies for the enslaved afar off, and bondage and oppression for millions in the bosom of your own land.

We appeal to you on the sacred ground of our common Christianity. Shall our appeal here be unheeded? America proclaims itself to be a Christian land. And is not the very spirit of Christianity one of love? But where is the manifestation of that spirit in the enslavement of three millions of your fellow-men? Is not this the teaching of Christianity's divine Author—"Love thy neighbor as thyself?" And who is thy neighbor? That down-trodden slave is he. But where is your love, when you even deny him the right to be a man? Does not Christianity teach that God has made of one blood all nations of men to dwell on all the face of the earth? But how can you reconcile this great truth with your conduct in shutting out the poor slave from the brotherhood of humanity? Is not this the grand law for the regulation of conduct betwixt man and man, as laid down by the Great Teacher himself—"Whatsoever ye would that men should do unto you, do ye even so unto them?" But if that law be honored in the midst of you, does it not follow that you will bid every slave go free? As ye would that men should bind no fetters on your limbs, does not that law demand that ye should bind no fetters on theirs? As ye would not be enslaved, Christ bids you enslave none. Have you not Bible and Missionary Societies, and do you not regard them as the glory of your nation? But why send the Bible to slaves of Satan in

other climes, and deny it to the slaves of your own land? Why seek to illumine India or China, while you doom to heathen darkness millions in your own country? Americans! by everything that is sacred and awful in our holy religion, we appeal to you to be consistent here. As you profess to be a Christian people, listen to the Word of the Most High—"Remember them that are in bonds, as bound with them."—"Proclaim liberty to the captives, and the opening of the prison doors to them that are bound."—"Loose the bands of wickedness, undo the heavy burdens, break every yoke, and let the oppressed go free."

Americans—Shall Slavery continue? Shall the accursed system still live under the shadow of law—still be tolerated, fostered, propagated? Shall the foul blot still remain on your national escutcheon? Will you still forsake the good old paths of your fathers, and act as if you sought to quench the altar-fires of liberty which they enkindled? Will you continue to undo the work of patriots, reformers, philanthropists, and to affiliate with tyrants, traitors, usurpers, and men-stealers? Surely it cannot be! Surely an indignant nation will now answer—"It shall not be."

Americans—Bear with us in our importunity. We love you as brethren; therefore do we plead with you. We love your magnificent country, your noble institutions, your spirit of progress; therefore do we plead with you. We love liberty, our dearest birthright and yours, for which our fathers and your fathers shed their blood—liberty, the birthright of all; therefore do we plead with you. We love the three millions who are enshrouded in the midst of you; therefore do we plead with you. We love Religion, and would see her divine and glorious form making triumphant progress through your land; therefore do we plead with you. We love the image of Jesus, in his disciples of what ever color, and would not see that image in chains; therefore do we plead with you.

Americans—We know that there are difficulties in your way, but these are as nothing in comparison with the measureless good to be achieved. Your moral influence, your position among the nations, and your glory as a people, will be all the more eminent and enduring, if, by one act of magnanimity you trample these difficulties in the dust. Retrace, then your steps we entreat you! Give to the enslaved his in-born, inalienable rights. Give to the toiler the fruits of his toil. Give to the husband the wife of his bosom, and to the wife the husband of her youth. Give to the fond mother the child whom God has given to her. Give to immortal minds the priceless blessing of education.—Give to the weary, the wretched, and the lost, the light of life and the hope of eternal repose. Give to man the right to be his own—free amongst his fellows, and accountable to his God. Then shall the Union Flag of Freedom float above a land without a slave! and the good upon earth will rejoice, and the God of Heaven will bless you.

FROM ST. DOMINGO.—The New York Herald says—"We understand from a captain in the French marine, who arrived yesterday from St. Domingo; that there is a fleet of the emperor already in the undisputed possession of the Harbor of Samana. It is further announced that it is the intention of Louis Napoleon to send all the necessary reinforcements to keep the prize he has secured, and there is not the slightest doubt among the French residents of the island that the ground taken by the emperor will be defended by the whole force of the empire."